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THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

OCTOBER 2018

SERVING THE DIOCESE OF FREDERICTON



JAMES WEST PHOTOGRAPHY

Bishop David Edwards offered the benediction at the regimetal funeral for Constables Sara Burns and Robb Costello on Aug. 18 at the Aitken Centre in Fredericton. The two Fredericton Police Force officers, plus civilians Bobbie Lee Wright and Donald Robichaud, were shot and killed outside an apartment complex on the north side of the city Aug. 10 in a shocking tragedy that stunned the city, province and country.

Anglicans stand with a community in mourning

BY GISELE MCKNIGHT

Just after dawn on Friday, Aug. 10, four people were murdered on the north side of Fredericton, two of whom were members of the Fredericton Police Force. Constables Sara Burns and Robb Costello, and Donnie Robichaud and Bobbie Lee Wright died in an apartment complex parking lot on Brookside Drive.

Although he hadn't planned

to be in the city and was still on vacation, Bishop David Edwards felt the need to be in Fredericton that day.

Shortly after he arrived, he crafted a press release noting the terrible events of the day, and advising that everyone who felt the need for support or prayer was welcome to join him for a prayer vigil that evening.

Soon after the press release was sent out, the phone began

ringing, and in fact, it rang all afternoon with requests for interviews — from national and regional media outlets.

The bishop offered words of encouragement, support and sympathy on CBC News (national), CTV news (national) and CBC radio (New Brunswick).

The vigil was held at St. John the Evangelist Church, just around the corner from Brook-

side Drive. Although organizers had no idea if anyone would show up, the building was full by 7 p.m.

About 200 people, including two dozen members of the media (national, regional and local) attended the vigil, and CBC streamed it live on its website. There was a vast amount of media coverage of the vigil that night and into the next day. Three more media outlets

followed up with the bishop afterwards that evening and the next day seeking his opinion on the vigil and the state of the community.

The Rev. Paul Ranson opened the service with these words: "Tonight we are sharing our grief together. We like to think we're individuals, but when tragedy strikes, we come together for

Vigil continued on page 2

DIOCESAN SYNOD NEWS



CLOCKWISE FROM TOP LEFT: Dorothy Shephard, centre, and other MLAs light candles during the Friday night vigil; the congregation with their lit candles sing and pray; Musicians Alexandra Page and Catherine McKenna; the Rev. Paul Ranson opened the vigil by saying it's best to be together during tragedy.



MCKNIGHT PHOTOS

'Tonight our hearts ache'

Vigil continued from page 1

healing”

Several people offered readings, including Pastor Brian De-Long, a United Church minister serving in Stanley. He noted that among his congregation are the mother-in-law and father-in-law of slain officer Sara Burns.

“Tonight our hearts ache,” he said.

Brian and others read from the book of Ecclesiastes, the Psalms, and the Gospel of John.

Alexandra Page, with Catherine McKenna, sang several songs and led the congregation in singing, including *Abide With Me*, *Amazing Grace (My Chains Are Gone)*, and *How Deep The Father's Love For Us*.

Bishop David noted that several years ago while he was rector at Stone Church in Saint John, he arrived at Saint John Regional Hospital to comfort the family of a person who'd died in a car crash.

“I felt totally useless, as I do today,” he said. “Someone said that sometimes all we can do is stand together in the darkness.”

Before the service, the bishop had arranged dozens of tea light candles in the shape of the Greek letters Alpha and Omega.

As the congregation lit the candles they were given, he invited them to come to the altar to light the tea lights as well.

“These candles represent the light of our solidarity — with each other, with those who have

been greatly affected, and of course God's solidarity with us,” he said. “That light is hard to see tonight, but as a minister of the Christian gospel, I can say God is here with us.”

Prayers were said for the dead, their families, fellow police officers and first responders, for the community and the province, and for all those affected by the events of the morning. Many tears were shed during the service, a raw reminder of the trauma the community was experiencing.

“We lift up the families and friends of the loved ones who have died, to remember them before God,” said Paul. “So often it is in the quietness that God speaks. It is in the quietness that God heals.”

Among the attendees were Bishop Robert Harris, bishop of the Catholic Diocese of Saint John; pastors from the local United and Baptist churches; several MLAs; many priests and Anglicans from the area; as well as people who live near the shooting and members of the community simply needing a place to focus their grief.

Bishop Harris closed the service in prayer. The church remained open for anyone who wanted to stay and talk or pray.

It was a terrible day for all involved, but the Parish of Douglas & Nashwaaksis and the diocese were blessed to have been able to provide mourners with a space and time to grieve,

and to lift up the name of Jesus throughout it all.

•••

On the day of the funeral, Saturday, Aug. 18, Bishop David was interviewed by CTV national news before the service.

The bishop was asked to participate in the regimental funeral. He sat on the platform during the service and prayed the benediction.

•••

Aug. 10 press release from Bishop David Edwards:

“Today a terrible event occurred in our city which will have an impact on many people for some time to come.

As bishop of Fredericton, I wish to extend my condolences to the families of those affected.

The Fredericton Police Force works hard to protect us every day, and today, I suggest that we, as a community, lift them up in our prayers and thoughts. I personally express my gratitude for their service to us.

At times like this, we as a city and a province need to draw together for mutual support and comfort. I encourage people to gather in places that are sacred to them to pray and remember.

To that end, the Parish Church of St. John the Evangelist, at 75 Main Street in Fredericton, will host a prayer vigil at 7 p.m. this evening, to which all are invited. Everyone who feels affected or in need of support at this time is welcome.”



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

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THE BISHOP'S PAGE

This is the hope we have

Early on the morning of Aug. 10, life in the City of Fredericton and in our province took another shift.

Two civilians, Bobbie Lee Wright and Donnie Robichaud, along with two police officers, Sara Burns and Robb Costello, were shot and killed on the north side of Fredericton.

Four years ago, three RCMP officers were gunned down in Moncton.

Such events give us the sense that life is not as safe as it was and make us realize that these things are not confined to south of the border.

Tragic incidents like these, especially when they involve police officers, often imprint themselves into our memories.

I clearly remember the shooting of Superintendent Gerald Richardson in Blackpool, England back in 1971. It shocked the whole country at the time.

His killer said in court, "I will see his face in my mind every day. He just kept coming. He was too brave."

Richardson was posthumously awarded the George Cross, Britain's highest honour for civilian bravery.

The apparent randomness of tragedies lead us to ask some of the deeper questions of life. The following was shouted to one of our clergy across the street on the day of the shootings: "Why did your God allow this to happen?"

The person did not want an answer at that time, but wanted to express anger at what had happened, and who can blame him?

We do not know the whys and wherefores of the events in Fredericton yet. We presume that some sort of explanation will come out in court, but it may not.

Even if it does, will it answer the deeper questions around such an incident — people shot when going about their daily business on a sunny summer morning.

As the Church, we have to be able to provide comfort in the midst of events such as these. We cannot give watertight an-



MCKNIGHT PHOTO

The Friday night vigil just hours after the shootings in Fredericton drew many who sought out a place to find hope and understanding after a tragic day in Fredericton.

swers, because as we are reminded by St. Paul in 1 Corinthians 13: 12:

"Now we see through a glass darkly...". Through this unclear mirror we are able to see hints and shadows of what is truly the case, but we have to trust.

Again, as Paul tells us in Romans 8: 38-39: "... I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

In his sermon at the regimental funeral of the two constables, the Roman Catholic Bishop of Saint John, Robert Harris, told us that as with all of us, the victims of this crime had been loved into existence by God.

There is no time when they or we have not been loved by God, and God was aware of what happened on that day. Was it part of God's plan and purpose?

No. Human decision and agency were responsible, but God was present and understood.

The bishop went on to say there is no doubt in his mind that Jesus stood with the victims as they died — that he would have had a conversation with them.

We cannot know what was said, but there is no doubt that Christ was there, because nothing can separate us from the love of God.

On that Saturday afternoon

in the Aitken Centre, I found Bishop Harris' words helpful, but since the shootings, I have felt the need to speak about how we begin to gain some understanding of God in situations like these — incidents when death or suffering appear to stalk the land.

To use a couple of theological concepts, there is a transcendent and immanent aspect to such situations. Transcendent means that God is over all; he is beyond the beginning and the end. He sees all things, at all times, in all creation.

Immanence has to do with the presence of God within creation. God is both of these at all times.

The most obvious example of immanence is the Incarnation of Jesus, but it is vastly more than that — the Spirit of God, the Holy Spirit, inhabits the whole of creation all the time.

In our Christian understanding of God, we have the idea of the Godhead, God as one in three and three in one, Father, Son and Holy Spirit.

This is a completely harmonious relationship based upon mutual love and action.

Therefore, we have this image of God as total love dwelling inside and outside space and time.

Jesus, the Incarnate Son,

entered space and time in a particular place in a particular era, but there has never been a time when the Son did not exist.

As He is outside space and time, the fact that He lived in space and time is part of his eternal being and not limited to the period during and after His 33 years on earth, but has its impact in the being of God for all eternity.

The result of this is that the whole of God understands the whole of us and can fully identify with everything, good and bad, which happens to us.

The teaching of scripture is that God is with us in our suffering and joy.

Bishop Harris is quite correct in his assertion of God loving us into being and that he was with those who died in Fredericton as they transitioned into eternity.

This is the hope we have.

David Edwards is
Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

SEPTEMBER 30
* PARISHES OF
WATERFORD AND
ST. MARK

PARISH OF
WESTMORLAND -
ANNIVERSARY
CELEBRATION

OCTOBER 2
BISHOP'S COUNSEL

OCTOBER 3
PRE-SYNOD
TOWN HALL -
ST. STEPHEN

OCTOBER 7
ST. HELEN'S,
LICFORD

OCTOBER 13
SEE THROUGH THE
SCRIPTURES - ST.
JAMES, MONCTON

OCTOBER 14
* PARISH OF
BATHURST

OCTOBER 18-20
NATIONAL TRUST
CONFERENCE,
FREDERICTON

OCTOBER 20
ARCHDEACONRY
OF CHATHAM

OCTOBER 21
* PARISH OF
NEWCASTLE-
NELSON-
HARDWICKE

OCTOBER 23
12-12-12

OCTOBER 25-30
HOUSE OF BISHOPS

NOVEMBER 3
DIOCESAN SYNOD

* 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

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ST MICHAEL'S YOUTH CONFERENCE

St. Michael's enjoys a successful conference

BY GISELE MCKNIGHT

St. Michael's Youth Conference is like an annual family reunion.

Joel Robinson, 17, comes from Sackville. Raphael Chipman, 15, comes from Halifax. Sue Careless comes from Toronto. And Caleb and Hope Twinmatskio come from Uganda, by way of Pennfield.

They and many others gather each summer late in August at Camp Wildwood near Buc-touche to study and teach, renew friendships, play games and have fun.

"You see people year after year," said Raphael. "It's kind of like a family. I first came with a friend and I keep on coming."

Joel has been a conferee, as they are called, for six years, and before that, he was a house kid — the child of a staff member invited along for the week.

"It's a good community," he said. "I've been here a long time and have made friends."

SMYC, in its 32nd year, is an Anglican gathering for young Christians ages 13 to 19. The conferees sign up for courses, many of which would make adults a bit envious.

"I'm really jealous of these students, these conferees," said Samuel Landry, 21, a counsellor who only discovered SMYC last year. "I wish I'd had something like St. Michael's as a child."

COURSES:

- Who do you say that I am? How the Church came to understand the divinity of Jesus and why it's essential for our lives, taught by the Rev. Terence Chandra

- "They Loved not their Lives...": the Role of the Uganda Martyrs in the Development of the Church in East Africa, taught by the Rev. Caleb Twina-matsiko

- "Handling Holy Things" – What's in and what's out: how the books of the Bible came to us; and can we put our trust in them, taught by Dr. Bruce Robertson

- See through the Scriptures: a fascinating introduction to the New Testament, taught by Bishop David Edwards

- Introduction to Prayer: how do we worship, know, and serve the God of heaven and earth? taught by author Sue Careless

- So just what is the Church: it's more than just a building in the centre of town... but what exactly is it? taught by author Sue Careless

- A Strong Defence: Bad Arguments made by Atheists: A



SUE CARELESS PHOTO



SUE CARELESS PHOTO

TOP LEFT: Organizer Kevin Stockall gets doused during a water game.

TOP RIGHT: Damilola Adebayo, 13, of Halifax, after the successful completion of a water game.

RIGHT: Instructor Sue Careless, conferees and staff during one of the classes.

LEFT: Samuel Landry, Joel Robinson and Raphael Chipman.



MCKNIGHT PHOTO

look at some recent arguments made by populist atheists and how they quickly unravel when tested by faith, logic, and simple debate, taught by the Rev. Chris Hayes

- The Renewal of Creation: a look at the Christian understanding of the environment, taught by Dr. Andrew Grant

- Diving Into Baptism – Remembering the Waters in a Dry Land, taught by the Rev. Chris Ketch

- "The Cross and the Sword" – How do Christians live out their faith in a violent world? Taught by the Rev. Dr. Ross Hebb

"The courses are great," said Joel. "They do a good job of applying all the theology impor-

tant to modern day, making it practical, and they present it in a digestible manner."

"One of my favourite classes is 'The Renewal of Creation.' Professor Grant holds it outside," said Raphael.

Samuel, a university student studying the classics, has a real appreciation for what young people are being exposed to at SMYC.

"I just got out of a course, and here middle schoolers are learning about the Council of Nicea that I took in university," he said. "This level of exposure to Christian tradition, through the Daily Offices, the Eucharist and the courses, is so exciting. I'm grateful for how rooted St. Michael's is in the Christian Anglican

tradition and in the province of New Brunswick."

This is the second year for Caleb, who attended in 2015 with his wife, Hope. Back then, they lived in Uganda where Caleb worked at Bishop McAllister College, but they've since moved to Canada. Caleb is the priest in the Parish of Pennfield.

"This is something we've been talking about since 2015," said Caleb, adding Hope is a house mother this year, and their teen-aged children are conferees.

"They're enjoying all the activities," said Caleb. "It's been an excellent experience for them to be here."

The Rev. Canon Kevin Stockall, an organizer, noted a few changes.

"This year is a bit of a transition," he said. "Some long-time members have stepped away and others have come on — Terence Chandra and Chris Ketch.

"There are four classes that are completely new that have never been taught here before."

A teacher at heart and by training, Bishop David was on staff again this year. He makes sure his calendar is clear to allow him the week to attend. Why?

"Because it gives me an opportunity to get to know the kids in the diocese and beyond, and it's an opportunity to relax with colleagues as well," he said.

But the highlight, he said, is always the fierce competition during water basketball!

DEPLOYMENT

Greetings from the Nile

Major Andres Campos and his wife, Monique, live in Oro-mocto with their five children. Both are members of the Canadian Armed Forces and they worship at Christ Church Cathedral. Andres has been deployed to Malakal, South Sudan, as a Military Liaison Officer.

In South Sudan, a largely Christian country, Andres lives next door to a Protection of Civilians (PoC) camp — essentially a refugee camp with approximately 27,000 people. South Sudan is a very new country, having split from Sudan in 2011 and gone through a recent civil war. The small camp where Andres lives is next to the Nile River.

Here is a story he sent to the Rev. Canon Major Chris VanBuskirk, rector of St. Georges in the Parish of Moncton, and a reservist army chaplain. Chris also happens to be deployed at the same time, although elsewhere. Andres kindly gave permission for his story to be published.

Chris,

Things are going well. Although I'm still getting settled, I've been on a various patrols already.

Not sure if I mentioned it to you, but I ended up volunteering to escort a supply barge on the river Nile from Malakal (north) down to Bor (south). The trip takes two weeks or so, so I've been off the grid for a bit.

Overall, this has been one of the best things I've done in South Sudan but to be fair, the work I've been doing in Malakal definitely prepared me for it.

The trip can be a challenging and rewarding experience for any Military Liaison Officer.

The variety of route checkpoints and conditions on the barge will test your ability to demonstrate/exercise the "liaison" aspects of your job.

How you conduct yourself will earn the respect and trust of the crews and communities you visit.

No situation is the same. Even before we started dealing with the government troops or those in opposition at the checkpoints, there is a requirement to build a cohesive team on the barges.

There are 54 souls on board (civilians and military). It is essential that everyone knows what are the main effort, tasks and endstate for each day.

As the MLO, I'm the single

POC (point of contact) for all negotiations; normally before approaching a checkpoint I take a patrol boat ahead of the convoy to negotiate the passage and/or coordinate an inspection.

The other military guys are from the Bangladesh Navy Marine Unit. Their main task is the security of the barges, as such they dictate the daily routine, including speed, distances, destinations and order of march.

The Bangladeshi guys provided the meals. Lots of spicy and flavorful food. I definitely enjoyed it. The truth is that I really ate well. Their diet is rice and lentils-based.

The big bonus — I didn't have to cook myself! There's a small kitchen on the barge. It's amazing what Navy cooks can do!

There is no doubt in my mind we have had a successful operation. I think we have been effective simply based on good communication.

Cooperation and trust are key in even the most simple tasks. As an example, when we got to a major checkpoint (this being a bit of a long stop with tricky navigation on small canals into town), the question came up from the Barge and Navy crews if it would be possible for me to visit the market while in the village and buy a couple of goats/sheep in anticipation of the celebrations of Eid.

I respectfully accepted to lead the shopping expedition and was handed 15k South Sudanese pounds (about \$75), with instructions to make sure they were males with small scrotums.

I have to tell you, I was very happy with the veterinarian lecture I received on my pre-deployment training in Kingston!

There I was, in the middle of a herd of goats and sheep assessing my purchase under the watchful eye of two Bangladeshi soldiers.

All I could do was try to remember what we were taught to look for in these animals to make sure they were healthy and of course, males with small scrotums (not even thinking about price at this point)!

Anyway, I picked four animals as my strategy, but the asking price was 10,500 SSP each! (You should have seen the soldiers' faces — what is this guy doing?) That's when the real work/negotiations started!

To make the story short, after



ANDRES CAMPOS PHOTOS



CLOCKWISE FROM TOP LEFT: The view from atop the barge; The goats had to be safely secured in a vehicle on the barge because at night snakes sometimes climb up, said Andres; View of the barge during sunset on the Nile River; Andres with his goat purchases.

some haggling, some laughs and lots of handshakes, we walked away with two goats for 15k SSP. We got back on the tree canoe, then the patrol boat and finally on the main barge with the animals.

When we arrived, my purchase was inspected by a very anticipating panel of judges which I'm sure were more experienced than me in goat/sheep selection.

After a brief, silent pause and handling of the animals, there were high fives all around and celebratory tea — thank the good Lord!

Like I said, even on the simplest tasks, cooperation and

trust are essential.

While visiting another small checkpoint I had a humbling moment.

As I was walking over to meet with the checkpoint officials, a man and boy were heading towards my direction. We exchanged hellos in Arabic and shook hands.

The kid was about four or five, a bit shy at first. After all, here is this foreign guy dressed up in military gear talking to him.

I happened to remember I had a chocolate bar from one of my ration packs in my backpack. I took it out and offered to the boy. The man with him

(father, I'm assuming) gestured to him that it was okay.

So I open it and gave it to the kid. He took a bite and said something. The man asked me what it was. I said chocolate.

The man then replied, "The kid never had chocolate, he says is good."

That's when it hit me: we take so much for granted in our busy lives that sometimes we forget to slow down and be thankful for all the blessings we have been given.

All in all, the job is busy, the security situation varies day to day, but the truth is the majority of the people are happy we are here.

Bishop's annual performance review

The following represents excerpts from Bishop David Edwards' annual performance review, undertaken in the spring by two lay people, one cleric, one archdeacon, one staff member, one Diocesan Council lay member, one member of the broader community, the Primate, as well as the bishop. In keeping with Diocesan policies, the intent of the review is to assess the bishop's performance, recognize achievements and identify areas in which further work is recommended. Bishop Edwards' response is first, followed by some of the responses from those who participated this year.

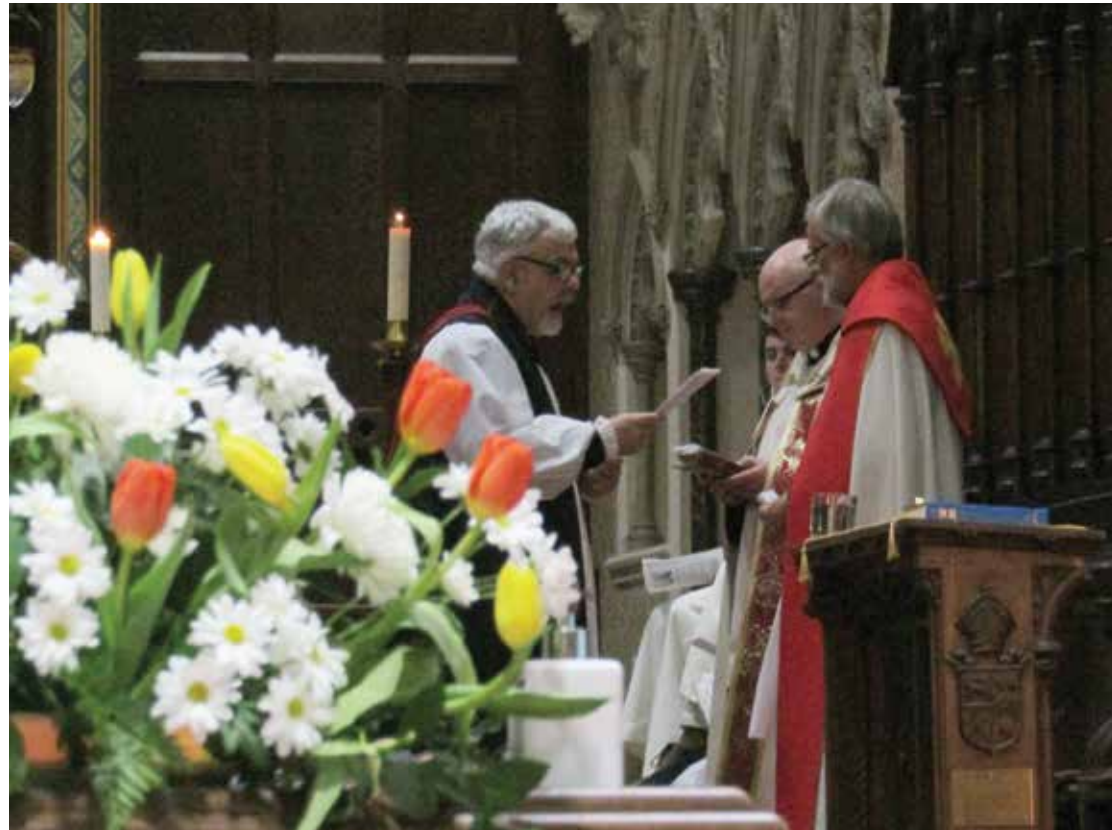
1. Is Bishop David actually doing what his job description or expectations indicate? Explain the major components of his responsibilities.

- Being the Chief Shepherd to both clergy and laity in the Diocese. This is diffused through the clergy in the parishes.
- Knowing what is happening in the parishes et al to the degree I am able.
- Dealing with issues as they arise in parishes and elsewhere.
- Leading worship and confirming candidates on a weekly basis.
- Teaching and preaching.
- The development of strategic plans and ideas.
- Interaction with other bishops.
- Chairing and/or participating in many types of meetings.
- Visiting clergy and others.

David is living out his promises to God and the Church in the Office of Bishop in a good way. He is, to quote the Prayer Book, "modest, humble and constant in his labours." And further to all this, it is pretty evident that David, for the most part, enjoys his ministry.

He has been a "true shepherd who feeds and governs the flock." This is exemplified in his annual pilgrimages to the archdeaconries.

David is "wise as a teacher." I have had the privilege to participate in lay reader training and he is indeed an engaging and compelling teacher. The entire training program for lay readers has flourished under his leadership.



He definitely has the gift of "humility." He is very much a man of the people and does not put himself above others in the church. That is his nature.

Given his punishing schedule, it has surprised me on occasion how discerning he is of some of the features of the diocese or the synod staffing that are so fundamental that they tend just to be taken as given.

The bishop has focused the diocese to the need for people to know Jesus and that as a Diocese we must reach the poor, the sick, the suffering, and those who have lost hope.

David provides leadership aptly. He guards the faith, ordains clergy and is a faithful pastor and wholesome example for the church. However, he has gone far beyond these simple descriptions.

He has developed a God-led vision for what the diocese needs — how it must adapt to changing times in order to expand the Kingdom — and he is determined to pull us into this next phase.

I believe he well knows that to carry on as we have is not an option if we wish to survive, thrive and bring others to Christ.

2. What changes are needed in the job description in order to provide a more accurate description of the bishop's

responsibilities?

- There are no real changes which need to be made. The weighting of different aspects needs to be shifted.

The "job description" (which it is not) found in the service of ordination is fine, but our bishop has taken on far more than is required or expected.

The changes that may be needed are not to the work that is being done but to how those around the bishop can assist with the day-to-day time consuming matters and perceived parish crises so as to free up David to pastor the clergy and people of our diocese.

An example of this might be moving things off the bishop's desk to the archdeacons and regional deans or reworking job descriptions of present diocesan staff. Much of David's time is spent on administration and on intervening when things go awry.

This is very draining and keeps him from the most important tasks at hand: inspiring, leading, guiding and shepherding us into a new era with a new vision.

3. Are his gifts, talents, and training what the Synod need? How is this demonstrated? (If not, what do I need to encourage?)

- In general I think they do.

The leadership aspects in particular. I am becoming less and less confident in my ability to question people about their performance. I feel I have become "gun-shy."

- In addition the ability to resolve difficult situations in particular parishes seems to fail me.

David has the kind of mind and heart required for this ministry. He has a deep love for Christ and his Church. He loves the Anglican Way as untidy as it can sometimes be. He stands on scripture, reason, and tradition.

He is, it is no secret, an evangelical! He is proud of that identity. But he has an enormous respect for the breadth of the Anglican Tradition and works well with people across the whole spectrum!

At times, he could show more discretion with his use of humour.

4. Does Bishop David have the ability to plan for the future, be realistic, organize, and share plans and visions with others effectively? How is this demonstrated? (If not, what do I feel would be helpful?)

- I have the ability to plan as is seen through the development of Bishop's Charges etc. I can also share plans effectively and

am realistic about how people will respond.

David is forward looking and sees the need for transformational change in our diocese. The challenge is working within a group that is highly adverse to change and to have people who can capably assist him with the proper skill set. The only entity in the diocese that seems to be thinking 2 or 5 years down the road is our bishop.

5a. Bishop David's major accomplishments this past year.

- The Bishop's Charge
- Appointment of a Parish Development Officer
- Transition of treasurer
- Numerous parish developments. e.g. mission
- Getting a mentor
- BELLS
- Clergy Day on Assisted Dying

He has a tremendous heart for and commitment to the poor. In walking through the poorest area last fall, it was clear he knew the neighbourhood. He knew the people. He knew many by name! And they knew him!

David led the 136th Diocesan Synod which was one of the most well received synods in recent history. The bishop's introduction of "BELLS" may have for the first time really focused our diocese on what mission is all about and how it can become an integral part of life.

Within the National House of Bishops, David is highly respected for his eagerness to learn, his contributions to conversations covering a wide range of topics, and his commitment to respectful dialogue across deep differences of theological conviction.

David shows restraint re: the Shediac campground business.

He hosted Indigenous bishop Mark MacDonald and attended Sacred Encounter: A Symposium Towards Reconciliation, at St. Stephen's University.

He led the events surrounding the death of Archbishop Harold Nutter.

Nearly every Sunday will

Review continued on page 7

PICKETT SCOVIL FUND

Grand Bay-Westfield's Play Park Project nears the half-way mark in fundraising

It has been a busy year for members of the Church of the Resurrection in the Parish of the Nerepis & St. John.

Fundraising for the Play Park Project has kept many volunteers busy in the parish.

The Play Park Project involves completing the back space of the church building with an indoor play park that will be open to the public daily.

Estimates to complete this work came to \$650,000, which was a daunting number in the early days of the project.

However, the Church of the Resurrection has received incredible support from the Diocese, other parishes, ACWs and Mother's Unions in the province, as well as numerous donations from local churches, businesses, and grants from local foundations.

The following foundations have supported this community-based project: the Anglican Foundation, the MacMurray Foundation, the Jackman Foundation, the Ar-



Anna Caines and Kelly Evans pose with a large donation cheque after the donation to the Play Park Project was received. Kelly is the executive director of the Greater Saint John Community Foundation.

bor Memorial Foundation, All Churches Trust Limited, Crane Mountain Enhancement Inc.,

as well as the New Brunswick Children's Foundation. Most recently, the Greater

Saint John Community Foundation awarded the project a Smart & Caring grant of \$20,000. Smart & Caring grants are given to non-profit groups that are working to meet a genuine need within their community.

The Play Park Team is grateful, and frankly a little overwhelmed with all the support we have received from the community for this project.

This community support, combined with internal donations, now brings the fundraising total up to \$310,000.

We are incredibly close to reaching the half-way mark for fundraising.

This is no small milestone, and we would not have been able to get this far without the faithful giving of members, combined with the incredible support of the community.

We are excited to see what the days ahead have in store for this project.



Ruth Gorlick

Gorlick retires

BY GISELE MCKNIGHT

Ruth Gorlick is 84, and she figures it's time, after 19 years, to give up the title of secretary-treasurer of the Pickett Scovil Memorial Fund.

"I was an ACW member and I think somebody just twisted my arm," she said of her recruitment to the position.

It's been a real blessing to me to be able to serve in this way. I hope the next secretary-treasurer will be as blessed as I was."

Ruth retired in June, and Jill Stewart has taken her place.

The fund, administered by the ACW, exists to assist clergy and their spouses, active and retired, in times of illness. It was created in 1909 by Lucy Vail Pickett.

"She had a real vision," Ruth said of Lucy. "She was concerned about clergy and she set it up."

The fund stood at \$170 as of Dec. 31, 1910. Today it's worth \$424,359. Some of that increase is due to wise investing, and some is due to the generosity of one donor, the Rev. Royden Ferris.

"He was helped out once by the fund, and when he died, he left \$80,000 to the fund," said Ruth.

With the advent of medicare, the fund is used more and more for items like hearing aids and dental bills. Last year the fund approved 26 grants with a total value of \$15,848.40.

The secretary-treasurer meets with the committee of two others each quarter and reviews the applications. Most of the applicants are retired clergy, spouses and widows, since active clergy have an extended health plan as part of their benefits. The grants cover up to 70 per cent of the cost of the item or procedure.

"It's a wonderful gift to retired clergy," said Ruth. "It's there for you. You're entitled to it."

Applications and information are available on the diocesan website: anglican.nb.ca

'We must insist that he take a day off at regular intervals'

Review continued from page 6

find him visiting a parish — sometimes twice on a Sunday. I believe his major accomplishment is keeping in touch with his diocese.

5b. Areas that need to be improved next year.

- Being able to be more strategic.
- Being more hands-on in parishes which want to move forward.

Perhaps parishioners across the diocese could be made more aware of what David actually does when in the office — constant meetings, planning, travelling, dealing with lawyers and lawsuits, and responding to e-mails, letters and phone calls. I think the average person has no idea what the bishop actually does. This education could relieve some pressure on David's time.

David is working too hard — going without a day off indefi-

nately. The fear is he will not be able to keep up this pace. We must support him in ways that enable and encourage time to rest and rejuvenate.

The one area that I see that could be worked on is the "discipline of the church." I think some clergy need to be reminded that they do not have a job, but a calling and a vocation.

As for being a "steadfast guardian of its faith and sacraments" I would like to see our Bishop speaking publicly on issues and the benefit that church can have in being a part of positive change.

6. Discuss opportunities for training, development. (This question is not asked of the bishop)

Public relations/speaking out in the public square

David is a teacher at heart. Other than preaching, he does not have many opportunities to teach, even though it is his gift and he has much knowl-

edge to share. He needs opportunities to do more of what he loves to do.

We must INSIST that he take a day off at regular intervals.

7. Is Bishop David positive in his approach, treat his co-workers in an open, respectful manner? Does he work collaboratively toward the mission of the Diocese?

• I think I work collaboratively, but there are times when I just do things or am so overwhelmed I forget to collaborate.

David is all of this and certainly has a positive attitude in his approach with others. He is approachable and open to discussion with co-workers, both clergy and lay, who find him easy to talk to. He is able to put others at ease in his presence and listens carefully while allowing others to speak.

On the odd occasion, he may be a bit quick on the

draw when consulting, or just another set of eyes might yield a better result.

Further Comments:

I really enjoy his homilies/sermons. They are always meaningful and helpful to my Christian walk.

As a lay person I do not see the work that David does every day, just the occasional glimpse via the NB Anglican, or on rare occasions participating in a shared event.

My assessment from that limited information is that David is a thoughtful and purposeful person. I trust his leadership and feel that we are fortunate to have someone of his quality as our bishop.

The diocese, I believe, does not fully realize how fortunate it is to have a bishop with such gifts and talents — preaching, teaching, guiding — and one having a tangible vision for what we need, not to mention the tenacity to not let go of that.

THE FUTURE OF THE NB ANGLICAN

Change is coming to Church's newspapers

'Lengthy transition period' from print to digital, scraping Anglican Journal editorial independence among scenarios presented to CoGS

BY TALI FOLKINS
JUNE 2, 2018
ANGLICAN JOURNAL

The Anglican Journal's print edition may be discontinued after a "lengthy transition period" and its mandate as an editorially independent news source may be changed under possible scenarios now being considered by a working group, the Council of General Synod (CoGS) heard Friday, June 1.

The group was formed after a decision in the fall of 2016 by the diocese of Rupert's Land that it no longer wanted the print version of the Anglican Journal distributed among its parishioners and was tasked with coming up with a response to this request and others like it in the future.

(The diocese no longer wanted to distribute the paper after deciding to make its own newspaper online-only, citing environmental concerns. Traditionally, parishioners in dioceses that produce print versions of their diocesan newspaper have received a copy of the Anglican Journal together with a copy of their diocesan paper.)

The working group has also been examining other questions, including how the Anglican Journal should fit in the church's future communications strategy.

The group has been seeking the views of Canadian Anglicans on the Anglican Journal and its partner diocesan publications and has now completed five surveys: one of bishops; one of diocesan newspaper editors; one of members of General Synod; one of members of CoGS and national office staff; and one of Canadian Anglicans selected at random using the current Anglican Journal distribution list, working group member Canon (lay) Ian Alexander said in a presentation to CoGS.

The group has pondered these findings and now has some possible responses, which at this stage remain "very preliminary," Alexander

said. It will be presenting "more fleshed out recommendations" to CoGS when it next meets in the fall, he added.

Canadian Anglicans "value their church publications very highly," Alexander noted.

On the question of the continuing print distribution of the paper, he said, the group concluded that most Anglicans felt their church publications were in a "long, slow transition period" from print to digital.

An "overwhelming" number read the Journal and their diocesan newspapers in print, Alexander said. Ninety-eight per cent of those who took part in the survey of randomly selected Anglicans say they read the Anglican Journal in print; 95 per cent read their diocesan newspapers in print.

However, he said, "It's also interesting to note that a significant number are willing to consider other alternatives."

Of the 400 responses received from 1,000 Anglicans randomly surveyed, 55 per cent said they expected the Anglican Journal would still be printed in three to five years, but only 18 per cent believed it would still be printed in 10 years, he said.

Canadian Anglicans also seemed to believe it was important that the Anglican Journal continue to be made available as a print newspaper to those who continue to want it in that form, as long as this is feasible, he said. Alexander noted, however, that some dioceses have already made the transition from print to online, and a number of others are considering the move.

The working group is proposing, as one possible response, that the Anglican Journal continue to be delivered in print to all those dioceses that still produce a print edition of their paper. Dioceses that no longer run print newspapers are to be encouraged to support the delivery of the printed Anglican Journal in their dioceses, but may opt out if they wish. The policy, Alexander said, could remain in



"Canadian Anglicans also seemed to believe it was important that the Anglican Journal continue to be made available as a print newspaper to those who continue to want it in that form..."

place for three years, so long as it remains economically viable.

In the meantime, according to this plan, more resources would be spent boosting the online presence of the Anglican Journal and the Anglican Church of Canada, and dioceses would be supported in transitioning their newspapers from print to online-only.

On the Anglican Journal's mandate, Alexander said, the survey results suggested that Anglicans valued having a newspaper at the national level—but not necessarily an editorially independent one.

Canadian-Anglicans prefer an official church publication over an independent one by a ratio of two to one, he said. "There are people who are unaware of the mandate of the Journal, or who when made aware of it, don't support it."

Sixty-five per cent of the 400 randomly surveyed Anglicans said they thought the Anglican Journal should be "the official voice of the Anglican Church of Canada" with only 35 per cent preferring that it retain its current status as "An independent, 'arm's length' observer of the Church."

Bishops "were asked a different question, but it was a parallel question and less than 50% of bishops think that the current mandate of independence is important, and they estimate that about

a third of their folks find it important. And, lo and behold, it was a third of the folks who answered the survey," said Alexander. "I have the sense that bishops have their finger on the flock fairly closely."

On the other hand, over half of General Synod members and about 75 per cent of diocesan editors feel the Journal's editorial independence is important, he said.

"Having an independent editorial policy makes the paper more credible as a news source," Alexander quoted a respondent of the General Synod survey as having commented; "As an unofficial, and, as it were, non-partisan paper, the Journal acts as a fair dealer, offering news from a variety of perspectives," wrote another.

Many comments submitted by survey-takers, Alexander said, suggested that what was most important to them was that the paper contain a range of views—not necessarily that it be editorially independent.

"We're beginning to realize it's not a binary discussion... 'either you're an official voice, and therefore you're some kind of Pravda, or you're independent,'" he said. "Editorial independence and diversity of views are not necessarily yoked together."

A possible response proposed by the working group, according to the document

presented by Alexander, involves amending the terms of reference that currently govern the Anglican Journal. This could include making changes to the structure or responsibility of the committee which oversees the Anglican Journal; it could also involve revising its mandate, removing the existing description of it as having "an independent editorial policy and not being an official voice of or for the church."

The new mandate, Alexander said, could instead describe the paper's purpose as being "to connect and reflect the church to internal and external audiences and provide for a full range of voices and views across the church," or something similar.

Although some in the church feel very strongly about the Anglican Journal's editorial independence, Alexander said, the working group has not seen evidence that the paper would suffer if its mandate were revised; and Michael Valpy, an Anglican and journalist who analyzed the content of the paper, estimated that 90 per cent of its content would not change if its editorial independence were taken away.

After Alexander's presentation, CoGS members were split into table groups, half to discuss the question of print distribution and the other half to discuss the paper's editorial independence and submit a single conclusion.

Of the first group, most reported being most concerned about improving the accuracy of the subscriber list. One group said leaving dioceses the ability to opt out of distributing the Anglican Journal made sense; another was concerned whether three years allowed enough time for the transition to digital.

Of the second group, none said they believed the Anglican Journal's mandate shouldn't be changed, but all expressed concern of some kind about the future content of the paper or its oversight.

One table representative asked who in the church would determine the content of the Anglican Journal if it became the church's official voice. Another said her table believed that regardless of the paper's future mandate it should have "some capacity for independent commentary."

PROVINCIAL SYNOD

PROVINCIAL SYNOD REPORT

BY ROBERT TAYLOR

The 48th Session of the Synod of the Ecclesiastical Province of Canada, encompassing all dioceses from Quebec eastward, was held at the University of Kings College, Halifax, from June 8-10.

The Diocese of Fredericton was represented by Bishop David Edwards, Rev. Christian Persaud, Rev. Ted Quann, Colton Scott (youth) and me, Robert Taylor (lay). Peter Irish was also in attendance as the Provincial Treasurer, a role to which he was re-elected.

This synod was reduced in size, each diocese having only two clerical and two lay representatives along with a youth delegate, and also in length, being three days instead of four.

Consequently, the schedule was tightly packed — five presentations and discussion groups in just under 30 hours proved to be mentally challenging.

The opening session and Eucharist were held in the beautiful surroundings of the Kings College Chapel, whose pews face each other in the English choral tradition.

The opening session outlined the Provincial Safe Church Regulation, which largely follows the Fredericton model, as our diocese seems to be well advanced in its implementation. All Synod delegates were required to take Safe Church training (amounting to nearly 200 pages of reading) and quiz on-line prior to Synod.

At the Eucharist, the new Metropolitan, Archbishop Ron Cutler, gave his Charge, known as the Presidential Address. He emphasized the theme of the

Synod as missional leadership, or intentional discipleship.

He noted that all of the dioceses across Canada started off as missions, under the supervision of the Church of England. It is the intentional mission of the Church to “go and make disciples.”

He also stressed the importance of parishes engaging with their communities. Bishops used to say to their clerics, “Here is a parish — go take care of it.” Now they say, “Here is a parish — go build it.”

The initial business items — sessional committees, minutes, correspondence, reports, notices of motion — were dispatched quickly, giving Primate Fred Hiltz, who attended the full weekend, time to talk about the emphases of General Synod in July 2019.

These will include the election of a new Primate, consideration of the next steps in self-determination for indigenous people, and second reading of the proposed revised Marriage Canon, which would have to pass by two-thirds majority in each House.

The Primate stressed the need for pastoral empathy, both during and after the debate and the vote, for some will be happy and some won't with either result.

A short evening session talked about this issue. The Marriage Commission, in its report “This Holy Estate,” examines the question, is holy matrimony the appropriate vehicle to celebrate and affirm same-sex marriages? The “male – female” theology of Genesis is set over against the more inclusive “love one another” theology of Ephesians.

All of the above, plus group discussion of the Metropol-

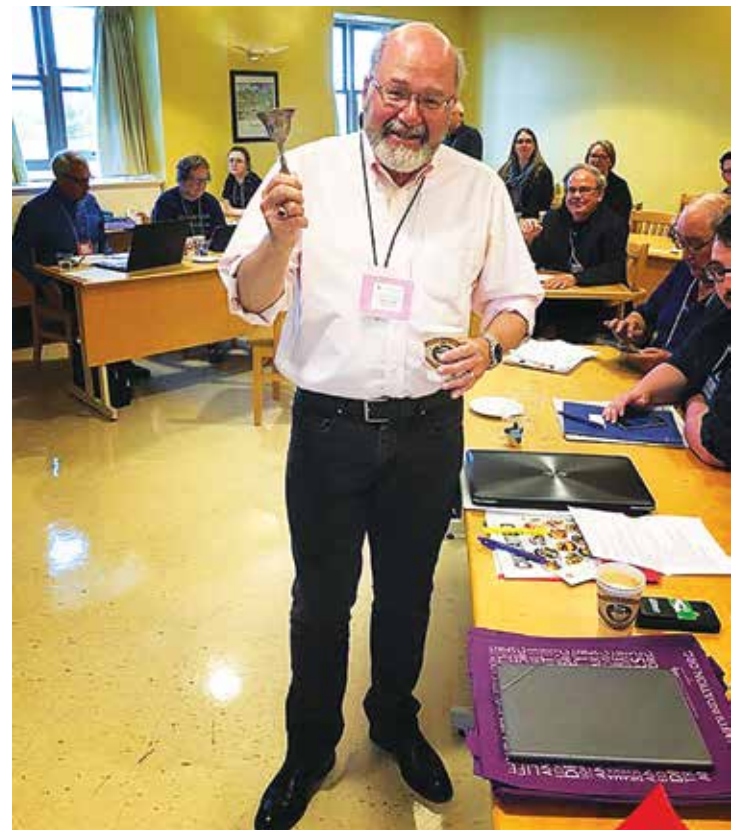
itan's address, occurred on Friday between 2 and 9 p.m. — did I mention the agenda was tightly packed?

Saturday morning the pace resumed with the Primate further developing the subject of missional leadership. He announced a nation-wide grass-roots forum called “The Heartbeat of the Church,” based on John 15:12-17 and exploring in groups the questions, “Describe a time when our church made your heart glad / made your heart ache / gave you hope.”

Other Saturday presentations on the Synod theme were made by Judy Rois, executive director of the Anglican Foundation; Eileen Scully, Director of Faith, Education and Ministry; and Zach Ingalls on behalf of Fresh Expressions Canada. The latter two were followed by further discussion groups.

The closing Eucharist was held at All Saints Cathedral, with the Primate as celebrant. It coincided with the Sunday school closing. The senior church school led most of the parts of the service. They even had special permission to administer the bread and wine. And, it being the church school closing, there was the added attraction of sharing a delicious buffet lunch with the Cathedral congregation.

The next Provincial Synod would normally happen in 2021. This may or may not occur, as this latest Synod adopted a constitutional amendment that means it does not have to meet every third year. A second motion (not a constitutional amendment) allows it to meet virtually, meaning delegates from a diocese might meet in one



SUBMITTED PHOTOS

Archbishop Ron Cutler at Provincial Synod; Group photo of delegates; Zach Ingalls of Fresh Expressions.

location and “call in” to the central meeting.

A third motion reimburses to dioceses whatever is saved in travel and facility costs if the Synod meets “virtually” rather than physically. And a final motion places the responsibil-

ity for ministry back with the dioceses, with corresponding reduction in the province's budget.

Robert Taylor worships at St. Paul's Church in the Parish of Rothesay.

**Christian Forum at UNB and Christ Church (Parish) Church
Wednesday, Oct. 10
12:10 p.m. at Christ Church (Parish) Church
7 p.m. at UNB (Room 261, Marshall D'Avary Hall)
with Q & A and light reception**

Dr. Alan Sears, professor of Social Studies Education at the University of New Brunswick, will present *Having Faith in Citizenship: The Place of Religion in the Canadian Public Square.*

This talk will explore contemporary tensions between secularism and religion in the civic life of Western democracies in general and Canada in particular, and argue for a non-sectarian, rather than secular, public square.

Dr. Sears worships at Christ Church Cathedral in Fredericton.

Hosted by the Diocesan Mission & Outreach Team • Sponsored by the Anglican Diocese of Fredericton

**Anglican Diocese
of Fredericton:
Followers of
Jesus sharing
hope and help
in our
communities
and beyond**

CANTERBURY

How Canterbury became the centre of the [church] universe

BY BOBBIE ANN COLE

The story of how Canterbury in England came to be the capital of the worldwide Anglican Church, led by the Archbishop of Canterbury, begins 1,400 years ago, during the 6th century.

These were strange and bloody times — of monsters and dragons and swords that could work miracles.

Our story begins with a wedding. Ethelbert, heir to the Kentish throne, married a French princess named Bertha, the daughter of Charibert, king of Paris, and great-granddaughter of the heroic Frankish King, Clovis. It would be a powerful match.

Bertha was a pious Christian. Her marriage contract stipulated that she should be free to continue in her faith, even though Ethelbert was a pagan who believed in Anglo-Saxon gods, and probably claimed descent from their head god, Woden.

In Ethelbert's city of Canterbury, she worshipped at the little church of St. Martin, just outside the city walls.

The building was adapted from a ruin that stood in the middle of an ancient Roman cemetery, an early Christian place of worship perhaps, or a mortuary. Roman brickwork is still visible in St. Martin's walls today.

The church was named for a former bishop of Tours, the city where Bertha grew up. He was famous for his generosity to the poor. Bertha, too, became known for her good deeds.

Pope Gregory the Great, supreme pontiff at a time when popes considered themselves heirs of St. Peter and the Roman emperors, decided to send out missions from Rome to convert the heathen, starting with King Ethelbert, whose kingdom stretched well beyond the boundaries of today's county of Kent and covered a large part of England.

Gregory's choice may have been based on Ethelbert's wide area of influence — it would be expected that his people would follow his example — and the fact that he had shown himself tolerant of his wife's faith.

There was also a personal aspect to Gregory's quest. The story goes that, on seeing some fair-haired, pale-skinned young slaves for sale in the market and learning they were Angles,



Bobbie Ann Cole

he declared, "Not Angles but angels!"

He determined to fetch some from England to train as monks.

Gregory ordered Augustine*, the prior of his monastery, to select, "God-fearing monks" ** and lead them to the remote shores of Britain. They set out in June 596.

It was a long and arduous journey from southern Italy to distant England, and their mission — to convert, "a fierce and unbelieving nation whose language the 40-strong delegation did not even understand" — was daunting.

Dread overwhelmed Augustine. He returned to Rome, begging for the mission to be called off.

Pope Gregory would not hear of it. He arranged for Augustine to be consecrated Abbot and Bishop and for some interpreters to accompany them and sent him back on his way.

When they finally landed, in May 597, Ethelbert quarantined them on the Isle of Thanet, at the extreme south-eastern tip of England, which is no longer an island today. They had come, in the words of Gregory, to the "World's End."

Some days later, the King came to meet them. He sat in the open air, because he feared Augustine might hex him in an enclosed area.

Augustine processed before Ethelbert, in long robes, followed by his monks, chanting litany in Latin and, "bearing a silver cross for their banner and an icon of Jesus — the image of Our Lord painted on a board."

Augustine then preached, "the Word of Life," to the king.

The King found Augustine's words "fair" but remained "doubtful." He wasn't ready to accept Christ yet. However, he allowed the missionaries to worship freely, build churches and evangelize.



BOBBIE ANN COLE PHOTOS

He was probably using Augustine to test the waters. If the people took to Christianity, then maybe he would, too.

Aided by Queen Bertha, Augustine set up mission headquarters at St. Martin's church. Pope Gregory later wrote to her, recognizing the, "great succour and charity you have bestowed upon (Augustine)."

Augustine also showed himself to be a dependable, even charismatic man, while the exemplary conduct of the whole mission impressed the people favorably.

They thronged to Christianity. On Christmas Day, 597, ten thousand Kentish converts were baptized.

Numbers continued to swell, and a nave was added to the little chapel where Bertha worshipped to accommodate them.

Ethelbert, however, remained undecided. In 600 or 601, an impatient Pope Gregory wrote to Bertha, urging her to encourage her husband to become a Christian.

Whatever she did worked, for he converted soon after and was baptized.

Through Ethelbert's conversion, the Christian faith of England was established and, consequently, more than a thousand years on, that of Canada.

Such was the momentous achievement of a woman who made no famous speeches, never passed a law and, though literate, left no writings.

In 601, Gregory sent more missionaries and paraphernalia, including a pallium for Augustine, who became an Arch-



ABOVE: Ethelbert, King of Kent

ABOVE LEFT: His wife, Bertha, Queen of Kent. She was instrumental in her husband's conversion to Christianity, which led to the establishment of the religion in England.

bishop.

Now the structure of the English Church had to be worked out. Gregory hoped it would be self-governing, under the pope, with authority divided between London and York.

However, King Ethelbert dug in his heels: it was Canterbury or bust.

He got his way and Augustine became the first Archbishop of Canterbury, the overall head of the Church in England.

Augustine built the first Canterbury Cathedral on the site of an old Roman church in the middle of the city and a new priory just outside the city walls, close by.

The priory became home to Augustine and the monks who had accompanied him from Italy and the burial site for Kentish Kings, including Ethelbert and Queen Bertha, as well as Augustine himself, who died in 604.

Little St. Martin's church,

where Queen Bertha first worshipped, is still a functioning Anglican church—the oldest in the English-speaking world still in use.

Like Canterbury Cathedral and St. Augustine's Priory, it is a UNESCO heritage site.

*Augustine of Canterbury should not be confused with the theologian Augustine of Hippo who died around AD430.

** Except where otherwise indicated, quotations are from the monk historian Bede of Jarrow's Ecclesiastical History, written around 730 AD.

Bobbie Ann Cole is a Messianic Jew, author and former resident in the Parish of Pennfield. She and her husband, Butch, have since moved to the UK, where Bobbie was raised, and live in Canterbury. She volunteers as a welcomer at the cathedral there. To read about Bobbie Ann, visit her website: testimonytrain.com.

BRITISH - CANADIAN CONNECTION



SUBMITTED PHOTOS

TOP LEFT: Portrait of Bishop Medley in 1848 by John Bridges. The painting hangs in Christ Church Cathedral, Fredericton.

ABOVE: St. Michael's, taken from the south.

LEFT: St. Michael's taken from the northwest, with the Episcopal School building (now private housing). The Free Cottages which John Dinham built on the site are still administered by a housing charity for local elderly folk.

THE CONSECRATION OF ST. MICHAEL'S - A CANADIAN CONNECTION -

BY RICHARD BARNES

Editor's note: Richard Barnes writes for a parish magazine called New Leaves in Mount Dinham, Exeter, England. In his research for the 150th anniversary of St. Michael's and All Angels Church, he came upon a New Brunswick connection, which he explains below.

After the death of local tea merchant and generous philanthropist John Dinham, in June 1865, the great and the good of Exeter met to commission a statue of him.

Unveiled in March 1866, it looks west from Northernhay Gardens to the Free Cottages and Schools he had built on Mt Dinham.

At the same meeting Joseph Theophilus Toye, Vicar of St David's Church, suggested that Dinham's vision of a chapel for the community there should also

be fulfilled.

This despite there being no evidence that Dinham had had any connection with St David's Church, other than buying and developing the land which now bears his name in our parish.

John Dinham himself was something of a puritan, worshipping from 1832 at the newly built Bedford Chapel, an evangelical Anglican church in the elegant Georgian Bedford Circus (sadly damaged in the 1942 Blitz and subsequently knocked down).

With funding from the guano magnate, William Gibbs of Tynesfield, architect Major Rohde Hawkins designed a splendid church to outshine the St. Michael's they had built 10 years earlier at the other end of the Great Western Railway for the poor of Paddington.

(The Victorians were great church-planters, particularly in the teeming inner cities created

by the industrial revolution.)

Our St. Michael's was built by William White of London in blue Westleigh stone, with dressings of Ham Hill stone, in an early French fully cruciform style, with its landmark spire rising to 230 feet.

The decoration is of the highest quality, with a stunning east window of biblical angels, beautiful rose window and angel screen at the west end, and naturalistic foliage sprays inhabited by real and mythical beasts on the pillars.

Rev. Toye, like William Gibbs, had strong sympathies with the High Church Oxford Movement begun in 1833 by Keble, Pusey & Newman.

St. Michael's interior was designed with sacramental worship in mind, with a clear view of the High Altar.

Its ministry was to be to the artisans and workers of Exe Street as well as the residents of

Mt Dinham and St. David's Hill.

It was also radical in having free pews for everyone, unlike many churches where box pews were still owned by families, for them and their servants. Initially men were to sit on the north side of the aisle and women on the south side!

By autumn 1868, the Church of St Michael & All Angels on Mount Dinham was built and ready to be opened.

It should by rights have been consecrated by Bishop Henry Phillpotts of Exeter, but he was 90 years old, in declining health, and, though a supporter of most things conservative, he was suspicious of the ritualistic tendency emerging among some Anglo-Catholics.

Here is our Canadian Connection. The honour passed felicitously to Bishop John Medley of Fredericton, New Brunswick, former Vicar of St. Thomas' Exeter, who happened to be

visiting England at the time.

He consecrated our church on Michaelmas Day 1868, with many leading lights of the Oxford Movement attending.

Bishop Medley would indeed have approved of St. Michael's architecture and ethos — as first Bishop of Fredericton he had built his cathedral around 1850 in the Gothic Revival style, modelled on 14th century St Mary's Snettisham in Norfolk.

He had no truck with pew rentals. Fervently Anglo-Catholic himself, he nevertheless fostered coexistence between High and Low Anglicans.

He evangelized his vast corner of Canada, visiting settlements, building churches, training priests and confirming the faithful.

St. Michael's is in the community. Then and now, we have a goodly heritage which it is our duty and joy to carry forward in worship, service and outreach.

SUMMER CAMP 2018

Camp Medley

BY GISELE MCKNIGHT

Girl Boss Camp isn't what you might think. It's not a camp to teach young girls how to be feminists. It's not a training ground for high achieving young women to eventually smash through the glass ceiling.

At Camp Medley in mid-July, it was simply a camp for girls ages 13-15 — new this year — to bond, mentor, be mentored to and have fun.

"We were looking to create something for girls too old for Girls' Week, kind of like an empowerment week," said Allyson Caldwell, interim director at Camp Medley.

"There's really something magical with small group camps. We're learning that," she said. "It creates a real bond between counsellors and campers. We'll do Girl Boss again, I think."

Because Girl Boss Camp ran the same time as Girls' Week, the older eight girls were unofficial role models for the young ones, said Allyson.

The Girl Boss girls spent the week doing lots of other things too: crafts like bracelet making, flower crowns and bath bombs; water balloon painting; a flash mob; a baking competition; and yes, a session on empowerment.

"I love this camp!" said Caitlyn Hughes, 14, who lives in Kingston, N.S. "It's one of the best I've ever been to. It's the one I've laughed at the most! I chose it because it's new. I just love new camps."

Caitlyn used to live in New Brunswick and keeps coming back to her friends and her favourite camp each year.

"I've been here for eight years now. This is my tradition," she said, adding her parents are happy to let her summer tradition continue.

Chaplain for the week

Cheryl Jacobs, synod employee, spent the week as camp chaplain.

"It's my first time at a Camp Medley camp," she said, adding she's been to TEC and to camp clean-up days, but never as a week-long volunteer nor ever a camper.

"But I know some of the traditions from when my daughters attended, like the announcement song!" she said.

Her role for the week was to lead staff devotions at 7:15 a.m., morning bible study for campers and evening chapel, introducing a concept or theme in the morning and reinforcing it in the evening. A camp curriculum had a new



CLOCKWISE FROM TOP LEFT: Amy Hoyt and sister-in-law Raegan had kitchen duties for the summer; making flower crowns and bath bombs; tuck is the most popular time of the day. Candy is as popular today as it always was.



bible story and prophet story.

"The kids are extremely well behaved in chapel, and very participatory," she said.

The Hoyt presence

The Parish of Central Kings had a huge presence at Camp Medley this summer. In the kitchen was Raegan Evans-Hoyt, head cook, assisted by her sister-in-law, Amy Hoyt. Raegan was head cook last summer and Amy volunteered a few days a week, but both were rehired before they left last year. They make a good team.

"My sister-in-law and I work together really well," said Amy.

Both had children at camp either as campers or staff. Amy's boys, Devin and Carson, were there off and on. Raegan's son, Keller, 3, was a fixture and everyone's favourite little boy. His sister, Katie, 10, was a camper. Older siblings Chelsea and Cameron were staff, Chelsea overseeing the Leaders-In-Training program and Cameron seeing to the maintenance needs of the property.

"It's nice to have all your family

vacation, but you have to work!"

It's hot in the kitchen. There isn't much downtime for cooks. There's menu planning, ordering, prep and cooking, not to mention clean-up, but "I quite like camp," said Raegan.

The hands-down favourite dishes this summer were no surprise: Mexican pile-up and hashbrown casserole. Mexican pile-up is taco-seasoned beef over a bed of rice, with taco fixings. Sausage and pancakes were the breakfast favourite.

"We probably have about three weeks of menus that we pick and choose from," said Raegan.

But what do they feed extra-picky campers?

"They eat cereal — or whatever their counsellor can get them to eat," said Raegan. "Nobody starves!"

Busy summer

This summer was particularly busy at Camp Medley, with 421 campers registered by the end of July. That's a big jump from 340 the first year Allyson worked at camp.

she said, adding that much of the credit goes to former director Maren McLean Persaud, who put a huge effort into staff development and retention; and into marketing the camp with things like attendance at trade shows and get-togethers with campers through the winter.

"And Camp On The Road has exposed hundreds more children to Camp Medley," said Allyson.

Camp On The Road, another Maren project, sends camp staff and leaders-in-training out to parishes to put on vacation bible schools. It has grown through the past three summers with a waiting list of parishes eager to sign up.

"And really, I think our kids come back for the staff," said Allyson.

Parents call to register and request their child be in a certain counsellor's cabin, based on the strong bond formed the year before, she said. The commitment of staff to the camp is phenomenal.

"They work really hard. Their hearts are in it," she said. "It's very rewarding

Camp Brookwood

BY GISELE MCKNIGHT

It's a rainy day at Camp Brookwood, the final week of the season, and the job today is keeping 22 campers, ages 13-14, busy. It's humid, there is no air conditioning, but there are a few fans, and a few thousand black flies.

The counsellors lead an indoor game of Wink Murderer. The secret murderer, chosen by a counsellor, winks at a person, who then falls over.

The detective has three guesses to figure out the identity of the wink murderer. If he or she is wrong, the murderer wins.

While the game continues, camp director Ally Green chats about the summer camping season.

This week, there are 12 boys and 10 girls at camp — busy playing tug-of-war, Ollie, Ollie Oxen Free and paint Twister; making friendship bracelets; performing in talent shows; learning archery and learning about God.

"A lot of these kids have been coming to camp since they were eight years old and this is their last year," says Ally. "They're getting a bit nostalgic."

This is Ally's first year as camp director, and she's content with how the summer has progressed.

"It's gone extremely well and I'm so happy," she said. "For the most part, the campers were very respectful and the staff has had a lot of fun too, though they're tired. It's been unusually hot."

Ally is 20, a student at St. Thomas University studying French, economics and history. The Centreville native hopes to pursue a Bachelor of Education after completing her Arts degree. This is her eighth year at camp — two as a camper, six on staff.

"This is the only summer job I've ever had," she said, adding that the job is demanding. Just a few hours ago, she was fixing the plumbing in a bathroom.

One of the highlights of the day, beyond crafts, swimming, chapel, games, songs and such is tuck. Tuck means treat. At this camp, each kid, each day gets a freezie and a one-dollar credit to buy a snack.

Just before tuck begins, Ally rolls the wheeled tuck cart out of a locked storage room. It's the same tuck cart that was used when she was a camper, and one every camper at Brookwood recognizes.

The kids line up according to their



CLOCKWISE FROM TOP LEFT: Camp director Ally Green; A bit of outside play between showers, but thunder forced campers back inside; playing Wink Murderer; Ally's tuck cart always has lots of goodies and a line-up of campers waiting to make their choice of treats.



cabins, and each steps forward to make their choice.

Is camp full this year?

Capacity at Camp Brookwood is 158, and this summer it hosted 132 campers.

"Last year we had 99 per cent capacity because the camps were half-price," she said. "Following up to a good year like that, I'm perfectly happy."

Who works at Camp Brookwood?

Besides, the cook, Nancy Pelletier, and the chaplain, which varies each week, there are four counsellors, an assistant director and Ally. They each have dual roles — activities coordinator, lifeguard, nature leader, crafts director. During chapel, they're encouraged to talk about themselves with the campers.

"Staff share their faith journey. Some have gone to church their whole lives and for others, it's more like, 'I was never really religious until I started working here.'"

Who goes to Camp Brookwood?

"It's a mix, really. Some have gone to church every Sunday of their lives," said Ally. "For others, their only exposure is here in the summer."

Many children are sponsored — their fees paid for by generous individuals and parishes who believe the investment in children is worth a payoff in the future.

It's not just the chapel time twice a day that makes an impression and sets the atmosphere for the week. It's a week making friends, gaining acceptance, enjoying hope and positivity; and a week without pretences, peer pressure, judgment — and electronic devices.

"Camp lets them relax and be a kid," said Ally. "Nobody can record you doing dumb stuff. That weighs on people."

On this final week of camp, the Rev. Chris Ketch is the chaplain, who Ally says is excellent in this role.

"He explains some pretty complex things to the kids very, very well," she said.

Also on the team is someone whose job is to keep everyone happy at mealtime, Nancy the cook.

"I like cooking mostly everything," she said. "But I'd have to say tacos are the kids' favourites, and macaroni and tomatoes is another one."

"Nancy is an amazing cook," said Ally. "She tailors meals really, really

well to the age groups. She does a lot of home baking for the kids as well."

One of the advantages of a small camp is the ability to get to know kids quite easily.

"I know all my kids' names by noon on Monday," said Ally. "Also, you get to hang out with them more and you get to know their personalities."

••• Campers will attest to the fun and friendships they experience at Camp Brookwood.

Aidan is 14 and a six-time camper. "All of my friends are here. I know most of the counsellors. It's fun. We do lots of fun things. I don't miss technology. You stay busy here."

Alex, 13, is at camp for the fifth time. "It's been really fun. I like all of it — brooking, friends, counsellors, pizza on Fridays. I might work here. I think that'd be fun."

Hazel, 12, is here for the fourth year. "I'd love to work at camp because it's fun. The counsellors are very nice. My favourite things are eating, swimming and activities. At the campfire we sing songs and roast marshmallows. I don't miss home!"

MCKNIGHT PHOTOS

CLERGY CONFERENCE

A novice's view of Clergy Conference

BY ROBERT A. GRIFFIN

The 2018 Diocese of Fredericton Clergy Conference held at the Rothesay Netherwood Campus, Aug. 27-29, was my first clergy conference, and I hope not my last.

While not a member of the clergy, but attending as the layreader-in-charge of the Parish of Grand Manan, I was warmly welcomed by many of the clergy I met during the conference. The warm camaraderie of the priests attending was certainly evident.

The accommodations took me back to earlier years at university, but I must say the meals were far superior to the university food I remember. They were well prepared, nutritious, and very tasty, complimented with great salads and fruit bars. All of the staff at the school were genuinely warm, very pleasant and accommodating.

The conference opened Monday night with an ask-the-Bishop-a-question session. Many of the priests around me were surprised at his candour and openness to the questions. When asked of his inspiration and support for the position of Bishop, his first response was his wife, Janet. He credited her for her patience and understanding of his position, and for his hectic travelling schedule.

The headliner of the conference was Hugh Halter, a pastor and the U.S. director for a missions training network called FORGE. Forge exists to train men and woman to live as missionaries where they already do life.

Hugh gave practical ways to be disciples in our own neighbourhoods. To begin, he advised we cross the fence, and talk to our neighbours, and then cross the road to meet the ones on the other side of the street.

He advised everyone to throw a party—invite neighbours, invite co-workers, invite family. If we are comfortable and social with each other, people will begin to notice that disciples of Jesus

are different. They will begin to ask questions about Jesus, and that will begin the conversation of building God's Kingdom on Earth.

Halter sees churches working with the neighbourhood missions. He asked everyone at the conference to be like Jesus — to socialize, eat with others, and converse with others — and the working of God will manifest through our lives.

The 25 per cent rule was a great piece of advice Halter gave everyone at the conference. He warned against burnout. Priests take on so much, and believe they cannot say no. He asked everyone to purge 25 per cent of what he or she does, periodically.

Chose things we do not like to do, or that which we are not good at doing, and get rid of them in our lives. Pass things we are not good at doing to a disciple in our church who is good at doing those things.

If we can build teams of disciples in our churches, with different skills and talents, the mission of our churches will blossom. We need to be smarter at what we do, and constantly reallocate time.

He suggested that we plan our week in advance, beginning with time for God, time for family, and time for self. All of our other duties can then be fit around those times, not instead of those times. It is OK to say, "Sorry, I am booked at that time; would another time work?"

Hugh Halter was a dynamic speaker. Many delegates were heard to say it was one of the best conferences in a while. Hugh was theologically sound, asking everyone to be more like Jesus.

His message in a nutshell: be social, cross the street to meet our neighbours, throw social events and invite people into our homes. If we make the connections, Jesus will provide the opportunities for us to share his way with others, and to bring the good news of Christ.

Robert A. Griffin is a postulant in the Diocese of Fredericton.



THOMAS NISBETT PHOTOS (3)



CLOCKWISE FROM TOP RIGHT: Hugh Halter teaches the audience of clergy; Clergy go for a sail with the Rev. Eric Phinney; worship during Clergy Conference; kayaking on the Kennebecasis River; fishing with Archdeacons Cathy Laskey and Brent Ham; kayaking with, from left: Brent Ham, Cathy Laskey, Wandlyn Snelgrove, Dwight Stuart, Brenda Fowler and Kevin Borthwick.



DWIGHT STUART PHOTO



DWIGHT STUART PHOTO



CATHY LASKEY PHOTO

O U T R E A C H

Roamin' Holiday

Exploring the beauty of creation — outside the city of Saint John

BY REED FLEMING

For many people both young and old, the summer is a wonderful time of recreation. We renew our connection with creation and, hopefully, grow closer to the Creator in the process.

In the first chapter of Romans, Paul explains that nature itself testifies to God's "eternal nature and divine power."

As I was mulling over this verse and thinking about the folks we serve in inner-city Saint John, I realized that my friends were at a distinct disadvantage. They do not often witness nature in the way that most of us do.

When the sun sets behind the tenement across the street and the only rainbow you see is in the oil slick on a mud puddle in the street, the testimony of nature is muted at best.

From this thought sprang the idea of exposing our friends to the beauty of creation.

New Brunswick has long been hailed as "The Picture Province," so the idea of taking people on day trips to experience the natural beauty all around us seemed a natural one.

Because the idea originated with Romans and we would be taking day trips, the title "Roamin' Holiday" almost wrote itself. Soon trips were planned and the requisite funds raised.

First we went to New River Beach.



SUBMITTED PHOTO

Street Hope, a Saint John outreach group headquartered at Stone Church, decided that getting out of the city might be the best way to help its members come to appreciate creation and the Creator. The results were wonderful.

We were hosted by a great friend of ours, Cathy McKay, who opened her home and pool to us, a short walk to the ocean's shore.

Twenty-four of us enjoyed her wonderful hospitality.

Our next adventure was to St. Andrews. We toured the Block House. People were intrigued by the history and a bit surprised when I shared that within miles of their own homes there were very similar sights.

We had a lovely picnic lunch in the park across the road and then had a time of exploring Kingsbrae Gardens.

On our next trek we travelled to Cambridge Narrows for the "Life at the Lakes Festival" at the invitation of our good friend, Debora Kantor.

Besides the natural beauty all

around, we were 'edu-tained' by an aboriginal singer-dancer-drummer-story teller.

The antique car show enthralled many of us. The community hosted a corn boil and we shared buckets of fried chicken. We ate well there and throughout our summer.

Our next planned trip was to Hopewell Rocks, but unexpected mechanical problems caused us to cancel the trip.

We soon organised a trip to St. Martins in its place. We each had a bowl of the world famous chowder!

Some of the more agile of us visited the Caves. We had a tour of the harbour and lighthouse conducted by a dear friend Fern Bennett.

We also had a wonderful tour of the

Quaco Museum, including lessons on the local history of shipbuilding.

We closed our Roamin' Holiday with a barbecue and a time of giving thanks for a safe and happy holiday. The numbers ranged from 18 to 24 for these events.

We are grateful to God and to our supporters who helped us with this venture, and we look forward to building on these experiences in the days ahead as we continue to walk with our Street Hope friends.

Reed Fleming and his wife, Linda, are both longtime members of Threshold Ministries. Street Hope is a ministry of Threshold. They attend Stone Church in Saint John, where they host a community Drop-In each Friday night.



DEBBIE MCEACHERN PHOTO

WELCOME HOME!

More than a year ago, St. Luke's in the Parish of Portland set out to reunite a family. Their refugee family had arrived from the Republic of the Congo, but without one member. With the help of parishioners, and many other parishes, thousands of dollars were raised to bring Juma to Saint John to be reunited with his wife, Neema and baby daughter, Regina. He arrived June 27, greeted by members of the parish committee who organized the reunion and others from the Parish of Hammond River. From left: Jane Beyea, Neema, Regina, Juma, Deb McEachern and Guy Leger. Guy was our translator who spent many hours on the phone with Juma helping him with his application. Absent from the picture is committee member Marilyn Craft.

COMMENTARY



MCKNIGHT FILE PHOTO

Bishop Mark MacDonald speaking in the Parish of St. Andrews in 2017.

Reflections from the margins

BY CHRIS VANBUSKIRK

You may have heard a CBC radio broadcast recently entitled ‘Room for the River.’ As I listened, I couldn’t help but smile at the irony: was this intended to air while the swollen St. John River was overflowing its banks?

With interview segments from the Netherlands, Spain and New Orleans, USA, the broadcast introduced a ‘new’ perspective towards flooding. Instead of building dykes higher, the Dutch are, in some cases, making them lower.

In the Netherlands, a government design plan called ‘Room for the River’ includes four rivers: the Rhine, the Meuse, the Waal, and the IJssel.

According to Wikipedia, the main objectives are flood protection, master landscaping and the improvement of overall environmental conditions.

To accomplish these, old dykes will be moved and new ones will be strategically placed farther from the shore; in some cases the ‘polders’ (man-made dykes) will be removed altogether; the depth of flood channels will be increased; and the height of groynes will be reduced.

(Groynes are structures that limit the water flow and hold sediment to prevent erosion.)

And then there is the Sand Engine! It is a massive pile of sand strategically placed in a location just off-shore and

carefully shaped to fit the tidal waters. The expectation is that the action of the waves, and the wind and current, will naturally move the sand over the years and fortify the coastline.

While reflecting upon this simple, effective idea, I was reading our National Indigenous Bishop’s article in the *Anglican Journal*. It is entitled ‘Mission from the Margins.’

Basically, Bishop MacDonald is talking about a shift. In the past, the Church and the federal government often shared resources and perspectives, but that is no longer the case.

The Church is no longer at the center of Canadian society and culture – it is at the margins.

We are in the midst of a difficult and somewhat painful transition. As painful as it is, however, there is good to be had and something eternal to be grasped. We are not alone.

From our place at the margins we have a better understanding of some of the people we want to serve: the elderly, the poor, those who struggle with mental health, those who are in hospital, those who live with chronic pain – and there are many others.

In his article, Bishop MacDonald assures us that being on the margins does not mean we have been abandoned by God.

He quotes St. Paul from his first letter to the Church in Corinth: “But God chose

what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.”

There is a lot more to be said about ministry from the margins. (For example, Bishop MacDonald references ‘Together towards Life’ a 2012 document on World Mission and Evangelism by the World Council of Churches.)

Nevertheless, for me, the question raised this past week has been: just as the Dutch are making room for the river, how can we make more room in the Church for those on the margins?

And, how does this fit with our proposed Parish Mission Statement “to be a downtown spiritual centre where traditional Anglican liturgy, parishioners and the needs of the community are valued.”

Don’t worry, I’m not talking about compromising the Gospel truth or watering down the Liturgy.

I am talking about our need to humble ourselves and to stoop low as the Lord Jesus humbled Himself, stooped down, and stretched out His arms on the Cross in order to lift us up.

Any ideas?

Chris VanBuskirk is the rector in the Parish of Moncton.

STEWARDSHIP & THANKSGIVING

As I write this, school is just beginning for another year and the summer is drawing to a close. Next month is Thanksgiving and by the time you read this it will probably be a week or so away.

I begin with the following from 1 Timothy 6: 6-10: “Of course, there is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these.

“But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction.

“For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.”

I have written before on generosity in giving and on leaving a bequest for the church.

What I am focusing for Thanksgiving is to turn around the thought that we should give to God from the treasures he has given us.

I recently read an article in which the writer posed this thought: ‘We should think perhaps not what to give but how much to keep and give the rest.’

It’s an interesting proposition — just keep what you



Michael Briggs

need and give away the rest.

How many of us, though, would be tempted to keep too much? As St. Paul reminds us in his first letter to Timothy, we should not be consumed by money.

Archbishop Justin Welby says much the same thing in his book ‘Making Money Serve Grace.’

To me the answer lies somewhere between giving from the top and giving from what’s left. Certainly give from the top — tithe 10 per cent, if you can — but also be aware of what is left and see if you can be thankful to God for His generosity to you.

It does not always have to be monetary. Giving time to help others, or visiting an older person who is on their own are just a few possibilities.

As we approach Thanksgiving, be thankful for all of God’s gifts to you and use them wisely, storing up for yourself rewards in heaven.

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

NOTICE

As of Oct. 1, St. Augustine’s Church in Quispamsis will hand over the administration of scholarships to Bishop McAllister College in Uganda to the Diocese of Fredericton. That means all cheques for sponsorship and donations to the college must be made out to the Diocese of Fredericton. Send to 115 Church Ave., Fredericton E3B 4C8, with a notation of Bishop McAllister College scholarships.

Alternatively, you can donate online via our website: anglican.nb.ca and click donate at the top of the page. Please note: The annual fee to sponsor a child is \$435. The school year begins in February, so all fees should be in by January. Rosemarie Kingston will continue to co-ordinate the scholarship program. Special thanks to St. Augustine’s for their work on this project over the years.

CAMP ON THE ROAD

COTR comes to Brown's Yard

BY GISELE MCKNIGHT

Camp On The Road had its busiest season ever, running two teams for eight weeks in 10 locations.

They included the Parish of the Nerepis & St John - The Rez (20 campers, Parish of Gagetown (25 campers), Parish of New Bandon (15 campers), Parish of Parish of Salisbury & Havelock (30 campers), St. Philips - Moncton (15 campers), Parish of Central Kings - Bloomfield (15 campers), West-side Anglican Mission - Saint John (25 campers), Parish of Kent - Brown's Yard (20 campers), Parish of Chatham - St. Paul's (25 campers) and Parish of Hampton (30 campers).

COTR is a travelling vacation bible school based from Camp Medley.

Parishes sign up for a team, and together, with the camp staff doing programming and parish volunteers looking after snacks, venue and recruiting, they hold a four-day VBS.

Parish volunteers also billet the two or three-person team.

During the week of Aug. 13, the NB Anglican visited COTR at St. Paul's Anglican Church, Brown's Yard, Parish of Kent.

VBS is a long-time, community affair in Brown's Yard. St. Paul's has been doing VBS for more than 40 years, and a lot of people turn up. Just down the road is Targettville, a community that hires two teenagers each summer to run programs for children.

When VBS is going on at the church, the staff and kids come over for the week. It's that kind of place.

About 20 kids and 8-10 volunteers were on hand for crafts, snacks, games, bible lessons, virtual camp fires, songs and lots of fun.

Emily Mifflin and Jane Marnie comprised the Camp Medley team.

"We've been all over New Brunswick," said Emily. "The kids enjoy it. We try to make it fun and get the kids to act out the Bible stories."

"I'm here because I wanted to volunteer and God thinks I can relate to kids," said the Rev. Bruce Glencross, honorary assistant in the Parish of Kent.

"It's been wonderful and the Camp Medley leaders are open and flexible."



Bruce Glencross



Savanah Gallant-Whalen



Shaylee Roberts-Sock



MCKNIGHT PHOTOS



At the parish hall, volunteers worked with the kids to produce puff paintings using salt and glue, while others were busy with snack preparation in the kitchen.

"The kids have enjoyed this," said volunteer Barb Krencicki. "The kids have learned about God and learned a lot of new songs."

Alayna, 14, was there as a helper.

"I always came as a child, and I thought it would be cool

to come," she said.

Shaylee Roberts-Sock, 18, is from the day camp in Targettville, and a VBS kid from way back.

"We came here last year too," she said. "I think it's great. The kids look forward to it and ask when it is."

Kendra Roberts, 13, answered the call for helpers and had been to VBS at the parish hall as a child.

"I'm in 4-H and volunteer a lot, so I thought I'd come," she

said. "It's been really fun. It's nice to see the kids having fun."

This is Jane's first year on staff at Camp Medley and her first time in Brown's Yard.

"It's been good, especially yesterday," she said. "Wednesday is the most fun day. We do science experiments."

The parish worked hard to make sure the children in this rural community knew about VBS.

They even went to Wednesday ice cream night and

handed out flyers.

This year marks the end of the three-year pilot project of COTR. Camp Medley acting director Allyson Caldwell said changes will probably come next year as they implement what they've learned in three summers. But this one was the largest and most popular.

"We had a lot of parishes signed up this year," she said. "It was great to connect with so many parishes and share Camp Medley with them."

PARISH NEWS

Walking with the spirits

“Walking with the Spirits” was held at Church of the Ascension, Apohaqui July 21. The Apohaqui ACW organized the fundraiser.

The evening began with music provided by George Urquhart and Dan McCormick, playing/singing a variety of selections.

After a history lesson on the stained glass window in the church building, the crowd moved outside to listen to seven presenters, who talked of those buried in the cemetery.

Speakers included John Elliott, Barb Pearson, Russell Bartlett, Michael Bickerton, Beverley Floyd, Janet Saunders-Cunningham and Faye Pearson.

Those early settlers and inhabitants of Studholm, which were featured, included Sharp, Pearson, Manchester, Scoullar, Clark and McEwen families.

Refreshments and dessert were enjoyed by all, as the evening ended in Medley Hall.

The Church of the Ascension’s ACW continues to fundraise for steel roofing for the church’s back section.

The front roof section of the church’s roof was completed in June, and looks fantastic. We continue to work.



DAVID STONEHOUSE PHOTOS



TOP: Faye Pearson of Springfield talks about the McEwen family, who lived in a beautiful home overlooking the village of Apohaqui. Sons Ralph and Gordon McEwen are buried with parents George McEwen and Hattie (Armstrong) McEwen at the Church of Ascension cemetery in Apohaqui.

The talk was part of a special evening at the church July, hosted by the Anglican Church Women. Area residents turned out to a Walking with the Spirits fundraiser at the Church of the Ascension in Apohaqui July 21.

MIDDLE: People listen to John Elliott of Searsville tell the story of Isaac Nathaniel Sharp, a well-known resident of Studholm who is buried at the church cemetery. Sharp owned a 600-acre farm, a grist, saw and carding mill, and served as postmaster.

BOTTOM: Bev Floyd of Anglican Church Women (ACW) of the Church of Ascension in Apohaqui spoke at Walking with the Spirits. The evening featured live music, talks on notable citizens buried at the church cemetery and insightful details concerning the church’s beautiful stained glass windows.



CLAY



8 represent diocese at CLAY in Thunder Bay

BY JASON SMITH

What's one thing we all have and plenty of them? Stories. We are storytellers, telling someone about our day, our experiences and our journeys.

This year's theme at CLAY (Canadian Lutheran Anglican Youth) was called Threads — how God's story is interwoven into our lives. Two teams of four, four youth and four leaders met in Thunder Bay, Ont. Aug. 15-19 to join the other 850 participants from across Canada for the bi-annual youth gathering.

The teams included Patrick Doyle, Aidan Pietre, Joseph Duplisea and Jason Smith from the Parish of the Nerepis and St. John; and Adam Taylor, Dalton Griffith, the Rev. Shirley Noseworthy and Armin Hackelsperger from the Parish of Woodstock. Patrick and Jason were the only returnees from CLAY 2016 in P.E.I. Overall everyone enjoyed themselves and are looking forward to CLAY 2020 in Calgary.

Day 1

The teams arrived on different days, so once everyone was together, we registered and got our Diocese of Fredericton team T-shirts, made by Jason's wife, Erin. With our bright matching T-shirts, we were very noticeable and stood out among the crowd of 850. People knew that New Brunswick and the Diocese of Fredericton were represented.

Day 2

It was a busy day. We were split into Story Time teams to do various exercises — a great opportunity to meet others from across Canada. We had the first LGG (large group gathering) where we were joined by the story weaver (Rev. Steve Greene) and storytellers who talked about how to tell our story and weave it through our lives and others'.

After lunch we took part in a Kairos Blanket Exercise which is a powerful retelling of the Indigenous story in Canada's history and how we need to be aware.

This was the second largest (but largest youth) run of the blanket exercise in Canada, the first being on Parliament Hill in 2016. After the blanket exercise we met with a local elder, had a smudging and a debriefing of the exercise.

Day 3

We had a second story time where story weaver Jenny explained what a story is and how it can be told. The afternoon consisted of two big activities.

The NB teams were split up and did the activities opposite each other. One was called Story Dash where you had to find base words (which were scattered across the large campus) and write a sentence to create a story.

Both teams did well. We got to meet with the Primate and the Lutheran Bishop for Eastern Synod.

The second activity was called Welcome....Home, the National Youth Project for the next few years based on youth homelessness. Prior to CLAY, the Diocese of Fredericton contributed to the planning of this activity.

We formed teams, had to find shelter for a night and reflect on the issues of our communities. At the end we donated socks to a local ministry and we were asked to write an encouraging note. Both activities were highlights of the day.

During dinner the CLAY participants were able to enjoy a famous Thunder Bay treat, the Persian, which is a donut with a pink frosting. It was very good.

At our third LGG, the story weaver was Beatrice Twance-Hynes, elder of the Bligtigong First Nation. She shared her story and how its patterns shape



JASON SMITH PHOTOS

CLOCKWISE FROM TOP LEFT: Grand Bay team during story telling; Matching T-shirts for the diocesan team. Front row: Dalton Griffith, Adam Taylor, Joseph Duplisea, Jason Smith and Armin Hackelsperger. Back row: Aidan Pietre, Patrick Doyle, Shirley Noseworthy; Kairos blanket exercise.

our story.

Day 4

By Day 4 everyone was getting up later and walking a bit slower. We are often hitting 10,000 steps before lunch.

After breakfast we had another outside gathering. We learned some chants and songs for a peaceful march during our off-campus event.

We gathered for our story time workshop, learning about story trending and listening. Later we placed labels on ourselves. These included Anglican, night owl, gamer, Blue Jays fan, driver, sci-fi, musician and so on.

Next, Pastor Lindsay stood in the middle of the field, read out various questions and asked anyone in the labeled groups to meet her in the middle. The questions were very intense and got harder.

Examples included introvert and extrovert, madly in love to broken-hearted, bullied to being the bully and more. It was a strong, fantastic presence and it revealed a lot of truth and honesty within the large group of 850. It showed how safe an environment CLAY was.

After we met with our story time teams and debriefed the exercise, we practiced telling our stories and being story trenders. This was the last time we would meet as a team.

After lunch we went off campus to

Marine Park off Lake Superior. Though it was an overcast day, we were able to see the big sleeping giant.

Here we walked around and listened to various elders and Anglican and Lutheran bishops tell stories.

We were not allowed to take pictures of the story tellers or the sacred spirit garden ceremony. However, the Anglican Journal should have an article and pictures explaining the afternoon.

Day 5

Our time at CLAY had come to an end with our last LGG. Now we are to share stories and weave threads back home. Team Woodstock arranged to stay another day and went sailing on Lake Superior. Team Grand Bay had a little time before their flight on Sunday and took a trip to see the Terry Fox Memorial.

I hope you get a sense of CLAY. If you want to see more photos and commentary, visit the YIG Facebook page.

However, to truly understand CLAY, you need to experience it for yourself. Pray and think about it and see if CLAY 2020 in Calgary is something you would like to do. It is open for youth aged 14 to 19.

The Thunder Bay team would like to return and we would love to see more represented from the Diocese of Fredericton.

COMMENTARY

Meet your Diocesan Council members

DC members were asked to answer the following questions: What is your background and/ or career, and how has that prepared you for your work on DC? Why did you decide to become involved with DC? Who is Jesus to you? What is your hope for the diocese?

The Ven. Rod Black, Archdeacon of Woodstock

I was born and grew up in Amherst, N.S. I was very involved in my parish, Christ Church, in my youth. It and Scouting were my passions.

I married Susan when we were very young. We have three daughters and six grandchildren.

I went to Mount Allison University in 1985 and completed my BA part-time through Continuing Education. I graduated in 1995 and our family moved to Toronto

so I could go to Wycliffe College. I graduated with a Mdiv in 1998.

Since being ordained in 1998, I have served in several parishes: Oromocto; Fredericton; Richmond & Houlton; Bathurst; the combined ministry in St. Andrew's, Sunny Brae, St. Philip's, St. James, and Hillsborough Riverside; and I am presently in the Parish of Richmond.

Previous to ordination, I worked for 23 years as a mechanical technician for two different consulting engineering firms (WH Crandall & Associates and Enerplan Consultants). My work there included designing and supervising the installation of heating, ventilation and air conditioning systems, fire protection systems, refrigeration systems and industrial piping.

I feel that my previous experience makes me a good fit on

the property committee.

I had been on Diocesan Council years ago and felt that that it was time to take part again.

My Parish of Richmond includes three worship communities: St. John's Richmond Corner, St. Mark's Jackson Falls and Holy Trinity Hartland

Who is Jesus is my Lord and Saviour, who is ever near, and accompanies me in everything I do.

My hope for the diocese is that we all, as parishes and individuals, grow in our love and walk with Jesus with such excitement that we feel compelled to share that love with the communities where we live.

• • •

The Rev. Bob LeBlanc

I have been an Anglican priest for over 20 years. I have also have a background in Business Administration.



Rod Black



Bob LeBlanc

I became involved with Diocesan Council because I wanted to know more about what's going on in the diocese and I am the only clergy in my archdeaconry who is willing to serve on council.

I worship in the Parish of Wicklow, Wilmot, Peel & Aberdeen

I have served on several diocesan committees: Property Committee, Stewardship Committee, Nominating Committee, Parish Support and Development Commit-

tee, Bishop's Executive Council. And I am the Bishop's official guitar player!

Jesus to me is someone that I can talk to and go to whenever I want because He's never too busy when I need Him.

My hope for the diocese is that it will continue to move forward seeking God's will and plan for the present and the future.

I hope that the diocese will remain relevant with the culture and changing times of our day.

The Anglican Church welcomes you. Really? How?



Branching Out
SHAWN BRANCH

A first impression can make or break my experience. This is true of most situations, be it a restaurant, event, store or church.

Those first few moments can affect the whole situation and experience, and they are often impacted by two primary things — relational and tangible.

Often, one can offset the other, but miss on both and it's often a done deal for me.

I remember being introduced to a Vietnamese restaurant. From the outside, it looked rundown, the shell of a former glorious establishment.

My friend who suggested the place saw the look of concern on my face and said to give it a chance and meet the guy who owned it. I trusted my friend, so I went in.

During our visit, I got to meet the owner/chef and asked him for his most recommended dish. What I found was my new favourite spot to dine. The owner was friendly, would chat with you if you wanted or leave you alone if you wanted. Everyone who went there built a connection with him.

One question I'm often asked is how a church can attract more people. If I'm being honest, I find it a loaded question. Every congregation believes they are welcoming, and likely to their own members, they are.

We are used to the sign that is seen in parishes from coast to coast: "The Anglican Church Welcomes You." This branding strategy has long since been worn out and I think that as a Church, we need to rethink our welcoming strategy. How do visitors perceive us? What statement are we making to those not part of our inner circle?

Typically, the people who are asking this question al-

ready have an answer in their head — and they assume that it will cost the parish a lot of money to do what is needed.

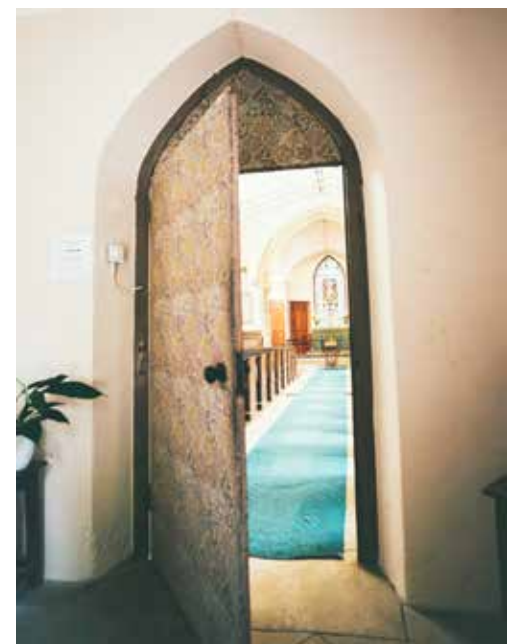
I have visited and spoken to churches that have spent lots of money on their entryway — using "welcome desks," flowers, bright colours and so on, but that doesn't mean there is a warm welcome.

Truthfully, it has been on a visit to churches that were similar to the Vietnamese restaurant that made the most impact and caused me to feel welcomed.

A few years back, I was trying to decide what congregation to join and I felt the Lord nudge me with going to St. Swithin's.

I went with no expectations and was warmly greeted. The building was in need of repair and a fresh coat of paint, but I couldn't notice those at first because of the hospitality showed as I arrived.

Not knowing me, one of the greeters came over to me after I sat down and pointed out which books were being used that Sunday and said that if I got lost, she was sitting behind me with her husband and they'd help me out. I sat in awe of the hospitality of this



woman who, for that morning, caused me to feel like I was important.

The author of the letter to the Hebrews offers this in his concluding words: "Continue to love each other with true Christian love. Don't forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it." (Hebrews 13:1-2)

How can your church attract more people? Let me flip that and ask, 'what can we do to show value to every person who walks through our doors?'

Our reputation goes before us. The first impressions we make will spread. As Jesus travelled from village to village, more and more people came out — not because He had better marketing or press agents, but because people were seeing and hearing the message He proclaimed and they wanted to be part of it.

What message are we proclaiming?

Shawn C. Branch is the parish development officer for the diocese. Reach him at sbranch@diofton.ca or 506.459.1801 ext 8.

FARRALINE PLACE



ABOVE: Sharon Simms, second from left, is the president of the board at Farraline Place.



ABOVE RIGHT: Musician James Kennett and house administrator Judy O'Donnell.



ABOVE: Farraline resident Maria Corsetti chats with her MLA, David Coon



Cooks Irene Forrest and Bernie Beck ready with the lunch for guests and residents.



MCKNIGHT PHOTOS

An indoor garden party at Farraline Place

BY GISELE MCKNIGHT

Because of rain, it wasn't the usual garden party, but a good crowd still enjoyed the afternoon together indoors at Farraline Place.

The annual garden party is a celebration held each August for residents, their family members, board members and ACW members. The ACW oversees the home for elderly residents in downtown Fredericton.

This year's theme was New Brunswick. Musician and singer James Kennett performed a piano concert and

led a sing-along of many New Brunswick-inspired songs.

Several people spoke, including house administrator Judy O'Donnell and board president Sharon Simms.

Three political parties were represented, with MLAs David Coon and Jeff Carr speaking. Susan Holt, Liberal candidate for Fredericton-South, also attended with her two young daughters and spoke.

Judy introduced the staff and volunteers, saying they make her job easy. The garden party could not possibly take place without their efforts, she said.

Staff and volunteers helping with the party included Bernie Beck, Irene Forrest, Kellie Steeves, Krista Steeves, Amanda McKeen, Sue Andrew, Makayla Rumble, Madeline Gaudet, Jenelle Arsenault and Audrey Hawkes.

Judy noted that a few years ago, the provincial government reclassified Farraline Place as a boarding house, and provincial policy dictates that boarding house residents are not eligible for such things as home care.

Many residents at Farraline Place require a bit of home care for such things as help with bathing, making the

policy very difficult to bear.

"It was David Coon who got the designation back," she said, noting it was a five-year fight.

Coon is the Green Party leader and MLA representing Fredericton South and Farraline Place residents.

"Residents couldn't have any care come in to help with a bath until David Coon fought for it," she said.

Fundraising is always important, as the home runs on a very tight budget. From time to time the home receives bequests. Tax receipts are issued for donations. As of mid-September there were two

vacancies at the home.

The annual fundraising gala this fall has a change of location. It will be held Saturday, Oct. 20 at the Fredericton Royal Canadian Legion on Queen Street. Doors open at 5 p.m. and the dinner — roast beef — begins at 6 p.m.

The evening will feature a 'Your Choice' auction. Tickets are \$45, with a \$20 tax receipt. Contact the home or a board member for tickets.

As of mid-September, there were two vacancies at Farraline Place. Contact the home for more information: 506-455-6443.

ANGLICAN FOUNDATION

Anglican Foundation supports singing, retreating and camping

Sixty-one years of singing!

That's what the Diocesan Choir School is celebrating this year at the Rothesay-Netherwood School.

Choristers from ages 8-18 experience sacred choral music in a residential camp-like setting.

When they're not singing, playing or eating, they can be found in small groups discussing Christian culture or in the chapel for morning and evening prayer.

Adults join this spirited group near the end of the week for intense choral instruction ending with Choral Evensong with 100 voices strong!

For as long as the choir school has existed, the A.E.J. Fulford Trust managed by the Anglican Foundation of Canada has financially supported this choir school.

Singing is an integral part of spiritual life, and so is contemplative prayer through visual arts.

About 25 clergy spouses attended a three-day retreat where they meditated, painted and prayed — all in the hope



MCKNIGHT FILE PHOTO

Music director Kevin Parks leads the choristers at Diocesan Choir School in July. Choir school and other ministries in the diocese are the recipients of funding support from the Anglican Foundation.

of being spiritually renewed.

We all know that clergy need time for spiritual refreshment, but the Diocese of Fredericton recognizes that

spouses need that same sort of rejuvenation, especially in this widespread rural diocese where isolation makes a retreat like this a welcome tonic.

The Sacred Arts Trust managed by the Anglican Foundation was delighted to offer a grant toward these three days of renewal.

And then, there's summer camp, also a welcome change from school days. Since 1947, Camp Medley has been a camp of choice for many of New Brunswick's young people.

Keeping both indoor and outdoor facilities well maintained is an issue always under discussion on the part of the organizers.

More than five years ago, the Anglican Foundation gave the camp a grant to assist with the restoration of the main hall and kitchen, and this year, it has given a grant to assist with the construction of an outdoor amphitheatre and performance space in honor of a young camper, Jonathan Young of Saint John, who died at age 11.

With the camp's focus on education, health and wellness, the environment and artistic expression, this new amphitheatre will be a welcome space for artistic expression.

Camp Medley describes itself as a "home away from home." For the summer's campers, it was a life-changing experience!

Nov. 8 -10 — Vital Church Maritimes Conference in Truro, N.S.

KEYNOTE SPEAKER: The Rev. Canon Susan Brown Snook

Catch the vision for a church that is willing to be opened in creativity, compassion and cooperation with the Spirit's presence in the community.

Open Minds. Open Hearts. Open Hands.

REGISTER: nspeidiocese.ca

FARRALINE PLACE

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Robert Griffin has resigned as layreader-in-charge in the Parish of Grand Manan effective Sept. 30.

The Rev. Christian Persaud, has resigned from the Parishes of Cambridge and Waterborough and Gagetown, effective Oct. 31.

Harold Boomer was ordained a (transitional) deacon Sept. 23, at St. Luke's, Woodstock.

The Rev. Rylan Montgomery was appointed incumbent (priest-in-charge) to the Parish of Millidgeville, effective Nov.

1. He is currently a chaplain with the Canadian Armed Forces (Navy) at CFB Esquimalt.

Nicholas Saulnier, of the Parish of Moncton, and **Robert Griffin**, of the Parish of Grand Manan, have been made postulants in the diocese.

A Celebration of New Ministry to induct **the Rev. Julian Pilly** to the Parish of St. Stephen was held on Sept. 16 at Christ Church, 30 Prince William St., followed by a reception.

MUSIC COLUMN

Lauren Daigle's new album drops with a splash

Lauren Daigle exploded onto the Christian popular music market in 2015 with her fantastic album, *How Can It Be*.

It won a great big list of awards, which at least says it sold a lot of copies, was well-liked by many, and respected by many as well. Comparisons have been made to another big singer, Adele, and continue to crop up in reviews.

One reviewer said of Daigle, "Lauren could sing the bark off a tree." I'm not sure how that would work, but I think it means something good.

Now, her second album, *Look Up Child*, has arrived, to high expectations. Why such high expectation? Because in the eyes of media, you are only as good as your lead effort, whether baseball, oil painting or music. Sad, but that's a conversation for another time.

Lauren's new album is quite simply wonderful in my opinion. She has a fantastically strong voice, which can be strong when she sings quietly, loudly, breathlessly, powerfully. She has a good sense of the "soul" of a song, and makes every note count.



Her background, growing up in Lafayette, Louisiana, is evident in her music, for the listener can detect elements of blues, zydeco, Cajun, jazz, and more. She can "spin" a line or lyric in a way that musically draws you deeper into the song, and she seems to revel in losing herself in the moment.

The album itself is a strong collection of mostly mid-tempo tracks. The album opener, "Still Rolling Stones," draws continued comparison to Adele, even in the song title itself, though Lauren certainly has crafted her music into her own, and is no copy-cat. Such comparisons seem more interested in generating headlines.

[Note: as a writer and musician whose wife played Adele's 25 album nearly non-stop for several weeks, I can tell you these two singers are NOT that much alike!]



Every track on the album builds throughout the song, in a way that shows the song is headed somewhere, both musically and textually.

References to the Psalms resolve the questions of worthiness posed by the singer in several tracks, as the music throughout the song is added

to by all kinds of additional musicians — horn lines, string sections, and men's and women's chorus.

And the album catches you by surprise! After a series of songs as described above, the listener is hit suddenly by something straight out of Bob Marley's playlist.

"Under Your Wings" is an energetic toe-tapper, and Lauren nails the vibe perfectly. This might be the best complete song on the album, and it is the perfect representation of songs and singer together.

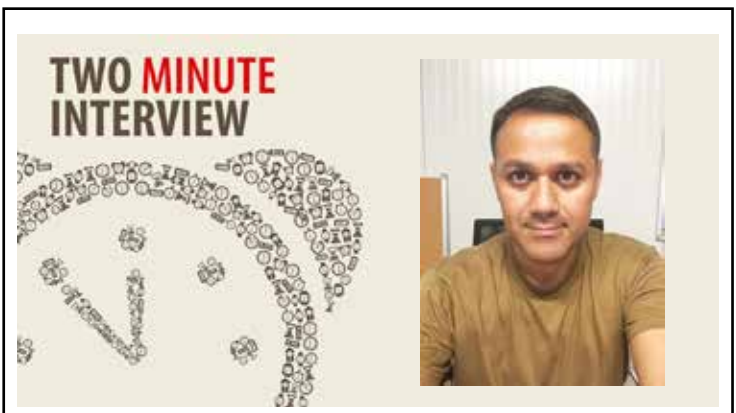
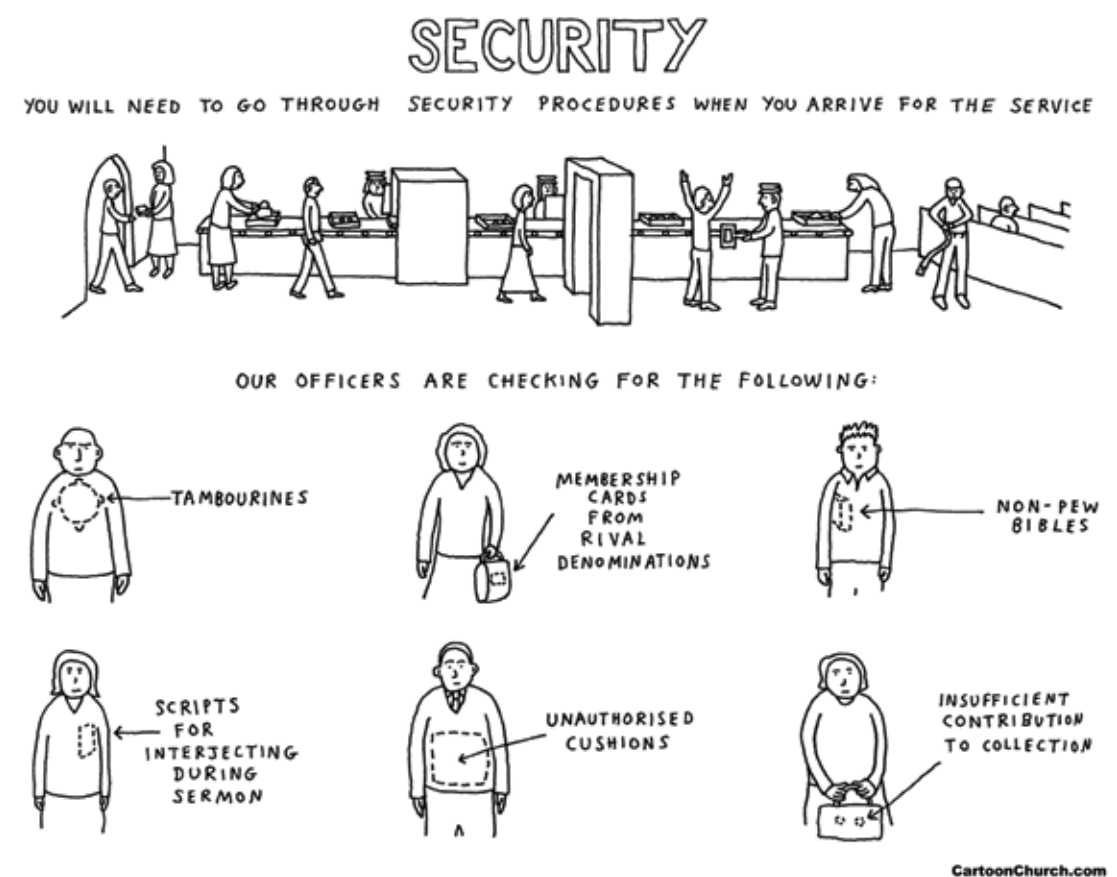
That being said, the ballad, "You Say" was the lead single, out earlier this summer, and was an immediate hit. "Still Rolling Stones" was the follow-up promotional single.

This album is a solid piece of work, and deserves to stand on its own to be evaluated on its own merits, without comparison to past albums or other artists. Lauren Daigle is an artist who has crafted a strong identifying sound for herself, and is an artist that should be around for some time to come.

Look Up Child might be one of the strongest albums of the year, for it stands out from the other cookie-cutter offerings of other artists. It is worth a listen to be sure!

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

Got a BELLS story to share?
Send it in: gmcknight@diofton.ca



Major Andres Campos, Canadian Armed Forces, Base Gagetown; deployed to South Sudan; worshipper at Christ Church Cathedral

- Favourite book of the Bible** - The Psalms
- Birthplace** - San Jose, Costa Rica
- What you love most about God** – His unconditional love for us
- Favourite place on Earth** - Lake Louise, Alta.
- Farthest you've been from home** - Kabul, Afghanistan
- Favourite meal or dessert** - Lasagna
- Biggest fear** – Running out of fuel
- Hidden talent** – Well, it wouldn't be hidden if I told you
- Favourite movie or book** – *Predator* (1987), John McTiernan
- Your hobby** – Hiking
- Three things always in your fridge** – Real whipped cream, barbecue sauce, halloumi cheese
- Favourite sports team** - Pittsburgh Steelers

AROUND THE DIOCESE

Lance Jones, a member of the Parish of Bright, plays regularly, after communion or during morning prayer services, at All Saints', and on occasion, at St Paul's. He wrote this song in the aftermath of the Aug. 10 tragedy in Fredericton and shared it with the congregation at All Saints' after church on Aug. 12.

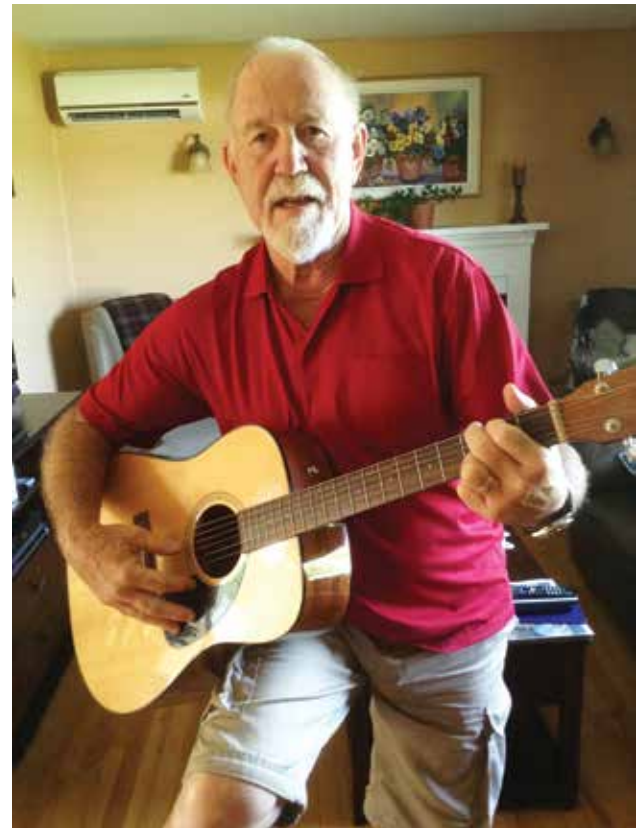
Streets of Fredericton, by Lance Jones

I didn't hear the gunshots or see the people filled with fear.
No longer can I say those things don't happen much round here.
And still I make no sense of it, no matter how I try.
God's heart must have been broken, too, over those who had to die.

Refrain: Oh the heroes ran towards the danger, while the people ran away.
Their lives were taken by a stranger on that horrific day.

Don't take it all for granted. That's just what the people say.
But their lives are on the line for us each and every day.
And when they put on their uniforms and walk out on the street,
They give up all their daylight hours protecting you and me.

I didn't hear the gunshots or see the people filled with fear.
No longer can I say those things don't happen much round here.
God bless the ones who spend their time protecting everyone,
And keep us safe to walk the streets, these streets of Fredericton.



137th DIOCESAN SYNOD

IMPORTANT DATES TO NOTE:

Oct. 13-26: Greater Chapter Meetings

Who should attend: all licensed clergy resident in the archdeaconry; wardens, lay synod delegates and synod substitutes from each parish.

Oct. 26: Deadline for nominations to Provincial Synod

Oct. 29: Deadline for Synod registration package materials

Nov. 3: Diocesan Synod at Christ Church (Parish) Church, 245 Westmorland St., Fredericton

Greater Chapter Meeting Schedule

Tuesday, Oct. 16: Archdeaconry of Saint John, 7-8:30 p.m.
at St. Luke's, 369 Main St, Saint John

Thursday, Oct. 18: Archdeaconry of Moncton, 7-8:30 p.m. location to be announced.

Thursday, Oct. 18: Archdeaconry of Fredericton, 7 p.m.
at Christ Church (Parish) Church

Saturday, Oct. 20: Archdeaconry of Chatham, 9 a.m.-noon
at St. Andrew's, 186 Pleasant St., Miramichi

Tuesday, Oct. 23: Kingston and the Kennebecasis, 7-9 p.m.
at St. Paul's, 486 Kennebecasis River Road, Hampton

Thursday, Oct. 25: Archdeaconry of Woodstock, 7-9 p.m.
at St. John's, 3667 Route 540, Richmond Corner

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 137th 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.

diocesan
ministry
conference

~ Save the date ~

June 14-15, 2019

A Gathering for the whole Diocese
Teaching | Breakout Sessions | Prayer

More details to follow