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life of Archbishop
Harold Nutter**
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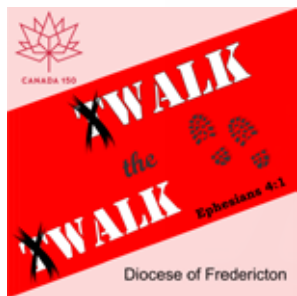
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THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

NOVEMBER 2017

SERVING THE DIOCESE OF FREDERICTON



SUBMITTED PHOTO

THE BEST CHURCH EVER!

Children at St. Andrews in Petitcodiac were quick to try out the new playground equipment at the opening ceremony Sept. 30. From left: Zachery Hamper, Evie Bickford, Alexis Hamper, Nicholas Hamper (kneeling below her), Jackson Stewart, Cameron Gibbs, Connor Stewart and Noah Keith. See the story on page 8.

Indigenous bishop preaches hope for the future at ecumenical service

BY GISELE MCKNIGHT

About 80 people attended a community service of reconciliation held at All Saints Church in St. Andrews Oct. 1. The Anglican Church of Canada's first Indigenous bishop, Mark MacDonald, was the guest preacher.

The ecumenical service saw participation from a wide range of community churches and members, including All Saints parishioner Judith Moses, who is a member of the Delaware Nation.

The service began with a smudging ceremony led by Cate Akagi of the Passamaquoddy Nation. She opened the service with prayer honouring the four directions.

Cate, Simone Ritter and Joyce Mulvihill sang and played guitars, leading the congregation in several songs with the themes of friendship and peace. Two members of St. Andrews' clergy, Jane Doull of Wesley United and Dinesh Gomes of St. Andrews Baptist, participated, as did United Church candidate Emma Seamone. Peter Mitchell was the organist.

To honour and acknowledge Indigenous heritage, Arch-deacon John Matheson noted that All Saints Church sits on unceded and unrecognized lands of the Passamaquoddy and he gave thanks for allowing the church and the gathering. The Passamaquoddy Nation has not been recognized by the federal government.

Gifts were exchanged among Bishop MacDonald, Diocese of

Fredericton Bishop David Edwards, Cate Akagi (representing the Passamaquoddy Nation), and Bob Cheatley, president of St. Stephen's University (SSU).

The service was the culmination of a three-day symposium hosted by SSU called Sacred Encounter: A Symposium Towards Reconciliation. Bishop MacDonald was a facilitator and Bishop David attended. The symposium is a response to some of the Calls to Action from the Truth and Reconciliation Commission, put in place to address the wrongs of the residential school system.

The highlight of the service was hearing from Bishop MacDonald, who noted he has been the Indigenous bishop for 10 years.

"The first three or four years were pretty rough," he said. "Because nobody showed up when I went somewhere."

"There would be an announcement that Bishop Mark MacDonald would be speaking, and often, it would be me and the AV person. I expected that was the kind of ministry I was going to take part in."

He suspects the lack of interest was because people were burned out over Indigenous issues, but something changed along the way.

"It was in Vancouver. I expected a few people, but it was standing room only. Ever since then, there have been good turnouts," he said, noting it has nothing to do with his reputation but with people's hopes for

Bishop continued on page 2

One ordained in St. Andrews

BY GISELE MCKNIGHT

All Saints, in the Parish of St. Andrews, was the setting for the evening ordination of Jim Crigh-ton to the diaconate on Oct. 1.

Bishop David Edwards presided, and a good crowd was on hand for the evening service. Wardens Jean Stinson and Tony Bastow were Jim's presenters. Peter Mitchell was the organist.

Bishop David preached on Acts 6, the selection of the seven wise and holy men and the role of the Holy Spirit in that decision. He noted a work of art depicting the Battle of Hastings

where William the Conqueror "comforts his troops" — except that the art depicts him poking a spear in their behinds.

"That's not so comforting," said the bishop. "We have this picture of the Holy Spirit as a comforter, but the Holy Spirit also drives. He's not there merely to comfort, but to prod and push."

He told Jim, "The role of the deacon is to represent the church to the outside world and to represent the outside world to the church... to come back into the congregation and say 'this is what I see — the needs, people

struggling' and where we need to respond."

Bishop David said priests and bishops also have a diaconal ministry.

"The church's function is to exist for those still lost," he said. "We all here tonight are part of the diaconal ministry. Each of us must say, 'what is God calling me to do — the ministry that is unique to me.'"

Jim worships at All Saints, but before that, was a United Church minister in southern Ontario

Ordination continued on page 4

DIOCESAN SYNOD NEWS

Bishop: 'God didn't get off the boat with Columbus'

Bishop continued from page 1

the future.

"Hope is a necessary thing," he said, "not just in faith, but in politics as well. We are beginning to have hope that Canada can be a different place."

Bishop MacDonald spoke on what he learned from his experience speaking in South Africa, one of the first places to hold a truth and reconciliation program.

"Truth and reconciliation is first and foremost about determining what lies will no longer be tolerated in civil society," he said. "Most of us were raised to believe Canada is a special place where we didn't do things like those countries south of us. That is a lie we can no longer tolerate — that Indigenous people were treated fairly."

Secondly, reconciliation is not about the past, even though the Truth and Reconciliation Commission process was immersed in it.

"It's about a shared future — defining what that future will be, and determining what is just and how we can live in justice with each other," he said.

"When we can welcome new people here with open arms and not have to destroy the people who were here in order to do that, if you're willing to grasp that, then this is an exciting time for all of us."

His final point was on the gospel relative to Indigenous society.

"God didn't get off the boat

with Columbus," he said. "God was already working here among us before the first contact. He is still working in us. It is our task, prayerfully, together, to discern God's living way for our futures."

"We cannot be obscured by lies of the past or the present. God has a will and a way for us as a people, as a nation. That is a worthwhile pursuit."

Afterwards, Bishop David spoke briefly, beginning by noting his very busy schedule of the previous month.

"So when the invitation came [for the symposium], I said, 'Can I get away with going to the movie and the service?' But Cheryl, my secretary said, 'No, you need to go to all of it.' Cheryl was right," he said.

"The symposium impacted me more than anything in a long time," he said, adding he was left largely speechless by the experience.

He told the congregation that he's known as an extreme extrovert, "but the people at the symposium must think I'm an introvert because most of the time I didn't say anything. The Holy Spirit was working."

After the service, everyone gathered for refreshments and fellowship in the church.

...

EDITOR'S NOTE: *In recognition of Indigenous heritage, any parish can acknowledge that their church sits on traditional Indigenous land. It is a courtesy and can be done at the beginning of a celebration or ceremony.*



MCKNIGHT PHOTOS

ABOVE: Bishop Mark MacDonald spoke at an ecumenical service of reconciliation in St. Andrews Oct. 1.

BELOW: Simone Ritter, Joyce Mulvihill and Cate Akagi, who is a member of the Passamaquoddy Nation, used their musical talents during the service.



DEADLINE for news and photos for the December edition of the New Brunswick Anglican is Nov. 1. Send submissions to gmcknight@diofton.ca



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THE BISHOP'S PAGE

Going out to the rafts

I am writing this at the end of September. It has been a month of busyness with many different things happening.

Two significant events were juxtaposed to each other during the month. The first was the death of our beloved former Bishop Harold Nutter.

He was a New Brunswicker through and through. Harold loved our province and played a major role in both the life of the Church and civic society in general.

The esteem in which he was held found expression in the numbers of people attending his visitation and funeral. The tributes to him were warm and personal, as was the man himself.

The week after the funeral I attended a three-day conference hosted by the Diocese of Nova Scotia called Vital Church. The keynote speaker was Canon Phil Potter, the Fresh Expressions of Church National Officer in the Church of England.

I had only met him once before for about an hour 30 years ago when I was a student.

He was the newly appointed Vicar of the Parish of Haydock, a



relatively small community near Liverpool, most famous for its racecourse.

He was to remain in that parish for 20 years, seeing it grow to seven congregations, with part of the main church building transforming to include a restaurant and becoming a community hub.

Phil has clearly become a very respected clergyman in England, though he disappeared from my radar the day I walked out of his building all those years ago.

The reason for his being in Truro, N.S. was to share insights he had gained in developing a parish, from being in decline, to becoming a growing and vibrant

community of Christians, with a great concern for their local area.

During his presentation Phil shared an image which has stuck with me. The biggest point he made was this: we have to ensure that we do not throw out our traditional ways of being the Church, but alongside we have to look for new ways of being the presence of God in our communities.

He said it is rather like this. Historically the Church has seen itself as a lighthouse warning people about the rocks and shoals of life, a place of safety.

The idea has been that people should be drawn to the lighthouse from all around.

The problem is that today most people do not see the Church this way, if they see it at all. For those of us inside, it still plays the role it always has, but others are like people on rafts out in the ocean not knowing what the lighthouse is for, even if they can see it.

Therefore the task of the Church is to send people out to the rafts where others are gathered: the hockey rink, the gym, the Lions Club, the quilting

guild, and so on, to be a presence there for God.

We need to be where people's hopes and fears intersect with those of God, and to provide ways in which people can connect with God when they need to.

We will need to equip people to have the confidence to do this. It is a matter of recognizing that if we are a Christian, we are a Christian everywhere — not just in church.

As I reflected upon the life and ministry of Bishop Nutter and the words spoken by Phil, I realized how profoundly things have changed during the last 50 years.

In Harold's day it was obvious that people would come to the lighthouse, and they knew why. Today we have to set sail to the rafts on the ocean and learn again how we can join with God in his mission.

David Edwards is
Diocesan Bishop of Fredericton.

Examples of stewardship



Michael Briggs

Matthew 25: 35 - 40

³⁵For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' ³⁷Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?' ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?' ³⁹And when was it that we saw you sick or in prison and visited you?' ⁴⁰And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

I have written on different aspects of stewardship in previous columns. September gave me a number of examples of stewardship in action.

At the Diocesan Stewardship Day we heard from a number of different presenters who shared their stories of stewardship in action, not just in New Brunswick but in different parts of Canada and also Africa.

In some examples, people put in volunteer hours,

others helped with their talents on building projects and so on, while others helped monetarily.

All of these are examples of using the gifts God has given us to help others. As Jesus said in Matthew 25, when we help others we do not know, it is the same as if we are helping Jesus.

Bishop MacAllister College in Uganda was featured in two presentations at Stewardship Day. One described having fun while raising funds to help with the construction of the new library.

The other described the school itself and how parishes and people have helped the expansion over the years.

It is a worthwhile endeavour which has a New Brunswick connection with the Rev. Canon Paul Jeffries on staff there.

I will soon be attending a stewardship conference in Montreal organized by the National Office.

Looking at the agenda, there are two workshops I will attend that will add to my knowledge and education in this ministry. I will be writing on what I learn there next month.

Michael Briggs is the diocesan stewardship officer. He lives in Moncton.

PRINCIPAL ENGAGEMENTS

OCTOBER 29

PARISH OF LUDLOW & BLISSFIELD;
PARISH OF ST. JAMES -
CELEBRATION OF NEW
MINISTRY OF WENDY
AMOS-BINKS

NOVEMBER 1-2

INSTALLATION OF
METROPOLITAN
RON CUTLER;
PROVINCIAL HOUSE
OF BISHOPS

NOVEMBER 4

136TH DIOCESAN
SYNOD

NOVEMBER 5

PARISH OF
ST. ANDREWS, 150TH
ANNIVERSARY
ALL SAINTS

NOVEMBER 12

PARISH OF BRIGHT;
PARISH OF
ROTHESAY -
CELEBRATION OF
NEW MINISTRY OF
PAUL RIDEOUT

NOVEMBER 16

BISHOP'S COUNSEL

NOVEMBER 19

* PARISH OF ST. PETER;
PARISH OF
SAINT JOHN,
ORGAN DEDICATION

NOVEMBER 22-25

ARCHDEACONRY OF
CHATHAM VISIT

NOVEMBER 26

* PARISH OF DOUGLAS
& NASHWAAKSIS

DECEMBER 1-2

DIOCESAN COUNCIL
RETREAT (TENTATIVE)

DECEMBER 3

LESSONS AND
CAROLS AT
ST. GEORGE'S,
MONCTON

DECEMBER 10

LESSONS AND
CAROLS, ALL SAINTS,
CHURCH'S CORNER;
* PARISHES OF
CENTRAL KINGS AND
UPHAM

* CONFIRMATION

WHEN YOU ... listen with all your heart • HONOUR YOUR ELDERS • encourage young people to take over the church often and loudly • choose good over evil • welcome the stranger • write the government about the issues that matter • INVITE A CO-WORKER TO CHURCH • help your dad do housework • get messy with your Sunday school kids • SAY "THANK YOU LORD" AND MEAN IT • Tweet your blessings one by one • introduce your grandchildren to nature • READ AND SHARE GOD'S WORD • ...THEN YOU ARE LIVING THE MARKS OF MISSION www.anglican.ca/marks

DIOCESAN NEWS

Switch from United to Anglican Church was gradual but timely

Ordination continued from page 1

and in Charlotte County.

Jim left the UK in 1968 for a job in Ontario but a few years later earned an English degree at the University of Western Ontario. From there it was a ministry calling, and his student ministry was spent at the Six Nations Reserve in the Brantford area.

Jim and his family spent 17 years in Ottawa where he led a church, but there was a pull to the Maritimes, with frequent vacations here. The lure of affordable real estate sparked a dream to retire here.

In the meantime, "My church was going through an amalgamation process. I was 61 or 62 and I was pretty burned out."

He retired and they found a house they liked in St. Andrews, moving in 2009.

After settling in, he served

small United Church congregations in the St. Stephen area for several years. At the same time, he and Archdeacon John Matheson became friends.

"We are spiritually and theologically somewhat in tune," he said. "And then John said, 'If you're available, we could use you.'"

The comment was timely, because Jim was beginning to feel a pull away from the United Church and its direction.

"I felt the United Church was kind of leaving me," he said. "At the same time, I have a sense of calling. I thought if I could be of use..."

"I started going to Morning Prayer with John — it was just John and me," he said, adding the decision to take a big step from one denomination to another, from one ministry to another, was gradual.

By early 2017, he had met with Bishop David and decided

the diocese was a good fit.

"The United Church has been very gracious about my move," he said.

All that culminated in his ordination on Oct. 1.

Jim expects to be working within the Deanery of St. Andrews. Currently he ministers in the Parish of Campbello twice a month and has filled in at Pennfield and St. Stephen on occasion.

Despite becoming a United Church minister, Jim was raised in Britain, where everyone was almost Anglican by default, he said. Every morning at school, the headmaster read from the Book of Common Prayer.

"I've never been that far from the Anglican Church," he said.

Jim and his wife, Sheryl, a visual artist, were followed to the Maritimes by two of their four children. They have four grandchildren.



MCKNIGHT PHOTO

New deacon, the Rev. Jim Crighton, moments after his ordination at All Saints Church in St. Andrews. With him is Bishop David Edwards, and behind David, the Rev. Canon Keith Osborne, who acted as chaplain to the the bishop.

Diocese welcomes two new staffers

BY GISELE MCKNIGHT

Last spring, Allyson Caldwell was unsure of what her future would hold. Then, she believes, God intervened.

On the same day, two job ads appeared, both half-time, both in the right places, and both suiting her interests. She applied for both and got both.

And this week, Allyson began her half-time job as assistant to the director of Youth and Intergenerational Ministries.

"I'll be working out of Moncton in the eastern part of the province," she said. "It will be in the archdeaconries of Moncton and Chatham, with a few additional things like camping ministry."

Youth and Intergenerational Ministries director Colin MacDonald moved to half-time several months ago to also work with Outflow Ministry, which resulted in the half-time position.

"Colin and I will be working on everything," she said.

Allyson's other position is at Crandall University, from which she graduated in May with a bachelor of arts in history and a youth ministry certificate. She is the housing don for both residences.

Allyson has worked at Camp Medley the past five summers, as a counsellor, assistant cook, head

female counsellor, Leaders-In-Training director and this past summer, as the Camp On The Road director.

"In those five summers I got to know more about the diocese, to see how things work — to see the vision — from people like Colin, Maren and Dan McMullen," she said. "In our diocese, we have the opportunity to be innovative."

(Maren McLean Persaud is the director of Camp Medley and the Rev. Dan McMullen is the missionary / priest in the Kennebecasis Valley and in the Parish of Upper Kennebecasis.)

Allyson grew up attending All Saints, Loch Lomond in East Saint John. With that closed, her family now attends St. Mary and St. Bartholomew Church in the Parish of Coldbrook – St. Mary.

While she is excited to be working with the diocese, she doesn't rule out eventual further education, perhaps in teaching or social work.

...

Nicole Chouinard began work at the Diocesan Synod Office Sept. 25 as the financial and administrative assistant, a job formerly held by Ben Bourque.

It was Ben's promotion to personnel and Safe Church officer that led to the opening.

Nicole has a diploma in administration from Atlantic Busi-

ness College and many years of work experience, from Edmonton to Petawawa to Fredericton. She grew up on army bases as her father, newly retired, was in the Canadian Armed Forces.

Nicole also has a diploma in early childhood education, but prefers administrative work. The job's appeal so far is that, "I can work with numbers, do paperwork and be part of a team," she said.

Her Christian background includes two denominations.

"I grew up with parents that believed in God but didn't go to church," she said. "Then in Grade 7, a friend invited me to go to youth group. I enjoyed it."

When she was 16, the family moved back to the Fredericton area and she began attending Oromocto United Baptist Church with her grandfather. She soon became a Christian and still attends there.

But her Roman Catholic roots are still strong, having been baptised as a baby in her father's church.

Nicole said she brings her skills, experience and love for God to the job and, "I feel God has placed me here."

"I like a job where I can contribute, and this job makes me feel like I'm contributing," she said.

Nicole lives in Oromocto.



ABOVE: Allyson Caldwell, at far left, at Camp Medley; RIGHT: Nicole Chouinard.



MCKNIGHT PHOTOS

ARCHBISHOP HAROLD NUTTER



MCKNIGHT PHOTO

'May you fly with the angels' – Archbishop Nutter laid to rest

BY GISELE MCKNIGHT

A dignified, fitting tribute to a dignified man is how the funeral of Archbishop Harold Nutter is being described. The Requiem celebrating the life and ministry of Bishop Nutter was held from Christ Church Cathedral Sept. 14 before a large crowd.

Bishop Nutter died in Perth, Ont. Sept. 9 after a period of ill health. He was 93. He served as bishop of the Diocese of Fredericton from 1971 to 1989, and as archbishop of the Province of Canada from 1980-89. He was the first diocesan bishop to be born in New Brunswick.

Noted funeral guests included Bishop Robert Harris, Roman Catholic Diocese of Saint John; Fredericton Deputy Mayor Kate Rogers; and Dr. Gwendolyn Davies, representing the University of Kings College, Halifax. Many clergy who once served in the diocese were present, including former Dean of Fredericton Keith Joyce and former rector of Trinity, Saint John, Christopher Pratt.

Grandson Christopher Hunsley described his grandfather as a simple boy from Welsford who grew to be a proud New Brunswicker, a man of God and a loving husband and father.

"To watch him with my grandmother was an inspiration," he said.

He loved getting letters, cards and notes from New Brunswick and they came quite often, he said. He also loved to laugh.

His grandsons' nickname for their grandfather was Cuckoo, after a clock they owned. They took great delight in calling to "Cuckoo" in public — "Hey, Cuckoo! Hi Cuckoo!"

"It thrilled him," he said. "It represents the type of man he was — unpretentious."

Christopher told the story of his mother, Patricia, who as a child had just gotten new, trendy shoes. They got ruined on the first day, but instead of a scolding, she got a new pair from her father the next day to replace the ruined ones.

"He lived through his children's happiness every day," he said.

He showered that same love on his two grandsons.

"He never missed an opportunity to make my brother and me feel special," he said.



Archbishop Harold Nutter

His last words to Christopher, delivered with a wink, were 'I really like you.'

"I really like you, too. May you rest in peace and fly with the angels," said Christopher, in concluding his remarks.

The Rev. Bruce Nutter, the bishop's son, read the lesson from Revelation 21. Bishop David Edwards read a letter from Primate Fred Hiltz, who said, "We remember well the diligence and good cheer he had in carrying out his duties... We are grateful for the wisdom and wit that marked his leadership."

Bishop David spoke of following Bishop Nutter in two of his posts, first as rector of Stone Church in Saint John, and secondly as bishop.

"I am very aware of his reputation as a pastor and as a leader," said Bishop David.

Bishop Nutter had an early sense of his vocation, diligently taking the train from Welsford into the city each day to attend Saint John High School. He was often found in the library studying Greek, said Bishop David.

Near the end of the service, bishops George Lemmon, Claude Miller and Robert Harris offered prayers.

Nutter is survived by his wife of 71 years, Edith (Carew), daughter Patricia (Paul Gervais), son the Rev. Bruce Nutter, and two grandsons, Timothy and Christopher Hunsley.

A large crowd gathered at Cathedral Memorial Hall after the service to visit with the family and reminisce about the bishop who shepherded the diocese through a time of great social and world change.

The committal was at Christ Church, Woodstock, on Friday, Sept. 15.

Memories of my bishop

COMMENTARY
BY CHRISTOPHER PRATT

An old man sat in an Irish farm house kitchen, ensconced in a chair he had occupied since mobility issues had hampered his day-to-day routine.

He viewed his visitor with thoughtfulness, and confirmed the fact that I was not only a distant cousin, but also an Anglican priest, from Canada.

After a moment's reflection, he mused, "I had another cousin, years ago, who went to Canada. He settled in New Brunswick and became a bishop...."

The dash back to the local hotel and the internet connection available there allowed me to identify that Bishop W.H. Moorhead, the individual who had presided at the priesting of my own bishop, Archbishop Harold Nutter, was a distant cousin.

As a theological student, in addition to serving during the summer of 1977 in what was then the Parish of Westfield, my bishop recognized the personal importance and priority of me being able to offer support for the parish ministry of my father in Philadelphia.

My father had been diagnosed with cancer, and sought to continue his ministry, as fully as possible, for as long as possible. I made the request, that if it were at all viable, could Bishop Nutter travel to Philadelphia, so that my father, who at that time was unable to travel, could present me as a candidate for ordained ministry, as a deacon.

The Bishop agreed. Two days prior to his trip, I reached him at his office at Bishop's Court. After sharing the news with him that my father had just died, and that

the circumstances surrounding my initial request had changed, the bishop assured me that he would still make the journey.

On Jan. 4, 1979, I was ordained, and the first service I shared with my bishop, as a deacon, was my father's funeral.

I was a newly married resident of the Parish of New Maryland. Plans moved forward and I was ordained a priest on Dec. 14, 1980.

It was a date of priestly ordination that I shared with my bishop. Every year after that, we spoke, either in person or by phone. It was a personal and pastoral bond which is indelibly etched into my life.

These, and many other memories drew me back to Christ Church Cathedral on Sept. 14 to be present for the Requiem Eucharist, offered in celebration of the life, work, witness and ministry of the Most Reverend Harold L. Nutter. It was a personal journey that I was compelled to make.

As I watched the clergy who gathered at the cathedral, memories of my ordination to the priesthood, the Baptism of my eldest son in that setting and other moments of significance came flooding back.

Faces of colleagues who I had not seen in decades were familiar. Memories of ministry in the Diocese of Fredericton as the first rector of the Parish of New Maryland (1980 - 1983) and rector of Trinity Church and the Parish of Saint John (1983 - 1988) were shared with individuals who remembered moments of long ago.

Others will, and have, reflected on the influence of Archbishop Nutter in the life of the Diocese of Fredericton, the Anglican Church of Canada and

the Province of New Brunswick.

For me, the stories are personal, as I remember the individual who had a profound impact on my life.

Many people in the cathedral that warm fall day had stories of their own as we collectively paused to remember experiences of decades past.

I am deeply grateful for the hospitality offered by friends and colleagues in ministry in the Diocese of Fredericton as we shared that day in offering our prayerful and personal support to all the members of the Nutter family.

When I concluded my ministry as a summer student in 1977, living at Crystal Beach on the Kingston Peninsula, a farmer who carried out a significant ministry as a parish lay reader, shaped a Shakespearian farewell to match sentiments reflective of our faith as followers of Jesus.

As he shook my hand, he smiled and said, "Forever and forever, farewell. When we meet again, why we shall smile.... until then, this parting is well made."

The Reverend Canon Christopher Pratt moved from the Diocese of Fredericton to the Diocese of Huron in 1988. After serving as a territorial archdeacon and diocesan ecumenical officer, he retired from active parish ministry as rector of the Church of St. John the Evangelist, Kitchener. Awarded the Canada 125 Medal and the Queen's Diamond Jubilee Medal for contributions to the community, Canon Pratt has recently been appointed as the first provincial chaplain in the history of St. John Ambulance in the province of Ontario. Canon Pratt and his wife, Carolyn, reside in Waterloo, Ont.

DIOCESAN COUNCIL

Diocesan Council meets for last time before Synod

BY GISELE MCKNIGHT

The final meeting of the current Diocesan Council took place at St. Mark's in Sussex Corner on Oct. 5.

Bishop David Edwards began in the newly renovated worship space with a homily on the wicked tenants in Matthew, chapter 21.

"In the context of Jesus's ministry as outlined in Matthew, he is reaching out to the lost sheep of Israel — those who can't or won't do the right thing," said the bishop.

The challenge to the Jewish authorities was, 'how are you producing fruit?' he said.

"He could have left it there, but Jesus says the building given to them will be taken away from them. The whole thing will be taken."

There is also a message for us in how we produce fruit for the kingdom.

"The challenge lies before us in exactly the same way it lay before the chief priests in verse 45 — those elitists, those bishops, those priests. Those who claim to be agents of God — what do we do?" he said.

YIG REPORT

Bishop David welcomed Allyson Caldwell to Diocesan Council as a guest. She recently accepted the half-time position of assistant to the director of Youth and Intergenerational Ministries.

Jason Smith, chair of YIG, gave a report on its mandate, vision and recent activities.

"Our focus has been on redefining youth ministry," said Jason.

YIG began that focus by holding Youth Matters meetings in 2015. Then during 2016, they held archdeaconry coffeehouses to learn exactly what was going on in each region of the diocese with regard to youth ministry. Because of poor attendance at some of the seven meetings, the results were mixed.

For three consecutive years, YIG has hosted a Diocesan Youth Ministry Conference in September.

"This gives practical programs and initiatives to parishes," he said.

YIG sends a team to the Canada Youth Workers Conference each year, which takes place in Moncton in November. They also supported the Boston mission trip in May this year, and will again next year with another mission going to Toronto. YIG is looking for 18-24 year-olds that



MCKNIGHT PHOTOS

Diocesan Council members, 2015-2017, from left: David Edwards, Pat Drummond, David Peer, Cathy Laskey, David Barrett, Rosemarie Kingston, Wandlyn Snelgrove, Coralie Losier, Frank Morehouse, Neville Sloan, Susan Jack, Keith Osborne, Irene Adams, Kathy Asch, Rob Marsh, Geoffrey Hall, Sandra Craft, Gil Carter, Brent Ham, Anne Walling, Chris Hayes, Eddie Quann, Stuart Allan, Bob LeBlanc, David Bell, Allen Tapley and Norman McLeod. Missing from photo: Bonnie LeBlanc, Dylan Nicoll, Siobhan Laskey, John Matheson.

are interested in the trip.

Overall, the continuing challenge is that not all parishes are focused on youth and getting them interested has been difficult.

"There needs to be more buy-in from parishes, especially those without youth," said Jason.

CAMP MEDLEY REPORT

Camp Medley director Maren McLean Persaud gave a report which dealt with camp ministry.

She began by teaching members a popular camp song that had great meaning for the children.

"The reality is 80 to 90 per cent of campers have no connection to a faith community outside of camp," she said. "This is what makes our ministry so vital because, and I'll say this a lot today probably — we are giving them a taste of Christian community and awakening them to the one who loves them best."

It's an echo-style of song, with following lyrics: *I am amazing, I am filled with power, and God loves me, like crazy.*

"We would sing that song, over and over and over again at camp, and we'd go name after name after name," she said.

"When we'd sing it, we'd all look to the person who we were blessing in that moment.... and kids would crave it. Our quiet campers, our campers who might be more reluctant to participate in something at first — they were glowing when it was their turn to have those words sung to them."

"Our campers are craving that blessing, and craving community where they belong and

where we live out the fact that God loves us like crazy."

That introduction set the tone for the rest of her report.

"Our camping ministry is about giving our campers a chance to hear the story and meet the one who loves them best," she said. "We are about telling these kids in a bunch of ways that they connect with, that Jesus loves them and they belong."

"For the camper that was pretty much ignored the first 10 years of his life, that is immensely powerful, for the campers who live in an environment where it isn't safe to ask the questions, or who don't have positive role models affirming them for who they are, that is life changing."

"Our campers know scripture and they are excited by these stories."

"They know that Anglicans love kids, that they are people who... sing the best songs and make the best food. They know that Anglicans start their day in prayer and end their day in prayer and everything they do is because of God's love," she said.

Maren cautioned that camp lasts a week for these kids, and that one week can't be their only point of spiritual development. Parishes can fill that void throughout the year.

"So this is an opportunity for the Anglican Church to continue the good work that you began in sponsoring kids to come to camp," she said. "I am happy to partner with parishes who want us to share something with our families about opportunities or events in their local area, if

you are doing something I will connect what you are doing with them in some way."

WAM

Chancellor David Bell introduced a motion to extend an invitation to the Westside Anglican Mission to send their two identified delegates to the Nov. 4 Diocesan Synod. The motion was passed.

PLAYGROUND IN PETITCODIAC

The Rev. Chris Hayes gave a report on the newly opened playground on the lawn of St. Andrew's church in Petitcodiac. The playground has become a draw, not only for children in the neighbourhood, but for families from other communities. The playground recently held its grand opening.

The parish will incorporate the facility into their own children's programming, he said. The sandbox will be used for Godly Play, and in the spring, they'll hold playground days with accompanying Bible stories.

Chris described the playground as a blessing to the community.

SAFE CHURCH

Diocesan treasurer Irene Adams gave a report on Safe Church implementation, which has meant some tweaking of wording as the program is used and questions arise. Two motions, both passed, deal with changes to wording.

"We've had a lot of success so far," said Irene. "We've had over 500 people trained so far, which is twice as many as I thought we'd have."

More training will be set up

in the coming months, she said. As well, training geared specifically to Sunday school teachers is in the works.

HR COMMITTEE REPORT

The Human Resources Committee has reviewed the cost of living and the cost of operating a vehicle and proposed to increase the diocesan clergy compensation (as governed by Schedule A, Regulation 7-2: Scale of Minimum Stipends) by two per cent effective Jan. 1, 2018. The motion was passed.

PARISH OF THE TOBIQUE

Chancellor David Bell moved a motion to dissolve the Parish of the Tobique. Further, he moved that pursuant to the Anglican Church Act, all assets of the parish corporation be held for such Christian mission by or to the people of the Tobique as the bishop shall direct. Both motions were passed.

Bishop David gave some background on the issue, having worked with the parish for quite some time. After several attempts, while they could elect a vestry, they could not find anyone who would be elected warden of the parish. Further discussions to consider becoming a mission district were not successful because similarly, leadership could not be secured.

"Reluctantly, they moved to dissolve," said the bishop. "They have requested that we dissolve the parish."

At the end of discussion and voting, Bishop David led council in prayer for the people of the

Council continued on page 7

DIOCESAN COUNCIL

Bill C-51 debated at council

Council continued from page 6

Tobique.

PARISH OF SHEDIAC

As some may be aware, the Parish of Shediac is in negotiations to lease a tract of land it owns for the development of a campground on the Northumberland Strait. As part of the process, an environmental impact assessment was done, and from that, the province has a request.

In Anglican Church Act, while the Parish of Shediac is the owner of the land, the bishop and Synod have an interest, thus requiring approval for the EIA from the bishop and synod, Diocesan Council.

"This is not a motion to give approval to a campground project. That's not what this is about," said chancellor David Bell. "This is for Diocesan Council to give permission to do what has already been done — to apply for environmental registration."

The motion was passed.

Residential land leases in the Parish of Shediac also required Diocesan Council's attention. Land for cottages is very expensive in the Shediac area, and many people opt to lease land upon which they build a cottage.

"The Parish of Shediac has a

great many residential leases," said David Bell. "The motion is that residential leases of up to 25 years not have to be referred to the property committee and then the finance committee, but that they're simply approved by the secretary of synod."

"It will lighten the load of the property committee, and from the parish's point of view, the process with be somewhat speeded up," he said.

David Bell cautioned that the motion was not about the sale of land, nor about commercial leases.

Bishop David has commented that this is a solution for the particular circumstances of the Parish of Shediac and does not apply to others.

BILL C-51

Archdeacon Patricia Drummond, on behalf of a clergy member in her archdeaconry, brought up proposed changes to Bill C-51 which is before Parliament. The bill proposes to remove some sections of the Criminal Code that deal with obstruction of clergy and disrupting a service of public worship.

While it seems worrisome for the Christian community on the surface, some internet searches among council members found that the purpose is to remove the sections because of redundancy, not any malicious attempt to leave religious worship unprotected. People could still be charged with assault, mischief and property offences.

One member cautioned council that the charitable

status the diocese enjoys could be put in jeopardy if it chose to act. Canadian Revenue Agency rules discourage political calls to action except in certain circumstances.

Bishop David thanked the members of Diocesan Council for their work of the past two years. A new council will be in place after Diocesan Synod in November. He also thanked parish development officer Ken Neilson, who is leaving the diocese in early November. But he won't be completely gone.

"He will operate on a per diem for certain projects," said the bishop. "I am going to miss the collegiality and his wisdom."

The next Diocesan Council meeting will be determined after Diocesan Synod.

*Criminal Code of Canada
Obstructing or violence to or
arrest of officiating clergyman*

*176 (1) Every one who
(a) by threats or force, unlawfully obstructs or prevents or endeavours to obstruct or prevent a clergyman or minister from celebrating divine service or performing any other function in connection with his calling...*

*(i) assaults or offers any violence to him,
is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years.*

Disturbing religious worship or certain meetings

(2) Every one who wilfully disturbs or interrupts an assemblage of persons met for religious worship or for a moral, social or benevolent purpose is guilty of an offence punishable on summary conviction.

(3) Every one who, at or near a meeting referred to in subsection (2), wilfully does anything that disturbs the order or solemnity of the meeting is guilty of an offence punishable on summary conviction.



Council members share a light moment during the Oct. 5 meeting. From left: David Bell, Norman McLeod, Pat Drummond, Wandlyn Snelgrove, Stuart Allan, Keith Osborne, Bob LeBlanc and Brent Ham.



LEFT: Council member Frank Morehouse dishes up a ham dinner at St. Marks, with Lydia Janes in the background. Lydia was one of several people from the Parish of Sussex who helped with the meal.

BELOW LEFT: The Rev. Chris Hayes speaks on the new playground project in his parish. From left: Chris, Anne Walling (hidden), Irene Adams, Gil Carter, Rob Marsh.

BELOW: Members and guests: Ken Neilson, Cheryl Jacobs, Maren McLean Persaud, Colin McDonald, Jason Smith and Allyson Caldwell.



AROUND THE DIOCESE

Loving the community with a... parish playground?

Excitement was in the air on the crisp morning of Saturday, Sept. 30, as over 100 people came out to witness the opening of the new playground on the front lawn of St. Andrew's Church in Petitcodiac.

After a bit of playtime, Chris Hayes, the parish priest, gathered everyone together to give thanks to the community businesses, organizations and individuals that contributed to the realization of the playground, and in particular, those who worked at organizing the project: Meagan and Rodney Hamper, Becky Stewart, and Christine Hayes.

Many ideas were shared, adopted, rejected, added to and more over many cups of tea.

This innovative idea was borne out of seeing a need and desire for community kids to play together, and for parents to meet. It is very much in the spirit of the Diocesan Ministry fund, which provided \$20,000 to help the dream become a reality.

Archdeacon Brent Ham offered his congratulations.

"When Chris first told me that they wanted to build a playground on the front lawn of the church, I kind of scratched my head a little!" he declared. "But now, I'm a little bit jealous!"

He then offered a wonderful blessing prayer, praying that through this playground, God would bind community and the congregation closer than ever.

An "official opening ribbon" (a.k.a.: party streamer from the

local dollar store) was spread out, a ribbon of many colours, to match the colours of the tire tunnel on the playground.

On the count of three, the assembled kids ran through the ribbon, obliterating it, and then kept on going, claiming the playground for their own (as the adults kindly waited their turn). Afterwards, the barbecue was hot, the cake was cut, and the party was on.

The playground's move from concept to opening was funded by many: the broader church, through the Diocesan grant; many community-supported fundraisers, such as elementary school dances, craft fairs, auctioned items, and more.

Community organizations, including the local Kiwanis Club and Lions Club, contributed. Local businesses contributed and individual parishioners helped out.

People prayed. People worked. A vision was shared, thus becoming the structures, play sets, tire tunnel, sandbox, swings, and more that stand today.

A great big thank you goes to everyone who helped make the playground a reality, and who came out to celebrate together. God is good, and we in the parish hope this playground will be a way to keep speaking that truth to many people, in many different ways, for a very long time.

Submitted by the Rev. Chris Hayes.



SUBMITTED PHOTOS

TOP: The barbecue was a busy place during the celebrations. In the foreground are Connor Stewart and Ross Alexander.

RIGHT: Supporters and planners, from left: Christine Hayes, Megan Hamper, Becky Stewart, Ross Alexander (Lions Club in Salisbury), Charlie Howatt (Kiwanis Club Petitcodiac), Archdeacon Brent Ham, the Rev. Chris Hayes.



SUE CARELESS PHOTO

WHAT SMYC DOES TO PRIESTS!

EDITOR'S NOTE: This was supposed to be the front page photo of the October edition of the New Brunswick Anglican. However, the sudden death of Archbishop Harold Nutter prompted several changes to the content of that paper. The photo, though, is still worth sharing, so we thought we'd publish it this month. Enjoy!

If you have the idea that St. Michael's Youth Conference is a long, dry week of nothing but Anglican history and theology, think again. The Rev. Canons Kevin Stockall and Allen Tapley, with Bishop David Edwards, show off their silly sides during games at the conference in August.

Mothers' Union goes to Barbados

MULOA - Mothers' Union Listening, Observing, Acting

In March 2017, Mothers' Union worldwide trustees and provincial presidents from around the world met in Ireland to discuss how to co-create the vision of Mothers' Union beyond 2020.

Alice Kennedy (Diocese of Fredericton, Hampton Branch) attended this meeting in her role as Canadian Mothers' Union provincial president.

There was unanimous agreement to roll this process out to all worldwide members; a series of regional/zone meetings was consequently planned to reach this goal.

These meetings would allow Mothers' Union leaders to come together for a series of workshops focusing on how to become equipped with skills to listen and gather information from members and the communities they work in.

The goal was to mobilize Mothers' Union worldwide.

The initial pilot meeting was held Sept 10-14 in the Barbados, West Indies with 28 Mothers' Union members from Zone B in attendance.

Zone B includes members from the Americas — North, Central and South America and the Caribbean.

Those in attendance at this meeting hailed from Canada, Argentina, Peru, Guyana, Anguilla, Trinidad and Tobago, Barbados, Bahamas and Jamaica. Each diocese sent two representatives.

There were also two members from the Solomon Islands and South Korea (as observers in order to facilitate the workshop in their respective countries).

The workshop was planned by Head of Development and Policy Nicola Lawrence (Mothers' Union headquarters - Mary

Sumner House) and Sheran Harper (Mothers' Union Trustee from Guyana).

Cathy James (external consultant) facilitated the four-day workshop, assisted by Kathleen Snow, (Diocese of Fredericton) Zone B Regional Parenting Trainer and Facilitator.

The delegation from Canada included Alice Kennedy, provincial president; Lilian Ketch, national conference co-ordinator; Joanne Ham, Diocese of Fredericton president; Ginny McEwen, Diocese of Fredericton link secretary; Mary Stone, Diocese of Nova Scotia/PEI president; Gael Page, Diocese of Nova Scotia/PEI; Megan Torfe, Diocese of Algoma.

The goal at the end of the MULOA process was to answer three core questions:

1. WHO - whose lives are we touching (and could we be touching)?

2. WHAT - what difference are we making (and could we be making) in people's lives?

3. HOW - how do we become equipped to listen to the people we serve?

Four full days were spent immersed in participatory activities involving Bible studies, large and small group discussions listening to God and each other.

We learned to listen with our head (to facts and ideas), to the heart (through feelings and emotions) and to the feet (by motivation and intentions).

The Bible study about Blind Bartimaeus was a powerful lesson in change. Time was also spent on prayer and fellowship with amazing women, making instant friends as we worked at answering the three core questions.

At the end of the workshop



SUBMITTED PHOTOS

ABOVE: Canadian delegation, from left: Megan Torfe, Ginny McEwen, Joanne Ham, Gael Page, Bev Julien (chief executive, MU Worldwide), Alice Kennedy, Kathleen Snow, Mary Stone, Lilian Ketch, Nicola Lawrence (head of policy and development, Mary Sumner House, London UK).

RIGHT: Making sandwiches for supper on the day of their arrival, from left: Bev Julien, Jennifer Maynard (West Indies), Lilian Ketch, Alice Kennedy, Lena Edmondson (Guyana), Megan Torfe.



we developed a shared understanding of our God-given purpose and how Mothers' Union affects lives around the world.

We brainstormed and heard first-hand stories about how to become more effective in making a difference in our church and community. We were challenged to think about who we could currently and potentially partner with to make a difference in God's world.

At the end of zone meetings, MULOA aims to provide worldwide members with a common approach and toolkit for putting our faith into action by complimenting existing initiatives through the answers from examination of the three core questions above.

This will help build confidence among all our members

in what we are already doing. MULOA will assist in identifying key areas of focus that can demonstrate the impact of Mothers' Union when speaking to supporters, donors, governments and existing members.

At the end of the four-day session with the many flip chart sheets created and posted around the room, the group summarized and decided on a framework of how to take MULOA forward to their respective Provinces/Dioceses.

Moving forward, the Canadian Mothers' Union has identified the following three priorities and will work with each Diocese and its Branches to:

1. Increase awareness of and hold parenting program sessions.
2. Explore partnerships

(within the church and/or community).

3. Explore ways to nurture and support its branches and members.

Even though the four days involved a lot of thinking and strategizing, our evenings were free for relaxing.

Many of us escaped to the meeting room as it was the only room on the college campus that was air conditioned. Most days had a humidex of 46-48 degrees, far different from our "warm" New Brunswick summers.

Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."—Mark 10:27

Submitted by Mothers' Union members Lilian Ketch, Kathleen Snow, Alice Kennedy and Joanne Ham.

Diocesan Synod, November 4, 2017

**Christ Church (Parish) Church,
Fredericton**

8 a.m. Registration Opens

8:15 a.m. Eucharist (Chapel)

8:50 a.m. Synod Convenes

4 p.m. Adjournment



Not attending Diocesan Synod? Watch Facebook and Twitter for live updates. Learn more about Diocesan Synod here: anglican.nb.ca/synod/sessions

A Prayer for Synod:

Almighty God, Giver of all and ruler of all that is seen and unseen; we ask for continual divine grace to your Church and especially to the 136th Session of Diocesan Synod. May we walk in your way, leading lives worthy of our calling, in humility, gentleness, and patience, bearing with one another in love and maintaining the unity of your Spirit in the bond of peace; through Jesus Christ our Lord. Amen



LEFT: The Rev. Bob LeBlanc leads worship. ABOVE: Ann Deveau and Doug Milander (both at left) spoke on their experience of refugee sponsorship. RIGHT: The Rev Dana Dean, at left, talks about his interesting experiences with Council of the North, much to the amusement of the Rev. Canon Tom Stradwick and the audience.



ABOVE: The Rev. Jasmine Chandra speaks about the Central Saint John Community Ministry. RIGHT: Participants discuss how they were inspired by what they'd heard and how they could inspire others.



BEYOND THE OFFERING PLATE: STEWARDSHIP CONFERENCE EDUCATES, INSPIRES

BY GISELE MCKNIGHT

“Sharing in Mission” was the theme of the 2017 Stewardship Conference held Sept. 9 in Fredericton. About 70 people gathered at St. John the Evangelist to hear several speakers discuss various aspects of mission both near and far.

Stewardship team chair Rick Haddad acted as host and told those gathered that over the past four conferences, the team has deliberately gotten away from talking about finances.

“Today we will show you that stewardship does not start or end with the offering plate,” he said.

Bishop David Edwards, during the worship service, talked about a reading from Mark 8 where Jesus fed 4,000 people.

“It’s an interesting thing, and easy to ride over it,” he said. “It says Jesus had compassion on the crowd. That little phrase is key to understanding the meaning of stewardship.”

This crowd had been with Jesus for three days. Obviously they wanted to hear the message, and Jesus was interested in responding to their physical needs.

“This moved him deeply within his spirit,” said the bishop, particularly since most of the people who followed him were either failed Jews or outcast Gentiles.

Nevertheless, Jesus fed both groups on two occasions.

“The outsider Gentiles received equal care as the Jews,” he said. “We need to be aware of that when we consider stewardship. The heartbeat of God is that all people become insiders.”

In keeping with the theme, he went on to talk about mission.

“In biblical terms, stewardship is about everything,” he said. “The call of God throughout the scriptures is to walk in his way, and be good stewards of all — not just of money or the environ-

ment, but of everything.”

In a time of great uncertainty, the church has a role to play as a haven of peace and safety.

“We can only do that if we are good stewards of what God has given us,” he said.

He told the story of a friend of his and Janet’s in Britain who lost her hair-dressing business during a divorce. In the process, she found God and began rebuilding her business. She knew she wanted and needed to tithe, but simply didn’t have the cash. Her solution was to give free haircuts — 10 per cent of all the haircuts she gave — to those in need.

“She used her talents for God’s people,” said Bishop David.

He cited other examples of innovative stewardship — the new playground at St. Andrews in the Parish of Salisbury and Havelock; a parish looking into a mixed housing project; and chaplaincy to hockey and other sports teams.

His talk ended with this question: How are we stewarding all God’s gift to us in order to see Jesus being made known and the Kingdom of God being advanced?

Bishop McAllister College

Diocesan ACW president Rosemarie Kingston spoke about her long affiliation to Bishop McAllister College in Uganda. She and her husband have made many trips to the college headed by Canon Paul Jeffries and the college has long been generously supported by the ACWs in the diocese.

In the beginning, when the school was in ruins due to a storm and in great need, the ACWs were innovative in how they raised money: a Pennies For Paul campaign, many craft and bake sales and simply asking for donations.

“Why are we still alive with this mission?” she asked. “It’s been almost 20 years and it’s stronger than ever.”

Not only do the school’s students

consistently score among the top 100 of 2,500 schools in the country, but the school has been an economic driver in its community, employing cooks and guards, and buying crops from local farmers to feed the children.

The Rev. Kevin McAllister also spoke about Bishop McAllister College, the recipient of a large fundraiser in March to help build a library.

The goal was \$5,000; donations are still coming in and have reached about \$8,000. The tournament will become an annual event, he said.

A new priest, Kevin wanted to hold a golf tournament to raise money for the college, which was coping with an increased enrollment of 200 and the scars of a botched robbery attempt.

The only problem was his parishes didn’t play golf, but he learned they were avid bowlers. That led to an intergenerational tournament involving seven parishes in the Fredericton area plus the synod office. Challenges, claims of bowling prowess and even some Christian “trash talk” among priests helped boost the fundraising!

“The win for me was the fellowship,” said Kevin. “Paul [Ranson’s] trash talking made it fun.”

On tournament day, there were more than 70 people bowling, 40 cheering them on, and a kitchen full of helpers back at All Saints in Marysville hosting supper for everyone. For seven parishes and the synod office to gather at an event that was not a meeting was unique, he said.

In June, the sod was turned for the library, and the architect on the project is a graduate of Bishop McAllister College.

Council of the North

In the afternoon, three more speakers brought their own missions to life, starting with the Revs. Dana Dean and Tom Stradwick and their experiences with the Council of the North.

“My aim is to broaden your understanding of what the ministry is,” said Tom, adding it’s not just snowmobiles and arctic weather, because it includes the lower north in Manitoba, where he served.

Dana began with a story about his wife who felt the Lord telling her they were going to serve in the north.

“I told her, ‘you and the Lord have a nice time!’” he said.

The Lord was right, and the experiences the Deans had were amazing and blessed by God.

In a community on Baffin Island, he met a deaf woman at a store who turned out to be Anglican. She began coming to church, prompting Dana, who knows sign language, to sign for her during the service.

That later led to her confirmation, using sign language, after which she asked to speak to the bishop. She told him that when she was a young teenager, all her friends were being confirmed but she couldn’t. But in a dream, God told her he would send someone to help her become confirmed.

With faith in the message, years later she even told her children God would send someone, someday. She looked at the bishop and said, “God sent me someone.”

“God sent a fool like me!” Dana remarked. “Your work, your support for the Council of the North does not go unheard. God can use anyone in this room.”

Tom spoke of the two issues that make serving in the region a challenge: sparse population and long distances between each parish.

“A multi-point parish of three or four is small,” he said, adding it’s often four to seven points. “With an hour between points in the parish, clergy are always late for the next service.”

Parishes have found innovative ways

to cope, like mid-week worship and sharing ministry on special occasions like Easter. Combined services with Lutherans also take place because some communities are very small.

“Sharing in ministry provides stability,” he said.

Tom remembers attending to a large family after a death, and someone suggested they pass the hat to help cover his costs.

“It’s very humbling to see when someone puts a dime in,” he said. “You’re not there for the money. You’re there for the people.”

Refugee Sponsorship

Ann Deveau and Doug Milander told the story of the 11 Fredericton congregations sponsoring a Liberian family of four — Philip, Esther, Arene and Catherine — who arrived in July 2016 as refugees.

“Our overarching message to you is that showing compassion is not a casual commitment,” said Ann, adding that having multiple people from several parishes was a huge advantage because of the many talents and skills available.

Sponsoring the family of four has had its challenges. Because they lived in a refugee camp for decades, they did not have many marketable skills, making job placement difficult. As well, the mother was very ill and the teenaged daughter has been diagnosed with a serious disease. The son has had difficulty adjusting to a society of structure and rules after living his entire life in a lawless camp dominated by gangs.

The group needed to raise about \$30,000 to fund the family for a year, and each parish held fundraisers.

“Raising the money turned out to be the easiest part,” said Ann. “Anglicans are very generous.”

Preparing for the family’s arrival — finding, furnishing and equipping a three-bedroom apartment on a bus

route in Fredericton — kept the group and parishes busy.

The night they arrived — tired, confused and anxious — was memorable. The group met them at the airport and took them to their new apartment.

“It had water, electricity, bedrooms. They were overwhelmed,” said Doug. “I remember Philip collapsing in my arms, just weeping.”

Then the learning began — how to use the kitchen equipment, keep a schedule, use a debit card, take a bus, get medical tests, learn English. Visits to school, social workers, counsellors, dentists, doctors and churches kept the group busy.

“Even though their lives had changed for the better, they were strangers in a strange land,” said Doug. “You can sense a profound sadness that this is not home.”

Some group members found the huge commitment too much and dropped out, said Ann, adding that not every refugee family is this complex.

Doug highlighted the positives, “and there are a lot of them!” he said. “None of them had ever had a birthday party so we made sure they all had a birthday party.”

They’d never had a Christmas tree, either, so that was a wonderful, new experience for them, as were the changing seasons.

While that first year was challenging, Doug has no regrets.

“Would I do it again? Most certainly, but I would do many things differently,” he said, adding, “As a church, we did the right thing.”

Ann said having the multi-parish resources meant there was always someone who knew what to do. If the team had rejected the Liberian family and waited on a Syrian family instead, “Es-ther would be dead. Catherine wouldn’t have been diagnosed and treated.”

Central Saint John Community Ministry

The Rev. Jasmine Chandra outlined the ministry she and husband, Terence, have in the uptown region of Saint John. After a few years in traditional ministry, the couple felt the tug to be outside the church walls.

“We were preaching the gospel but not doing the gospel,” said Jasmine. “We felt the call to those who didn’t know Christ was there for them.”

By visiting many community groups in the city, they found out what was lacking and what they could do to help. Since then, they’ve developed an English Café to give immigrants further opportunities to practice the language. They also teamed up to offer an ecumenical youth group which, for a long time, had four volunteers and two participants.

“We didn’t stop youth group because there were only two kids,” she said. “None of the leaders said ‘why are we doing this?’”

It’s since grown to a dozen kids, most of whom have no religious background.

Outflow Ministry is another place you’ll find the Chandras helping out. Because some clients have little to do in the daytime, Jasmine and Terence began a community drop-in one afternoon a week, with freshly baked muffins and trivia games that has proven quite popular.

Part of their ministry is offering support and friendship to some of Saint John’s most needy.

“One of the things we’ve realized is people are just starved for relationships,” she said.

Three years into this innovative ministry, their funding structure has changed, meaning they will have to rely more on donations from parishes and individuals and less on the diocese and Stone Church, where they are headquartered.

Table Talk

Near the end of the day, participants gathered in groups to discuss what they learned that could be taken back to their parish, what outside-the-box ideas emerged, how could sharing time, talent and treasure be encouraged and what tangible evidence of stewardship in action could be found. Groups reported back on their discussions.

Some of the feedback included the following:

- Share the ministry and what God is doing. Communicate to the congregation to help them get involved.
- Hold an annual service of remembrance for families who have lost babies to miscarriage.
- Hold tea parties for residents of the community’s special care and nursing homes. Friends might have been separated into different homes, so getting them together could be a goal.
- Have a stewardship jar at your birthday party, in lieu of gifts.
- Invite music students from a university to play at your church.
- Plan a Wheelbarrow Sunday, where parishioners fill it with items for the local food bank. Invite the food bank representative to the service.
- Read scripture to seniors.
- Take up people’s offers to speak at your service, for example, PWRDE, Central Saint John Community Ministry and so on, to encourage and educate parishioners.
- Explore partnerships in the community, for example, with schools, to form a homework club.
- Design fundraisers so the object is specific, to help people relate better; for example, desks for Bishop McAllister College or outfit an apartment for a refugee family.
- Fill old eyeglass cases with personal items (toothbrush, comb, disposable razors, etc.) for distribution to homeless shelters.

COMMENTARY

Take me to the Captain

BY ROB SALLIUM

Sailing can be exciting if you have the right captain! Years ago, in my teen years at a summer camp, I went on a sailing trip with some buddies.

The trip took place on a lake in the Northern Ontario, a lake known for its shifting and unpredictable winds.

We were to set up camp on the opposite side of the lake. Crossing it was therefore a necessity.

After raising the sail and setting out, the wind filled the sail, and the boat began to lean more and more, to the point that we were frightened and panicked.

We turned around and headed for a tamer place near the shore. We took some time to think about a course of action. We knew that we had to get across the lake.

When the wind subsided a little, we tried again— only to find ourselves in the same pre-

dicament. After making three or four attempts, we stopped.

We noticed a camp close by and put onto the shore. After we landed, we were introduced to the sailing instructor, an experienced sea captain who offered his help.

Encouraged by this, we all clamored into the boat again, our new captain with us. Before we set sail, he told us what to expect, how to react, and even where to sit.

Most importantly, he urged us to stay alert and calm, as things change quickly and it is very difficult to think and focus when we are panicked.

Needless to say, the trip across the lake was a blast!

When the wind came up, the captain knew what to do and because he had taught us, we did too. When the boat tilted into the wind, we were not panicked but were ready.

We crossed the lake and unloaded our supplies in no time! Then we practiced our new skills and crossed the lake once

again to return the captain to his camp. The rest of the trip was terrific.

The sea is a common theme in scripture. For the most part, the sea is a place representative of uncertainty, unpredictability and perhaps chaos.

In the beginning, before Creation, the bible tells us that the earth was formless and the Spirit of the Lord moved over the waters. (Genesis 1).

God's first creative act was to bring order. In the New Testament, after Jesus and his disciples put out from shore, a fierce storm suddenly swirled around them and Jesus was awakened from sleep and calmed the storm.

On another occasion, Jesus walked across the water late at night to meet his disciples. He called Peter to come out to meet him on the water. After taking a few steps on the water, Peter was overwhelmed by the wind and waves and began to sink. Jesus reached out his hand to save Peter.



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It is fitting to equate our present culture and circumstances to a tumultuous sea.

The increasingly intense and damaging natural disasters affecting millions in different countries; conflict and unrest between nations; and civil unrest within nations all remind us of our need to become or remain focused and anchored to Jesus who, as an experienced captain, not only provides perspective, but also leads us safely to the shore.

Where is your focus? What does your sea look like? Who do you rely on when the winds of change or challenge swirl around you?

I encourage you to seek out the captain, who will meet you where you are.

Reprinted from Missioner's Corner, Sept. 17, 2017. The Rev. Rob Sallium is priest and rector of the Westside Anglican Mission. Follow Rob's blog here: hiswestsidestory.ca

You heard it here first, folks: Christian unity achieved!

BY DR. DAVID W. T. BRATTSTON

There is no further need for efforts toward Christian unity. The major churches have already attained a sufficient degree of harmony and mutual acceptance to fulfill Jesus's call for unity among Christians in John 10.16 and in His oft-cited prayer in John 17.

Look at mainline denominations such as the Anglican Church. It has intercommunion agreements, fellowship and joint ventures with other church bodies, and co-operation in local, national, and world council of churches.

Any disunity is largely illusory, with the differences being only in nonessentials which other major church bodies are willing to tolerate.

What keeps denominational separation in place are the secular laws which confer corporate status and property-holding arrangements, which were laid down centuries ago, and can be overcome only by an act of Parliament or

provincial legislature.

I looked for the meaning of Christian unity as contemplated in the scriptures, and in the writings of Christians so early they could recall what Jesus and His first disciples actually did.

I aimed to ascertain the meaning of such unity in the practice of the apostles and their first successors, and how "unity" was understood in the next few overlapping generations.

Drawing on Christian sources to the middle of the third century AD, I discovered that "unity" meant attitudes, qualities of character, or modes of relating to people with whom one is in personal contact.

In the Biblical sense, it is a pattern of conducting one-to-one interpersonal relations among Christians that fosters

peace, love and harmony at the neighbourhood level. The Scriptures and church fathers mentioned merger of organizations or bureaucracies.

My research resulted in a magazine article that investigated and countered allegations that the Christian churches today are too fragmented to fulfill Christ's will.

The article has since been published in several magazines in Australia, Britain, Canada, and the United States, including the New Brunswick Anglican.

The article demonstrated that there already was, or could easily be at a moment's notice, Christian unity among major denominations, especially at the local and person-to-person level.

If we substitute the phrase "Christian unity" in its Biblical sense for the "organizational

unity" or "structural unity" that fringe denominations and many members of mainline churches mistake it for, believers of every denomination can practice John 17 now, in their daily lives.

Even when we narrow down the meaning of Christian unity to structural or bureaucratic arrangements, there is no longer any sense to regard disunity as a problem, for there exist far too many avenues for churches to co-operate with each other, such as intercommunion agreements, open Communion, unhindered mutual acceptance, joint ventures with other church bodies, and cooperation in local, national, and world council of churches.

True, some church leaders allege that disunity remains, but this may be a mere public relations gesture by some of them.

They usually mention it as if it were the only sin of which they are guilty, and hasten to add that they are working hard to overcome it.

In the last hundred years, the tireless efforts of many leaders of major churches and the goodwill of local laity towards their counterparts in other communions have achieved a real, viable, and practical unity through many branches of Christendom, which answers Christ's prayer.

Let us honour them or their memories, and concentrate instead on redoubling Christian efforts more towards feeding the hungry masses of the Third World.

How about a "Week of Prayer for Starving Africans?"

Dr. David W. T. Brattston is a retired lawyer living in Lunenburg, N.S. His five books and over 300 articles on early and contemporary Christianity have been published by a wide variety of denominations in every major English-speaking country.

In the last hundred years, the tireless efforts of many leaders of major churches and the goodwill of local laity towards their counterparts in other communions have achieved a real, viable, and practical unity through many branches of Christendom.

PARISH NEWS



SUBMITTED PHOTOS



TOP LEFT: On Sunday, Sept. 9, the congregation of St. Luke's Church, Saint John, joined to help Lorraine Speight celebrate her 90th birthday. Lorraine was surprised to find that she was the guest of honour at coffee time following the church service where she was presented with a beautiful cake. Since that date, Lorraine has enjoyed five more birthday cakes, including one presented at a surprise party. It was a lovely surprise for a gracious lady!

TOP RIGHT: On Sept. 17, Zara Mani Thomas was received into the family of God through baptism in St. Luke's Church, the Parish of Portland, Saint John. Front row, from left: Joy Clarkson (grandmother) and Alyssa; back row: Canon David Barrett, Myra, Vineet, Deepall and Zara Thomas. The Thomas family has come to St. Luke's Church from Chile. A lovely reception with a baptismal cake followed the service.

TEC begins in the NWT with some help from NB

On Aug. 15, Val Phinney, Jazmin Chase, Joseph Duplisea and Mary Anne Langmaid headed off to Yellowknife, NWT, to assist in beginning Teens Encounter Christ (TEC) in the Diocese of the Arctic.

It was a truly an amazing trip.

We had the blessing of meeting a wonderful team who had a deep commitment to youth and to serve our Lord Jesus Christ.

There were 25 on the team with only nine having been to TEC before. Deanna Monks and Amie Charlie came from the Northwest Territories to New Brunswick to discover what TEC was about in 2016

with the hope of bringing it back to the North.

So although only seven youth participated, it was really 23 people attending TEC for the first time.

As usual, God is so amazing, and lives were greatly impacted for Him.

There were people from several different denominations who felt it was wonderful to be part of such a deepening of God's Spirit in so many lives.

The unity of Jesus flowed throughout that weekend. We watched the young people start with fears and move to peace and joy. They were a beautiful crew of young people to be with.

God moved powerfully in all of our lives. We learned much about life in the North and how much God is and wants to move in His fullness in the North.

This has been a dream of Bishop David Parsons for many years. Our team from N.B. was truly honoured to be able to serve Jesus in such a way.

We have an amazing tool He has used to bless this diocese with, and now it can be a blessing to the North.

God is good!

The Rev. Mary Anne Landmaid is priest and rector in the Parish of St. George.



SUBMITTED PHOTO

Joseph Duplisea, Jazmin Chase, Val Phinney, Deanna Monks, and Mary Anne Langmaid enjoy some downtime in Yellowknife, NWT. The TEC experience in the Arctic was a blessing of peace and joy for those involved, said Mary Anne Langmaid.

AROUND THE DIOCESE

A prayer for Jacqueline and John

BY TERENCE CHANDRA

Rainbow Park sits near the tip of Saint John's South End peninsula and looks, to someone strolling by, like any inner-city playground.

Steel and plastic play structures — their once vibrant colours bleached from two decades worth of wind, rain and sun — rise from levelled plots of sand and gravel. On summer days the smell of chlorine hangs in the air as does the sound of children's laughter — both the product of the park's central feature: its splash pad.

The splash pad is a flat, circular stretch of pavement dominated by a series of decorated pipes through which water is sprayed, sprinkled and dumped.

On hot July days, my son will race through it in his bathing suit — the water temperature barely above freezing — then come back to me where I'm picnicking on the grass, collapsing onto the beach towel and wrapping it around his skinny, shivering body. He'll do it again and again — run, rinse, dry, repeat.

The fact that this park exists in a neighbourhood like this one is certainly a good thing. The circumstances that gave rise to its existence, however, are most emphatically not.

In 1996, just a few blocks from the splash pad, a two-year old girl named Jacqueline Brewer lived out the final, agonizing days of her short life.

If media reports I've read are accurate, little Jackie was confined to her tiny crib for unimaginably long stretches at a time, untouched and ignored — an eternity of loneliness and pain in the nebulous consciousness of so small a child.

To suggest that Jacqueline's plight was unknown to others, however, would be inaccurate. In truth, a number of people saw the danger that this little girl and her siblings were in; among them, Jacqueline's aunt who, on a visit from Ontario a few months before the girl's death, observed the squalid conditions of the tiny, Canterbury Street apartment that constituted her niece's world.

Concerned for the children's well-being, she immediately called social services. Then, not leaving it at that, she made a follow-up visit in person the next day, imploring the agency to take action.

Indeed, according to a CBC article (<http://www.cbc.ca/news/canada/new-brunswick/lost-children-jackie-profile-1.4018730>) a total of 16 such complaints had been made to social services regarding the family — complaints that ranged over a time-span of three years.

Yet, despite all of this, just eight days



SUBMITTED PHOTO

The Rev. Terence Chandra waits to pray at the official ceremony to install an arbour and memorial stone at Rainbow Park in the south end of Saint John.

before the Christmas of 1996, little Jacqueline died. The official cause of her death was dehydration, a doctor's report suggesting that she had gone for six days without water.

Spurred on by the tragedy, a group of community volunteers managed to raise enough money for the creation of a park — a park dedicated to the memory of, not only Jacqueline Brewer, but a little boy from the Miramichi, John Ryan Turner, who also died from parental neglect and abuse.

Today, the newest feature of the park was added: an arbour and a memorial stone to permanently honour the two children — items that are themselves part of an already existing garden based in the north-western corner of the park.

The official installment of the arbour and memorial stone were to be a public event — where I was asked to pray.

As you may have gathered from a previous blog, prayer is an act with which I am intimately acquainted — a discipline which I have sharpened and honed from years of daily practice.

Yet I had to admit, as I readied myself to pray at this public dedication, I felt helpless and thoroughly ill-prepared.

Why? Because, at the very heart of this public dedication lies the greatest of horrors — the death of two small children whose short years on earth were replete with suffering and devoid of human affection.

As the one giving the prayer, my duty was to speak to the Living God himself on behalf of the community affected by these children's deaths — a community of people who (to complicate things still further) include a good number of people who don't believe in God at all!

What could I possibly say that

wouldn't come across as trite, preachy or monstrously naive?

For a while, I contemplated saying nothing — of either declining the invitation to pray or, perhaps, leading my neighbours in a minute of silence.

After thinking it over, however, I came to a realization: My tradition does indeed equip me with a way of praying, even in the face of human misery, that utterly scorns all cheap comforts and empty sentimentality.

This way of prayer is found in the biblical psalms. Many of these psalms are, of course, joyous hymns of praise, but an equal number are anything but.

They are raw, guttural laments dredged up from the depths of a soul bowed low under the weight of oppressive sorrow and grief; bitter cries of abandonment rising from the hearts of a people who have suffered ruinous loss.

Then there are the questions: "How long must I struggle with anguish in my soul, with sorrow in my heart every day?" (Ps. 13:2); "O Lord, why do you reject me? Why do you turn your face from me?" (Ps. 88:14);

"How long will the wicked be allowed to gloat?" (Ps. 94:3) "How can we sing the songs of the Lord in a strange land?" (Ps. 137:4). And, of course, the words of our Lord himself, uttered at the peak of his anguish: "My God, my God, why have you forsaken me?" (Ps. 22:1)

What counts in prayer is honesty. And questions that arise from raw, broken hearts are far more honest than cold, theological platitudes.

"How can a child, surrounded by a world of material abundance, die dehydrated, emaciated and untouched? How could her squalid conditions — seen by so many — go ignored for so long by the only people with the power

to intervene?

Where were you, O Lord — you who welcomed children into your arms — when these two children were at the height of their anguish?"

My duty is not to provide answers. Rather, I must let the questions hang in the sky unanswered like the twisted, gasping body of the betrayed Messiah, dying on the cross.

Then, having given the hard questions their due — having acknowledged the cruel absurdity of these two deaths — I must cling to the remaining hope as tenaciously as a drowning sailor, his ship smashed by waves, might cling to its scraps in the rolling seas.

For me, as a Christian, that hope is centered in Christ. Admittedly, there are times when it seems like this hope is an extremely fragile thing: Rumours of an empty tomb; strange, conflicting tales about grieving women and angels; whispers of secret, post-mortem reunions in upper rooms.

It is hope that hangs from a gossamer thread, but it is hope nonetheless. My job, as the one leading this prayer, was to — on behalf of this neighbourhood — take that hope in hand and grip it strong:

The hope that death, even the cruel and meaningless death of the innocent, does not have the final word; the hope that, even from a tragedy as grave and as dark as this one, new life might come; the hope that, if we work together, children like Jacqueline Brewer and John Ryan Turner will never have to die.

The Rev. Terence Chandra and his wife, the Rev. Jasmine Chandra, run the Central Saint John Community Ministry. Reprinted with permission from penniesandparrows.org, the blog of the Central Saint John Community Ministry.

PARISH OF NEW BANDON

CAMP ON THE ROAD
IN NEW BANDON

13 children and youth registered for the Parish of New Bandon's four-day Camp-On-The-Road VBS in August, enjoying varied days of bible stories and skits, outdoor games, art, baking, snacks and the sharing of their noon time meal together. Different styles of grace were taught to the children — sung, said or rapped. Several young people from the community participated to help as junior leaders. Thank you to Kendyl and Grayden Daley and Abby Savoie; as well as Elaine Good and Shelby Scott for assisting with preparation, snacks and clean up; and Terry McNulty for providing the barbecue lunch on Thursday. As for the three leaders of COTR, Dimitra, Brooke and Adam, it was a pleasure to host them. Meal-time conversation was delightful and entertaining. We would look forward to participating again in 2018.



A good group enjoyed Camp On The Road. Here they are for a group shot. Front row, from left: Dimitra Bountalas, Avelyn Hendsbee, Brooke Cunningham, Lane Dempsey, Danica McIntyre & Shelby Scott. Back row: Austin Eddy, Isaiah Hendsbee, Adam Young, Maddie Ellis, Kendyl Daley, Ava Silver, Abbey Savoie and Laura McNulty.



SUBMITTED PHOTOS

CELEBRATING HERITAGE

Looking for a way to celebrate Canada 150, and bring the seniors and youth of the community together for fellowship, the Parish of New Bandon invited local students who had participated in the school heritage fairs to display their projects at Christ Church Hall in July.

Two youth brought one project and three brought two projects each. Lesa and Shelby Scott set up a video of a collection of photos that had been gathered together from Canon T.H. Drillen's photo collection.

Freda Carey, one of the parish seniors, thanked the youth for their displays and encouraged them to make a memory to mark Canada 150 such as planting a tree. Laura McNulty, Elsie Daley and Nancy Knowles prepared a lunch and invited the greater community to come following their morning worship services to converse with the youth and enjoy refreshments.

Fifty-one people attended the Celebrate Canada 150 event and viewed the eight heritage projects on display. People from the Miramichi, and those vacationing from Alberta and Quebec shared in the time of fellowship. Simon Scott, Abbey Savoie, Hannah Fortune, Kendyl Daley and Ava Silver displayed their projects.

In the photo at left, Bev and Dave Daley view Kendyl Daley's project on the history of Christ Church, Clifton.

SHAPING UP IN THE
DEANERY OF WOODSTOCK

SUBMITTED PHOTO

A happy group of graduates celebrated on Oct. 10 — their completion of Your SHAPE for God's Service, a six-week course, as they explored their spiritual gifts, heart's desire, abilities, personality, and experiences, and how they can be used to serve God. There were a total of 10 participants from three Parishes: WWPA, Richmond, and Woodstock. Team teachers were the Rev. Bob LeBlanc and the Rev. Shirley Noseworthy. It was a wonderful time of sharing! A reunion of the group is planned for April 10 when we will gather for a pot luck meal and follow up on how we have been using our gifts within the life of our church. Congratulations to the graduates! God bless you all! Back row, from left: Armin Hackelsperger, Shirley Noseworthy, Wendell Parkinson, Bob LeBlanc, Joan Tremblay, Wanda MacFarlane, Bonnie Sparks, Jennifer Taylor. Front row: Marilyn Wilson, Cindy Derksen, Ruth Hall, Joan Tompkins.

ADVENT

Conspiracies aren't all bad!

BY PAUL RANSON

Advent Conspiracy. That sounds kind of sinister, doesn't it? Admittedly, it does. But I promise it only poses a threat to stress-addicted shopaholics who are bound and determined to make Christmas synonymous with consumerism.

So despite how it sounds, it is a really good thing. Advent Conspirators are intent on preparing us to celebrate the birth of Jesus while we live out our hopeful expectation for the return of our King. It is a movement that focuses on the quality of our Christmas celebrations rather than the quantity of the gifts under the tree.

The Advent Conspiracy has four main tenets:

1) Worship Fully. It's all about Jesus. During the season of Advent we celebrate the fact that Jesus gave up all his glory to be born in obscurity. Smelly obscurity at that. In our desire to exalt Jesus through worship, we pray to be transformed more into his likeness — so that his Kingdom's Reign may be extended through us.

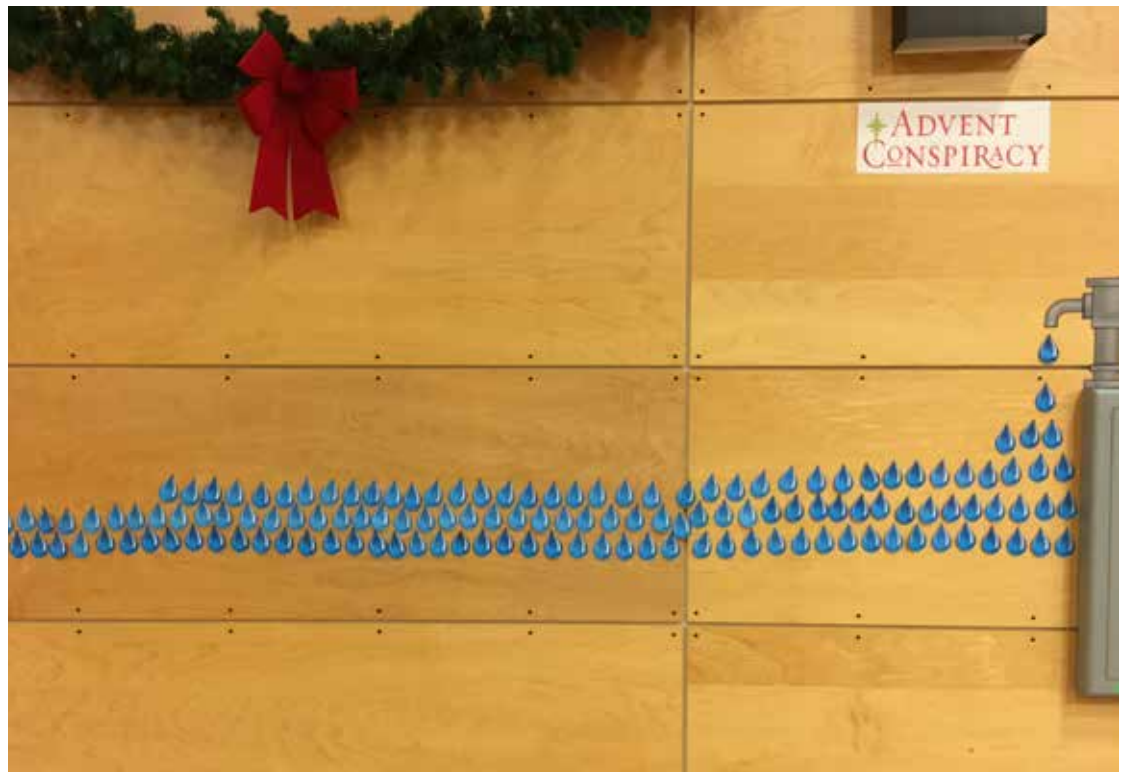
2) Spend Less. The truth is, the more things we possess, the less they mean to us. This tenet is a call to stop buying meaningless gifts. It is a call to live within our means and to place our focus on the things that truly make life rich.

Please note: this is not a movement to ban all gift-giving. It is a call to do something other than purchase yet another tie for Dad or a third pair of bunny slippers for Aunt Gertrude. It is a call to be thoughtful and intentional with how we express our love for the dear ones in our lives.

3) Give More. No, not money necessarily, but yourself. This is modeled after Jesus. Rather than buying another gift, how could you gift someone with your presence, with a memory, with a kind act? Giving more means celebrating the relationships in our lives, while creating possibilities for forming new friendships with those in our circle of influence.

4) Love All. Jesus came into our broken and fallen world because of his love for us. How can we reflect that same love to those around us? To those experiencing real need. To those who find themselves alone. To those whose lives could be so blessed just by an act of kindness or a thoughtful word?

Last year in the Parish of Douglas and Nashwaaksis we decided to join the Conspiracy. This meant being intentional so that we could be prepared for Advent before it was upon us. The Advent Conspiracy was introduced to the congregation on the Sunday following



SUBMITTED PHOTO

The display on the wall at St. John the Evangelist Church last year at this time clearly showed where the minds and hearts of parishioners were during Advent: with a PWRDF project to help bring clean water to a First Nations community called Pikangikum in Northern Ontario.

Thanksgiving.

As conspirators we would worship fully by exploring and celebrating the significance of the Advent Season. We would challenge one another to stop spending money on meaningless gifts.

We would encourage one another to take the time we would have otherwise spent at the mall or shopping online and use it to make memories with our kids, our friends and our neighbours.

Finally, we decided to take the money that we would have spent on frivolous gifts and offer it instead to a community in need as an expression of Jesus' love.

The Advent Conspiracy suggested contributing toward clean drinking water. What better way to honour a loved one than by giving the gift of clean water in their name?

We decided to work through the PWRDF. Why? We were already partnered with them, and when we Googled "Advent Conspiracy Clean Water," this website came up: <http://pwrdf.org/our-work/advent-conspiracy/>.

It was for the Water Project in a First Nations community in Northern Ontario called Pikangikum.

Because we did things differently, we collected over \$1,400 toward this project. But

this was not a fundraiser. It was a fund diverter. We redirected funds from meaningless things to something that is fundamentally important to the health of a community. Praise the Lord!

Sisters and brothers, this year in Advent, I encourage you to join the conspiracy! Let's reclaim the true meaning of Christmas as we seek to express the heart of Jesus in our hurting world. You can find all the resources you and your church need at <http://www.adventconspiracy.org/>. *Paul Ranson is the priest and rector in the Parish of Douglas and Nashwaaksis in Fredericton.*

The Apple Tree Carol

There is a seldom used Christmas carol called "Jesus Christ The Apple Tree" or a more modern title "The Apple Tree Carol." The carol was written in the 1700s by an unknown person, but Elizabeth Poston, who was born in the UK, set the words to music. The wording probably came from New England and may have some Methodist roots.

The words provide a musical meaning to the fact that God provides for us all and if we sow our thoughts and actions in him, many things will be provided in return.

The photo was taken in Queenstown at Webb's Apple Orchard Jan. 3 on a peaceful, glorious, sunny day that had just seen a harsh, wet snow and freezing rain storm move through the area. An apple orchard needs continuous effort to ensure that there is a suitable crop to allow us to have nourishment in the winter season.

Why not ask your church's organist or music director to include it in a future service? Once heard, you might find it contains a lot of reflections on our quality of life.

Submitted by Byron Thomas



PARISH NEWS



EXHIBIT WINNERS

All Saints Church in Keswick Ridge is always looking for new ways to work together and create fellowship among its members. A few years ago Lois Poore, Crystal Gilmore and Jean Coburn came up with a good end-of-summer, early-fall idea — enter items in the exhibit section at the N.B. Provincial Exhibition (FREX). Parishioners very quickly embraced the idea. Most seemed to have a talent of some sort, whether it be baking, making jams and pickles, needlepoint, embroidery, photography, growing flowers or art work. In addition to individual entries, there was also a group effort to make an entry for the Scare Crow competition. This year the entry was “A father of Confederation” which took first prize (see photo at top). This is the second year in a row to win that category. Last year’s entry was “Mildred Goes To Church!” Both entries were extremely well done. Each year after the FREX there is a special celebration following the regular Sunday Service in the Medley Room where all the entries and their prize-winning ribbons are on display for all to see. This past year there was over \$300 in prize money. At \$3 for first place, needless to say there were many prize winners. Top photo shows individual angels entry by Mary Lou Price.



SUBMITTED PHOTOS



DIOCESAN MISSION TRIP TO TORONTO

April 29-May 5, 2018

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Apply at anglican.nb.ca/events**



Become a volunteer reading mentor

All it takes is 2 hours/ week for 10 weeks.

Register Now!

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SUBMITTED PHOTO

INDY GETS A BLESSING

The Rev. Shirley Noseworthy, right, of the Parish of Woodstock, was one of several clerics who held a Blessing of the Pets service on or near Oct. 4, the Feast of St. Francis of Assisi. Here she is with Joan McCue and her dog, Indy, who is K9 trained as a police dog but ultimately did not pass the course. She was adopted by Joan’s dad, but after he passed away, Indy became Joan’s dog.

COMMENTARY

Challenging a culture of silence

Reprinted with permission from the Anglican Journal; editorial by its editor, Marites Sison

In March, Australia's Royal Commission into Institutional Responses to Child Sexual Abuse released its initial report on how Australian institutions — including churches, schools, sports clubs and government organizations — have responded to allegations of child sexual abuse.

The groundbreaking report revealed that children were allegedly sexually abused in more than 4,000 Australian institutions, including the Catholic and Anglican churches.

From 1980 to 2015, about 4,500 allegations of child abuse involving 1,880 alleged offenders were brought to the attention of authorities in the Australian Catholic church.

In that same period, more than 1,100 complaints of child sexual abuse were made in the Anglican Church of Australia.

The alleged abuses involved 285 laypeople and 247 clergy from 22 of the church's 23 dioceses.

Since the numbers do not include unreported cases, the true magnitude of the abuse remains unknown.

However, the inquiry clearly established the lasting and multi-generational impact of childhood sexual abuse and the great lengths institutions

went to protect predators.

The commission interviewed more than 1,200 witnesses in public hearings and held 6,500 private sessions with survivors and witnesses, including those in nursing homes and hospitals.

The impact of the commission's work is incalculable and stretches far beyond Australia. Sexual violence against children remains a global reality. The commission's report proves that governments and institutions continue to profoundly fail children.

One would think that after the highly publicized sex abuse scandals involving pedophile priests in Catholic churches in the U.S., Canada and Ireland, things would be different.

But as Gail Furness, the senior counsel who assisted the commission noted, the accounts they heard from victims were "depressingly familiar."

Children's complaints were disregarded by church authorities, she said.

"Documents were not kept or they were destroyed. Secrecy prevailed, as did cover ups."

Perpetrators were moved, with parishes and communities to which they were reassigned not knowing about their sordid, criminal past.

A culture that minimizes the crimes of abusers and belittles victims and survivors allowed the abuse to happen in

churches, places that are meant to be sanctuaries, said Australian diocese of Newcastle Bishop Greg Thompson.

Conflicts of interests around friendships were also a factor, Thompson told a public hearing of the commission in November.

"People refuse to accept that their loved priest has been an offender."

Shortly after he became bishop, Thompson recalled that he received pressure from influential, long-time parishioners to reverse decisions made by the diocese's professional standards board to defrock four priests over child abuse allegations.

"There are those who feel that this has brought shame to the church. That it's brought shame on people they revered," he said.

Instead of caving, Thompson established parish recovery teams to support the victims and to work with communities in addressing past abuses.

He issued a historic letter of apology to victims. He also went public with allegations that he himself had been sexually molested by a priest and a bishop when he was 19.

Thompson paid a huge price for his openness and advocacy to confront what he described as his diocese's culture of silence and secrecy.

He resigned, effective May,



citing the toll it had exacted on his health and his family's well-being.

He had been publicly shamed and shunned, even by those who had once received Holy Communion from him, he said.

He and his staff also received an "avalanche" of vicious emails and have had their cars vandalized.

Surely, such appalling behaviour has no place in the church. The sad reality, however, is that as long as there are those who feel it's their duty to protect the church's reputation rather than to come to the aid and comfort of God's most vulnerable, children will continue to be at risk.

In his open letter of apology to victims, Thompson urged survivors and witnesses to come forward to the police, to the commission and to the diocese.

He did so by quoting the famous words of Dietrich Bonhoeffer, the German pastor and theologian who actively resisted Nazism: "Silence in the face of evil is itself evil. Not to speak is to speak. Not to act is to act."

Email: tsison@national.anglican.ca

Sources:

- *The Guardian*
- *Newcastle Herald*
- *Anglican Communion News Service*



CORN BOIL SEASON

The Parish of Restigouche held a corn boil at Christ Church, Campbellton on Sept. 17. The seasonal favourite drew a good crowd who enjoyed a delicious feast. *Mark Franklin photo*

EPISCOPAL ANNOUNCEMENTS

The Ven. Stuart Allan's appointment as interim priest-in-charge of the Parish of Millidgeville has been extended to Oct. 31, 2018.

The Ven. John Sharpe was appointed chaplain at the Dr. Everett Chalmers Regional Hospital in Fredericton, effective Oct. 1.

Allyson Caldwell has joined the Synod Office staff as assistant to the Director of Youth and Intergenerational Ministries, on a half-time basis, effective Oct. 1.

Nicole Chouinard has joined the Synod Office staff as Financial and Administrative Assistant, effective Sept. 25.

The Ven. Brent Ham will continue as Archdeacon of Moncton for a further three year period until Oct. 7, 2020.

Bishop David Edwards ordained a deacon **the Rev. James Crighton**, of the Parish of St. Andrews and formerly of the United Church of Canada, at All Saints, St. Andrews on Oct. 1.

The Rev. David Alston was appointed deacon-in-charge of the Parishes of St. Andrew's, Sunny Brae, and St. Philip's in Moncton, effective Sept. 18.

Mr. Robert Griffin, an aspirant towards ordination in the Diocese, was appointed layreader-in-charge of the Parish of Grand Manan, effective Sept. 18.

MUSIC COLUMN

Matthew West wants us to be “All In”

The last three albums from Matthew West formed a rather interesting trilogy that told the stories of many people across the world who had encountered great difficulties in their life, and had found their faith in God to be a great source of comfort and encouragement.

West used their stories to form songs that formed albums, and also solidified himself as a great songwriter.

Along the way, he also became a great singer and a great musician. He has a knack for finding memorable melodies, great musical hooks, and great arrangements of the music he writes.

All In, his latest album, goes in a new direction, but the things that made West a great musician are still here.

This new album, in some ways, tells us some of Matthew West's own story. “The Sound of a Life Changing” is a song telling of when he saw Stephen



Curtis Chapman in concert during his formative years, and then later heard God calling him to do the same thing.

“Something Greater” tells of him meeting his future wife while in Nashville to sign his first record deal.

His daughter Lulu sings on the song “Becoming Me” whose sentiments are mirrored in another song, from a parent's point of view, “The Beautiful Things We Miss.” (I wish this had immediately followed “Becoming Me” on the album!)

Each of these songs has a different tempo, atmosphere and style, reflective of their



own poignancy in his life thus far.

After telling so many other people's stories, Matthew now seems to want to tell something of his own.

This new album does a great job of balancing the musical things that made Matthew West so well loved, while also introducing new elements to his music.

The title track still has that strong, driving sound that is full, sonorous and powerful; no wonder it was the lead single off the album, and the album's opener.

“Amen” is a simple barn-burner of a song — fast, busy, and just a bit clever in the lyrics it delivers at breakneck speed.

A feature not present on the past three albums finds a place here: “Jesus and You” is a simple, light, laid-back ballad; it's not over produced, filled up with too many instrumental lines or effects, and is powerful in its simplicity.

But please, don't think the album is perfect. One song called “Power Love Sound Mind” struggles to work on any level. The music does not reflect the meaning of the lyrics, and even the lyrics struggle to convey any real meaning or message at any.

Perhaps that's how it's supposed to be — tossing out images and concepts that make us think about them in our own ways.

Matthew West is doing what few artists in modern Christian popular music have done.

He seems able to continue a career that involves musical changing and maturity, while still maintaining an instantly recognizable “sound.”

He is a constantly fresh voice that is humble and does not miss the world going by around him.

This album is another strong offering, one that is sure to find lots of play everywhere.

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READER'S NOTE:

Please thank the Rev. Chris Hayes for recommending the movie “All Saints” in his music column in New Brunswick Anglican. He is right—it is a movie we all need to see—and I would not have seen it had I not read his column. Keep up the good work!

Hugh Bateman

The Rev. Chris Hayes is a musician as well as a priest serving in the Parish of Salisbury and Havelock.



Allyson Caldwell, newly appointed assistant to the director of Youth and Intergenerational Ministries

Favourite book of the Bible - Romans

Birthplace – Saint John, NB

What you love most about God – The peace of his Spirit!

Favourite place on Earth – Cape Breton Island

Farthest you've been from home - Florida

Favourite meal or dessert - Cheesecake

Biggest fear – Oversleeping

Hidden talent – Oversleeping...

Favourite movie or book – Movie: *Mystic Pizza* / Book: *Sarah's Key*

Your hobby – Swimming

Three things always in your fridge – Carrots, salsa, homemade jam (shoutout to Laura McNulty!).



JOHN MATHESON PHOTO

NEW BELL IN CHAMCOOK

A surplus bell from the Parish of Westfield has been repurposed at St. John the Baptist Chapel in Chamcook in the Parish of St. Andrews. Local boat builder John Anderson built the bellcote, while Les Caldwell of Les Caldwell Steeplejacks installed it. The big lift took place Sept. 30. This is the first time the chapel has had a bell.

PARISH NEWS



HARVEST SUPPER

The Parish of Wicklow, Wilmot, Peel and Aberdeen held its annual harvest supper at Camp Brookwood on Sunday, Oct. 1.

TOP LEFT: Mashing the potatoes takes a strong arm and Rodney Smith was up to the challenge!

TOP RIGHT: DJ Paterson feeds his daughter, Ella, during the feast.

RIGHT: Ferne Dingee in the kitchen at Camp Brookwood.



BOB LEBLANC PHOTOS

Can You Help?

Saint John Seafarers' Mission Christmas Program

Each year during the Christmas season, the Saint John Seafarers' Mission provides gifts to the seafarers who are visiting our port.

These gifts are packaged with the goal of giving items of necessity, with a little something extra, at a time when these men and women are feeling the loneliness of being away from their families.

Last year the Seafarers' Mission distributed 219 Christmas packages to 11 ships during the Christmas season. The crew members were pleased!

Ideas for items you could include in a Christmas pack-

age:

- Toiletries: shampoo, shave cream, tooth paste, tooth brush, dental floss, mouth wash, body wash, deodorant, disposable razors, lip balm, comb, hand lotion, tissues
- Warm items: gloves, socks, scarf, toque
- A little something extra: playing cards, game book, pen, Canada souvenir (pin/magnet/key chain), candy (individually wrapped), chocolates, chocolate bars, Halloween sized bags of chips, gum.
- Christmas card

NOTE: Do not wrap individual items or the packag-



IMAGES NB

es. Port security controls, in the US and Canada, require us to scan the contents of any parcels before they go aboard ships.

If you want to support our Christmas program but don't want to do a package, you can donate some of the noted items, earmarked specifically for Christmas, or donate cash (tax receipts will be issued).

NOTE: We generally have a shortage of gloves, shampoo, deodorant, shave

cream, hand lotion, lip balm.

Approximate sizes of 'packages' we use: medium size shoe box or Christmas bags 12" (h), 10" (w) and 5" (d).

Drop donations at the Mission (92 Tilley Lane, Saint John) Monday – Friday, noon – 5 p.m. For pick-up, call Bev at (506) 635-1731 or email <seaf@nb.aibn.com>

Thank you! Without help from others, we could not provide these gifts.

**The MOST REV. H. L. NUTTER SCHOLARSHIP
For Post Graduate
Study in Theology**

Awarded to a member of the clergy in the Diocese of Fredericton or, secondly, to clergy from another diocese at the discretion of the committee.

• **Eligibility:** Ordained and in good standing; acceptance at a recognized university; may be awarded to the same applicant for up to three years, or until the degree is obtained, whichever comes first, provided that satisfactory work is accomplished each year.

• **Applications:** Send applications to the Bishop of Fredericton.

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