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THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL APRIL 2020 SERVING THE DIOCESE OF FREDERICTON



MISSION IN MOTION: community

TAKIN'
IT TO
THE
STREETS

SUBMITTED PHOTO

Theological student Tyler McKenna and the Rev. Canon Chris Vanbuskirk, rector of St. George's in Moncton, hit the streets — 1111 Main Street, the main bus station in the city — on Ash Wednesday, Feb. 26, to bring the imposition of ashes to the public. 'Ashes to Go' began in 2007 with an ecumenical Bible Study of clergy in St. Louis, Missouri, including St. John's Episcopal Church. The reminder that we are dust turns our attention to the creative power of God, and God's ability to heal the brokenness in our lives when we offer that brokenness to God. That turning to God is the work of Lent. 'Ashes to Go' presents an opportunity of faith to those whose schedules make it hard to stop and pray with others on Ash Wednesday.

DIOCESAN SYNOD NEWS

Bishop takes on two new church roles

BY GISELE MCKNIGHT

Bishop David Edwards has recently taken on the responsibility of two positions within the Anglican Church of Canada.

At General Synod last summer, he was elected to the Council of General Synod — CoGS.

“Each province has a bishop, layperson and cleric on CoGS,” he said. “I was elected the bishop to serve from the Province of Canada.”

The Province of Canada includes the dioceses of Montreal, Quebec, Fredericton, Nova Scotia & Prince Edward Island,

Western Newfoundland, Central Newfoundland, and Eastern Newfoundland and Labrador.

Once the bishop was elected, any CoGS members from the bishop's diocese had to step down as there can only be one representative per diocese. As it is with Diocesan Council, CoGS is the decision-making body of General Synod between general synods.

Bishop David attended his first meeting of CoGS last fall.

The bishop's second appointment is as liaison bishop to the Mission to Seafarers. He was appointed last fall by the House

of Bishops, on the recommendation of retired Primate Fred Hiltz, who had been liaison bishop while serving as primate. Bishop David's term is for five years and is renewable.

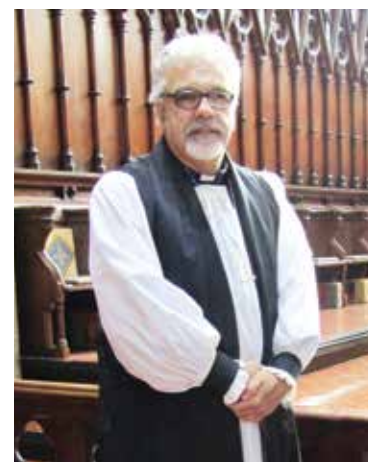
“Fred asked me,” said David. “He thought it was appropriate since we have a Mission to Seafarers in the diocese.”

“I've always been interested in the work of the Mission to Seafarers,” he said, adding he's been involved in their work over the years.

Unlike meetings of CoGS, the Mission to Seafarers usually meets by teleconference.

However, Bishop David hopes to be able to visit each mission station in Canada over the next three years, and he will be attending the international seafarers conference in Swanwick, Derbyshire, UK in October.

The Mission to Seafarers, founded in 1856, is a world-wide Anglican outreach ministry. Chaplains, staff and volunteers work in 200 ports, providing practical, emotional and spiritual support to seafarers from around the world. Canada has 10 mission stations: Halifax, Saint John, Montreal, Oshawa, Toronto, Hamilton, Sarnia,



Bishop David Edwards

Windsor, Thunder Bay and Vancouver.

“I'm happy to serve more broadly in the church,” said Bishop David. “I hope some of my expertise will prove useful in charting our future.”

Parish congratulates Nathan Hall on Shad selection

Nathan Hall has been an acolyte, reader, and puppeteer at St. Luke's Church, Woodstock, for several years.

Our parish family has proudly watched Nathan grow from a boy to a young man, and we are thrilled that he has been chosen to participate in Shad 2020.

Shad Canada is a STEAM (Science, Technology, Engineering, Arts, Math) and entrepreneurship program for students in grades 10 and 11.

Shad Canada's program attracts students with high aptitudes for risk taking, curiosity, excellence and resilience, and prepares them to take on social and economic challenges.

The month-long program includes a real-world design challenge that asks students to work on issues such as food security, water management and waste.

Shad is an opportunity for high school students to experience life at a university across Canada.

Shad is not an acronym. It was named after a creek where the first program began in



NANCY HALL PHOTO

Nate Hall proudly holds the “I'm In” postcard received from Shad Canada, telling him he was chosen from among thousands of Canadian students to participate in the summer program.

Aurora, Ont. Shad looks for diversity and well-roundedness,

with an over-arching commitment to excellence among its

participants.

Students with a strong academic foundation, who are natural go-getters, curious about the world, community-minded, creative and engaged are the type that excel at Shad.

Nathan applied for this program and was chosen among thousands of applicants from across Canada.

He will soon find out which university he will be travelling to in July to spend some time immersed in the Shad program.

Congratulations, Nate! Your church family is proud of you!

Submitted by the Rev. Shirley Noseworthy



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



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THE BISHOP'S PAGE

Is this believable?

I have recently been re-reading *The Resurrection of the Son of God* by N.T. Wright.

It is an enormous book and was supposed to be the final section of a trilogy beginning with the early church, then looking at the life and death of Jesus.

As he wrote, Wright found that the final topic was too big for one volume, hence it became two.

It is not surprising that he came to this conclusion. The resurrection and its implications are huge.

It is not merely the need to look at the stories of the events around the tomb and afterwards.

There is also the aspect of how the early disciples responded to them.

The Jewish background of the idea of resurrection runs deeply into the Old Testament scriptures and to other writings which surround them.

It was particularly something which the Pharisees speculated about.

We get insight into their



teaching from the exchange between Jesus and Martha in John 11 around the raising of Lazarus. Jesus says to Martha that her brother will rise again; she replies: "I know he will rise again in the resurrection on the last day" (Jn 11:24).

The belief held by the Pharisees was one of what we might call general resurrection.

In other words, when God wrapped all things up on the last day, Lazarus would rise with many others and gain eternal

life.

This is a very different thing from what happened with Jesus.

Firstly, in the case of Lazarus, it is reasonable to presume that he died again since he is no longer walking around in what was First Century Palestine or anywhere else.

His being raised from the dead was not technically resurrection; it demonstrated Jesus' power over life and death.

In a sense, resurrection is greater than raising the dead as it has eternal consequences and is applied to more than one person.

This leads us to a second point: if Jesus was not raised, why would the disciples tell all the resurrection stories?

A single return from death was not unknown in Jewish history, but a resurrection in terms of the teaching which existed in their day was not what had happened in the case of Jesus.

This is one of the questions which Wright poses and which we need to answer.

There was no advantage for the disciples in telling these stories. They were generally poor or disenfranchised, yet as far as we can read, the majority of them spent much of the rest of their lives making this information known and drawing others in.

We could get caught up in the differences between the resurrection accounts in the different Gospels, but that really is not the point.

The point is: why would they make this up? The evidence suggests something which is real — hope in a time of confusion.

David

David Edwards is
Diocesan Bishop of Fredericton.

Easter thoughts



Mike Briggs

For we brought nothing into the world, so that we can take nothing out of it. 1Tim 6:7

'He who dies with the most toys wins.'

I have just finished reading the NB Anglican and specifically Bishop David's column. What a powerful stewardship message that was. Hopefully I can follow that with this message.

While the title is Easter Thoughts, I am writing this as we begin Lent. Yesterday was Ash Wednesday and tomorrow at my parish, we will hold our first Stations of the Cross service to help our Lenten journey of reflection and penitence.

As you read this, Easter is fast approaching so it is appropriate to think ahead to Easter and the Resurrection.

Look at the two sentences at the beginning of the column.

The first is from St Paul's first letter to Timothy, and the second is attributed to Malcolm Forbes.

What a total contrast in meaning within those two philosophies. Paul is advising Timothy that he needs to remember that everything we have is a gift from God.

We start with nothing and we end with nothing. The second is a paean to greed and the accumulation of treasures on earth.

Let's look at Jesus' life. He came into the world with nothing, born in a lowly cattle barn, laid in a manger and then forced to flee Herod and spend time in exile.

He accumulated no riches and could be thought of as an itinerant preacher in a small area of the Middle East.

Yet who, at that time, would have thought that this unknown



son of a carpenter would become the centre of Christianity?

He started his ministry, which only lasted a few years, with a devoted group of disciples, and preached love and forgiveness, help

for your fellow human being and the lack of riches.

Contrast that with the sentiment expressed in the second quote which is from the 1980s.

That is totally selfish and the complete opposite of Jesus' teachings. Yet there are plenty of people who follow that precept to this day, wrong though it is.

We all come into this world with nothing, we leave with nothing except for the work we have done and the lives we have impacted. Forget the toys; they mean nothing.

What matters is what we have done with what God has given us.

For some people who have used the gifts God gave them as good stewards, their memory lives on in the works they did while on this earth or in the legacy they left to help others.

I disagree a little with Paul's letter in that we leave with nothing.

ing. The good we do while we are here lives on.

Examples of this are Mother Teresa, Nelson Mandela and others who are a living testament of the goodness, compassion and mercy we can show towards our fellow human beings while not being judgemental towards others.

This is following the teachings of Jesus completely. Others leave a monetary legacy to further the church in various ministries or other worthy causes such as hospitals, and in that respect, their names live on.

As you read this, Lent is ending and Easter is approaching. I urge you all to contemplate what God has given you and how you can use these gifts to help others and make this world a better place.

Do not store up 'toys,' but use the gifts you have been given for others. Store up treasures in Heaven by the way you live your life — your generosity with the material gifts God has graced you with.

I wish you all a blessed Easter.

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

PRINCIPAL ENGAGEMENTS

APRIL 2
RENEWAL OF VOWS
AND BLESSING
OF OIL - CHRIST
CHURCH
CATHEDRAL

APRIL 5
PARISH OF ST.
MARK, SAINT JOHN

APRIL 11-12
* CHRIST CHURCH
CATHEDRAL

APRIL 14
MISSION TO
SEAFARERS
NATIONAL
CONFERENCE

APRIL 15-16
12-12-12 JOINT
GATHERING

APRIL 17
PARISH OF
MONCTON
OUTREACH EVENT

APRIL 18
FREDERICTON
AREA BOWLING
TOURNAMENT

APRIL 19
* PARISH OF
SACKVILLE

APRIL 20-24
HOUSE OF
BISHOPS

APRIL 26
* PARISH OF
CHATHAM

APRIL 27
MONCTON
DEANERY MEN'S
SUPPER

MAY 2
PARISH OFFICERS
DAY

MAY 3
PARISH OF KENT

* CONFIRMATION

PUBLIC FORUM

Public forum asks the ultimate questions

Who am I? What is the meaning of life? Is there life after this one?

BY GISELE MCKNIGHT

Dr. John Valk, professor of Worldview Studies at Renaissance College, UNB, was the speaker at a Christian Forum hosted by the diocesan Mission & Outreach team. This is the fourth such event in the last 18 months.

Valk gave two talks entitled Christianity Through a Worldview Lens. The first was at Renaissance College on the evening of Feb. 11, and the second was held at Christ Church (Parish) Church the following day. Both presentations each drew about 45 people.

"How do we speak meaningfully about religion and Christianity today in the public square and in the academic world?" he asked during the church presentation.

Prior to the beginning of the 20th century, Christian beliefs were well known and accepted, he said, but much has changed in 100 years.

He cited UNB president AW Trueman (1948-53), who in 1950 noted that any man ignorant of the Christian faith is ignorant of one of the greatest factors influencing the world, and cannot be called educated.

"You'd be hard-pressed to hear any university president say that now," said Valk, adding that fewer and fewer university people these days have an awareness of the founda-



MISSION IN MOTION: discipleship

tions of religion, art or society.

He asked why the "greatest story ever told" is being replaced by idolatry and illusions? There has been a dumbing down of religion, for starters, he said. Religion consists of going to church on Sunday, and scripture is seen as figments of rich imaginations. New age beliefs have crowded out traditional beliefs.

Valk cited several factors in the decline of traditional religion.

People describe themselves as spiritual but not religious.

There is a growing number of "nones" — 30 per cent of Canadians describe their religious beliefs as none.

There is a disenchantment with institutional religion.

People view religion as a lot of antiquated myths with too many "do-nots."

But even the religiously disillusioned are not adverse to religion.

"Canadians are generally not opposed to religion," he

said. "Freedom of religion is still widely respected. It's just that it should remain private."

But forced privacy results in the belief that religion is an add-on, not a necessity, he said.

OUR WORLDVIEW

Valk spent time talking about how people develop a world view. Essentially, it is the way we see the world in the big picture — formed by our beliefs, principles and values.

"Everyone has a world view," he said. "The world is full of world views. Religious world views are among the oldest in history."

They include the monotheistic religions (Judaism, Christianity, Islam) and spiritual (Buddhism, Hinduism, Confucianism, Shintoism, native spirituality, earth-based, creation spirituality, eco-feminism and wiccan).

The secular world view is based on this life and the belief that this is all there is and all that matters. Categories include humanism, atheism, communism, nationalism, liberalism, scientism, rationalism, consumerism and materialism.

Using our world view, we ask some rather important, ultimate and existential questions of life: who am I; what is the meaning and purpose of life; what are my obligations and responsibilities; what is right and what is wrong; is there a force greater than humans; and is there life after this life?

Valk told the audience it's important to discuss those ultimate questions with others to discover their world views,



MCKNIGHT PHOTOS

About 45 people attended the Christian Forum with Dr. John Valk, a professor at the University of New Brunswick. Above he is seen during his Feb. 12 presentation entitled Christianity Through a Worldview Lens.

to compare different views, increase our knowledge and come to know ourselves and others better.

"You must engage with others to know oneself," he said. "Questions you ask others are questions you ask yourself."

FAITH QUESTIONS

"I believe the ultimate questions are indeed faith questions," said Valk. "And the responses we give to these questions require a leap of faith."

"No one can say this is the way it is. No one can give us this ultimate certainty. The ultimate truth is beyond human capacity. We believe things are true. The lives we live are true."

On the other hand, there are some who "believe something someone shovelled down

their throat, accepted with no questions asked. That may be blind faith."

There is belief, but no thought, he said.

"Both secular and religious people can do this," he said. "It's a common problem."

In concluding his presentation, Valk noted that a worldview lens adds to our understanding of Christianity when we remain open to further interpretations and exploration of beliefs, engage others in discussion and ask questions.

Valk took questions from the audience at the end of the presentation.

Mission and Outreach team chair Nancy Stevens thanked the speaker and those gathered for their participation. Plans for a fifth public forum in the fall are underway.

WANTED

The NB Anglican is always looking for your parish news: baptisms, confirmations, picnics, VBS, concerts, special guests, dinners, fundraisers — all your special events. Let your parish activities be a blessing and an inspiration to others! SHARE! Send photos and articles to gmcknight@diofton.ca

BOWLING TOURNAMENT

News from the 2020 bowling tournament

Last month we featured news from the Archdeaconry of Fredericton on the annual bowling tournament, which raises money to alleviate childhood hunger in New Brunswick. This month, we offer an update on what will be happening around the rest of the diocese.

ARCHDEACONRY OF MONCTON

From Brent Ham, archdeacon of Moncton:

Moncton will take part in the 2020 bowling tournament, but not until May 3, 2-4 p.m. due to bowling alley availability.

We thought of taking a year off to graciously let the other archdeaconries attempt to catch up to our overall fund-raising efforts, but after some discussion, we felt we would miss it too much.

Sorry — and be ye assured we will hoist the cup once again!

ARCHDEACONRY OF WOODSTOCK

The Archdeaconry of Woodstock will bowl on April 25 due to a scheduling conflict.

The action will take place at the Woodstock Bowlacade, 9 a.m. to 12 noon, with 12 teams competing. Corn chowder, fresh biscuits, cookies, tea and coffee will await the bowlers at



MCKNIGHT FILE PHOTO

Bowlers on teams from parishes in the Kennebecasis Valley sported special T-shirts for the tournament in 2019.

St. Luke's Parish Hall at 12:30 p.m.

ARCHDEACONRY OF SAINT JOHN

Like Woodstock, there is a scheduling conflict in Saint John which will force bowlers

to wait a week to bowl.

The Saint John Deanery is hosting the 2nd Annual Saint John 'Bowling to Strike Out Child Hunger' on Saturday, April 25.

They had hoped to have a team with Bishop David and

Synod Office staff, but scheduling will not permit.

Where: Fairview Bowling Lanes, 87 Lansdowne Ave., Saint John

When: Registration 11:30 a.m. - 12:30 p.m.; Bowling runs 12:30 - 4 p.m., immediately

followed by a shared 'pot luck' meal at St. Luke's Anglican Church hall at 4:45 p.m. where all the bragging will be done.

Awards for the following will be presented at St. Luke's: team that raises the most funds; highest individual bowler average, male and female; most experienced (senior); and least experienced (junior) bowlers; and best team outfit.

Donations: All monies raised will go towards the Inner City Youth Ministries' Lunch Connection Program for school lunches.

2019 was Saint John Deanery's first annual tournament, hosting nine teams raising over \$6,000. Our goal is a full 16 teams topping \$7,500.

ARCHDEACONRY OF KINGSTON & THE KENNEBECASIS

The Parishes of Renforth, Quispamsis, Gondola Point and Hammond River are entering teams to bowl at the KV Bowling Lanes on Saturday, April 18 at 10 a.m. with funds raised going to local food banks. We are sending out a challenge to the Parish of Rothesay to come join the fun!

For information on the bowling tournament, contact Kevin McAllister: 506-897-2686; or micksizpint@yahoo.ca.

GOOD DEEDS



CRYSTAL GILMORE PHOTO



SUBMITTED PHOTO

LEFT: The Women of Worship group, at All Saints Church in Keswick Ridge, lovingly gathered a big basket of personal items to be donated to the women's shelter. Here, Violet McLaughlin is shown with the basket. ABOVE: The Parish of Newcastle-Nelson-Hardwicke donated enough money to purchase four farms through the World of Gifts – Primate's World Relief & Development Fund (pwrdf.org) in December. Pictured here is the ACW of Bay du Vin, which gave \$450, enough to buy one of the farms. Front row: Beth Guimond (treasurer), Betty McDougall, Lorraine Glazier and Cathy Durelle. Back row: Gwen McConnell (president), Margot Williston (secretary), Maria Smith and Lois Dolan.

DIOCESAN COUNCIL

Diocesan Council February highlights

BY GISELE MCKNIGHT

Diocesan Council met at St. Mark's Anglican Church in the Parish of St. George on Feb. 22. This was the first meeting of the year.

Bishop David Edwards began with a homily based on Matthew 17, the transfiguration of Christ.

"The term 'this is my beloved son' is used twice in the gospels — once at his baptism and once at the transfiguration," he said.

The bishop went on to explain the significance of those words, which are reminiscent of Psalm 2, the coronation psalm.

"The importance of this in the life of Jesus is he stands in the line of kings, of David," said the bishop. "On the Mount of Transfiguration, this is reinforced. Peter, James and John are chosen to witness this reiteration of the coronation of the king."

The three disciples were given words of hope to a nation — the first to know that hope, he said. These days, however, there is a profound sense of hopelessness in our province, our nation, our world.

"But the king is still the king, and the promises of God will be fulfilled," he said. "We as the church need to figure out how to become more hopeful and have that message proclaimed outside of ourselves."

BUSINESS

Bishop David welcomed new members Eric Beek, Lionel Hayter, Susan Jack, Matthew Pitman and William Ross. He also noted a change of dates for the annual Diocesan Council retreat, which is now scheduled for Dec. 4-5.

Secretary of Synod David Peer reported on efforts to relocate the Synod Office. Previous plans have not come to fruition, but he is hoping for more positive news later this spring.

The next meetings of Diocesan Council are May 23 and Sept. 26.

FAITH FORMATION

Parish development officer Shawn Branch asked the question, 'what does it mean to have a missional lifestyle?' — at home, at work, or wherever you volunteer.

He realized he was lacking in that aspect of his life when, after six months at his apartment, he'd not given more than a passing nod to his neighbours.

"I hadn't recognized people who lived 10 feet away from me," he said, adding the imprint we leave on others is vital to missional living.

"As Christians, we are to leave a positive imprint, have positive encounters. We are to be bearers of hope and help," he said.

Referring to a recent Anglican

RIGHT: The St. Mark's worship team led music during the Feb. 22 Diocesan Council meeting. From left: Matthew Cheney on guitar, Debbie Smith, Joni Richardson, Gail Smith, Sandy Patterson and Lisa Cheney.

BELOW LEFT: Cheryl Jacobs and Robbie Griffin during Robbie's presentation to council on the mobile medical clinic initiative in the Diocese of Ho.

BELOW RIGHT: Lisa Cheney dishes up a delicious turkey dinner for Rosemarie Kingston, ACW rep.

BOTTOM: Paul Ranson, Diocesan Council member.



MCKNIGHT PHOTOS



Journal story that predicts the end of Anglicanism by 2040, he said, "Those numbers mean nothing. People of hope go beyond the numbers and things that make rational sense. His church will continue. Will it be bricks and mortar? Who knows?"

He asked council to remember the imprisoned St. Paul, who prayed for "an opening."

"Instead of praying for God to kick the gates open, pray for God to give us an opening. Ask God for ways to bless those in your immediate surroundings. The world is desperately searching for hope, and we are a people of hope."

MOTIONS

- Diocesan Council elected Susan Jack as the lay vice-chair. She replaces Sandra Craft, whose term had ended.

- Diocesan Council elected members Susan Jack and the Ven. Perry Cooper to the executive committee, a group of six lay and six clerics who serve as the council between council meetings.

- Diocesan Council voted to approve the dissolution of the Parish of East Saint John, and to direct all

remaining assets to the Diocese. East Saint John's last service was Dec. 29, and it was noted that the parish ran out of people rather than money. It was also noted that the motion includes the standard wording used for such situations.

- After a presentation from Companion Diocese Committee chair Robert Griffin, Diocesan Council voted to support a \$40,000 fundraising project for a mobile health clinic in our companion diocese — the Diocese of Ho. This diocese will partner with the Diocese of Ho and the Ho Teaching Hospital, plus the Rotary Clubs of Grand Manan and Ho.

The diocese will co-ordinate publicity, collection of donations and receipting of funds. See the accompanying story.

- Diocesan Council voted to approve the Rev. Thomas Nisbett as a board of governors member of the Atlantic School of Theology, of which the diocese is a founding partner. Thomas replaces the late Jim Appleton.

- Diocesan Council voted to approve the roles and responsibilities document from the Finance Committee. This document, penned by chancellor David Bell, brings together all the roles and eliminates repetition. Two members voted against the motion.

5TH MARK OF MISSION

Saying goodbye to single-use plastics, Styrofoam

‘It’s part of our spiritual responsibility’

BY GISELE MCKNIGHT

5th Mark of Mission: To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The Rev. Canon Kevin Stockall knows his parish is not going to save the world. But he hopes they will help educate their little corner of it — on the need to cease using single-use plastics and Styrofoam.

“The reality is the level of non-recyclable plastic and Styrofoam here is not a planet killer,” said Kevin. “We’re a small operation. But the more valuable objective is to help people and user groups to cut back, and to be thinking about this.”

More than a year ago, Kevin, rector of the Parish of St. Mary (York), wrote in his bulletin column about the Great Pacific Garbage Patch, that swirling mass of 1.6 million square kilometres that contains an estimated 1.8 trillion pieces of plastic.

“We know it’s a large environmental problem across the board, and conversely, we thought, ‘what can we do about this?’” he said.

Then last fall, the parish corporation adopted a policy on non-recyclable



MCKNIGHT PHOTO

The Rev. Canon Kevin Stockall stands beside the signs posted on the parish kitchen cupboards encouraging not only parishioners, but outside users of their facility to help themselves to their cups, plates, utensils and other implements rather than using plastic and Styrofoam.

plastic and Styrofoam use.

After the policy adoption, a small group met to work out the wording of the notice they now display on their kitchen cupboards.

It outlines the terrible statistics — an estimated 90 per cent of plastics in Canada are destined, not for recycling, but for landfills, incinerators, parks, lakes and oceans.

Now this spring, they hope to have the various groups that use their facility on board as well.

Their policy lists the 4 Rs they stand by in hopes user groups will also adopt. There are the usual three: reduce, reuse, recycle, and the latest one, refuse.

“We are endeavouring to refuse any unnecessary packaging that will likely end up wasted,” says their posted policy.

The policy states a second point: “It is our wish that all user groups eliminate all use of single-use, non-recyclable and disposable items, both plastic and Styrofoam.”

Examples of those items are plastic cutlery, straws, plates, cups and stir sticks.

“We’re happy to have our stuff used,” said Kevin, gesturing to the fully stocked kitchen cupboards.

So far, so good, said Kevin.

“The response has been positive. We haven’t encountered anything negative,” he said. “Most people, if you help them see the problem, they want to respond. It’s an educational tool.

“The really critical thing for the people of St. Mary and the user groups, when they go home, that’s where it going to have a multiplied effect. It’s helping to think beyond the status quo.”

For the parish in particular, it’s also about making decisions that align with the foundations of their faith.

“It’s not just a social thing,” said Kevin. “It’s part of our spiritual responsibility.”

PWRDF regional meeting coming to N.B.

BY ANNE WALLING

The Diocese of Fredericton is hosting the regional gathering of the Ecclesiastical Province of Canada PWRDF (Primate’s World Relief and Development Fund) diocesan representatives.

The meetings will take place on Friday, May 22 and Saturday, May 23 at the Wu Centre, University of New Brunswick (UNB) Fredericton.

Friday, May 22 will be a time for diocesan representatives and other committed PWRDF volunteers to learn together, share successes and challenges, and network, with a focus on building stronger teams.

Saturday, May 23 will be open to any parish representatives and other volunteers from the Diocese of Fredericton.

This day is designed to share information and do some skills building, and will include clergy from our diocese. More details will be available shortly.

The registration form has been sent



to all the parishes and clergy. Please send it in as soon as possible so we can plan for your lunch requirements.

PWRDF is the Anglican Church of Canada’s agency for sustainable development and relief.

Through the support of Anglican parishes across Canada, PWRDF makes financial and human resources available to partners around the world working to improve health, food security and livelihoods for vulnerable people.

Working towards a truly just, healthy and peaceful world.

The Ecclesiastical Province of Canada includes all dioceses from Montreal to Eastern Newfoundland. To know more about PWRDF, check out the website: <https://pwrdf.org>

MISSION IN MOTION: community



SUBMITTED PHOTO

ANGLICAN ENERGY!

The Anglican Energy synod team, walking in the Coldest Night of the Year fundraiser, raised \$3,186 for homelessness initiatives in the Fredericton area. The team gathered for the 5 km walk on Feb. 22. From left: Cathy Laskey, Minna Harjupanula, David Peer, Cheryl Jacobs, Debbie Edwards, David Edwards.

PARISH NEWS

Always at the organ

Wendy Banks has been sitting in exactly the same place on Sunday mornings for 55 years

BY GISELE MCKNIGHT

When she was one year old, Wendy Banks' family moved to Marysville and began attending All Saints Anglican Church. That was 70 years ago. She's never left.

Not only is she still there, but she's still occupying the same seat she's had for 55 years — in front of the organ.

She was in Grade 4 when she began piano lessons, which continued until she was married. In the meantime, her priest, Harold Hazen, asked her to take over the organ when a vacancy came up.

"He said the organist was getting married and moving, would I start playing in church?" she recounted.

At 16, she quickly mastered the switch from piano to organ, even playing for the organist's wedding, and very



MCKNIGHT PHOTO

Wendy Banks has been the All Saints' organist on the north side of Fredericton (Parish of Marysville) since she was a teenager.

little has changed since then, other than a couple of new organs — one in the 1970s and another in 2000.

"I got a say in picking it," she said of the most recent organ, adding she examined a slightly bigger model at St. Paul's in Zealand and liked it

enough to give the OK.

But way back in 1972, she had a plan to retire when her baby was born and they moved from Marysville to Nashwaak-sis. That lasted a couple of months — long enough to have the baby — and she was back.

When she's sick, when she's

on vacation, and when she got her knee replaced, the congregation makes do with a visiting organist, or no musical accompaniment at all. They miss her when she's gone, she said.

Through the years, her role hasn't changed a great deal. From Canon William Draper,

to the Rev. Dr. David Mercer and the Rev. John Cathcart, to today, with the Rev. Kevin McAllister, styles have varied, but she still selects all the hymns, choosing ones that go particularly well with the lectionary.

It's a role she will continue in as long as she can.

"It's part of my faith," she said. "I come to church anyway. I might as well do something constructive while I'm here. I love music and I just enjoy myself."

"And it's hard to find organists now. Sometimes I think this has gone on long enough, but it doesn't happen often. And there's no one in the wings to take it on."

"Wendy is a great asset to our worship experience, and I will mourn the day when she retires," said Kevin. "If that would happen, parishioners would be able to hear me sing and that might not be such a great circumstance or experience for those involved!"

As for her commitment, "that type of stewardship is rare where a person is trained and supported to the point they feel comfortable to seamlessly carry on. It is a testament to both Wendy and her mentor. I pray that type of stewardship becomes the norm rather than the exception."

ACE PRESENTATIONS AVAILABLE



Promoting healthy families

Is your group looking for a guest speaker at an upcoming function? Erin Rideout and the Rev. Jasmine Chandra have recently qualified to give presentations on ACE Interface, a concept to better understand how trauma experienced in childhood can affect physical and mental health in adulthood.

CONTACTS:

Erin: icymysj@gmail.com or 506-647-9813
Jasmine: jasminechandra@gmail.com

Great news from George's Café!

Generous congregations in Saint John have filled all the open crew spots to run George's Café year-round.

Director Rob Pitman reports that what's still needed is dessert for most Sundays — sweet breads, cakes and/or squares to feed 60 people.

If your group or parish can help meet this need, contact Rob: rcmpitman@gmail.com or (506) 653-1134

George's Café is an initiative of the Anglican Diocese of Fredericton. If you would like to support George's Café financially, contact the diocese by phone (506-459-1801 ext. 221) or donate online <https://www.canadahelps.org/en/drv/13778>

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PARISH NEWS



LOUISE DODGE-HALL PHOTO

Paul Bustin and Sally Dibblee with their gifts after the fundraising concert for Trinity's 'Save the Steeple' campaign in Saint John.

'Save the Steeple' concert wows audience

BY STEVEN SCRIBNER

On Feb. 13, Trinity Church, Saint John, welcomed the musical excellence of some of New Brunswick's finest soloists, soprano Sally Dibblee and baritone Paul Bustin, together in concert as the church celebrated the second annual Trinity Concert series in support of the 'Save the Steeple' capital campaign.

Sally Dibblee has been captivating opera audiences internationally, having performed with the Calgary Opera, Pacific Opera Victoria, Opera New Brunswick, Arizona Opera, Kentucky Opera and Vancouver Opera. She has also performed with the Toronto Symphony, Calgary Philharmonic, Symphony New Brunswick and the Mineria Symphony, Mexico.

Paul Bustin is New Brunswick's favourite 'Messiah' bass soloist, who has also had roles in 'Tosco' and 'La Traviata' at the Imperial Theatre. He has been featured with Symphony New Brunswick and has performed internationally.

Sally and Paul were accompanied by Anne Marie Murphy, pianist, music director and music teacher who owns the Lialan School of Music Study in Fredericton. She is the music director of Theatre New Brunswick Theatre School.

Sally and Paul warmed the hearts of over 150 patrons on Valentine's Eve with light opera and show tune melodies, from *Starlight and Roses*, *Trouble in Paradise*, *The one and only*, *Get me to the Church on Time* and *Hope and Belief*. Paul's performance singing *The Lord's Prayer* and Sally's vocal of *Ave Maria* were absolutely stunning.

They left the audience with an energetic rendition of *We Rise Again* (duet) and were rewarded throughout the evening with rousing applause and a standing ovation.

Jacqueline Oland, fundraising chair for the Save the Steeple capital campaign, thanked Sally, Paul and Anne Marie for sharing their musical gifts with Trinity and all our patrons. Each was presented with a token of appreciation on Trinity's behalf.

ST. LUKE'S ACW INSTALLATION OF OFFICERS



PHOTO BY ARMIN HACKELSPERGER

"Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" Revelation 5:13

Feb. 16 was ACW Sunday at St. Luke's in the Parish of Woodstock, with 61 people attending, including seven children, and members of St. Luke's ACW branch. It was a wonderful time of worship, prayer, and fellowship. Presider was the Rev. Shirley Noseworthy and the preacher was curate Rev. Harold Boomer.

The executive and officers of St. Luke's ACW branch for 2020 were installed: president Jill Craig, past president Vivian Belyea, recording secretary Jean Collicott, treasurer Betty Butler, corresponding secretary Ruth Hall; family life Judi Anderson; social action Emily Clark; education secretary Lynne Slipp; extra cent-a-day Vivian Belyea; lunch and devotion Marion Robinson; united thank offering Betty Butler.

Members participated in the service as follows: greeters were Olive Noseworthy and Judi Anderson; readers were Jill Craig, Rosalie Brown and Jean Collicott; refreshments were provided by Betty Butler, Lynne Slipp and Vivian Belyea.

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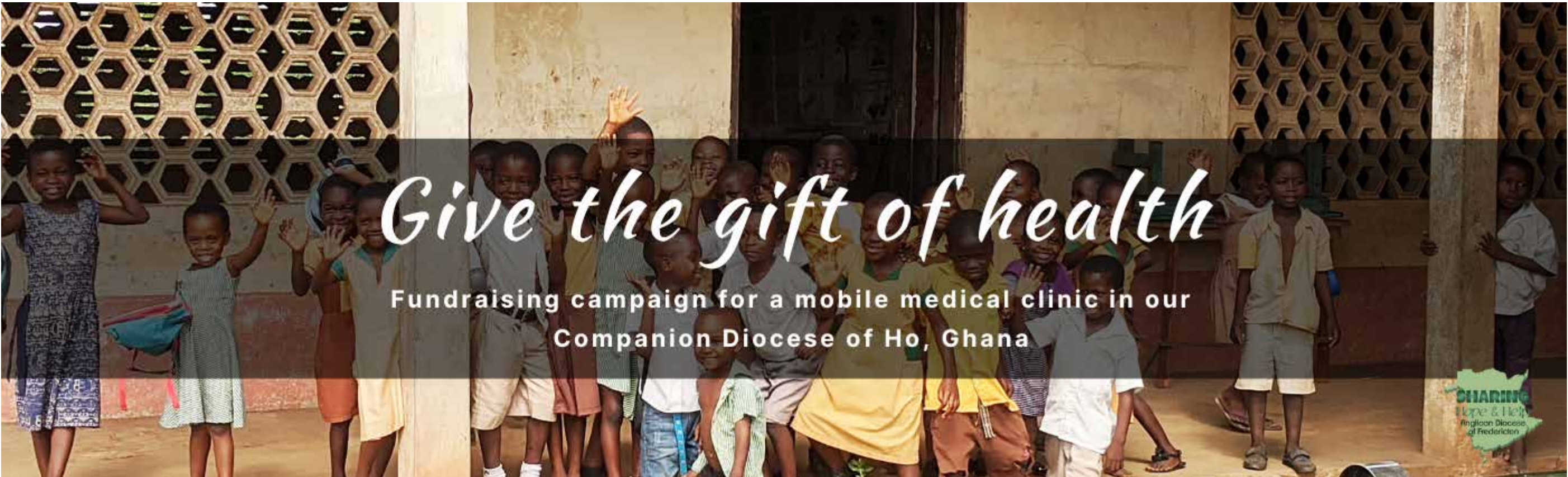


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BY GISELE MCKNIGHT

To Canadians living a comfortable life here, the statistics are frankly staggering. In our companion Diocese of Ho, in Ghana, West Africa, the life expectancy of males is 42. For women it's 65.

The infant mortality rate is shocking: of 100 babies born, 13.5 die.

In the Volta region, within which the diocese is located, two-thirds of the population live in rural areas, where health care is not accessible.

Births take place in the home by untrained midwives. Infections go untreated and often end in death.

Epidemics of typhoid, cholera, dysentery, yellow fever and measles are common.

Diabetes, heart conditions and cancer go untreated.

Children often have ringworm, and they can suffer from river blindness—caused by a parasite from the water.

Often, the only water available for drinking and cooking is scooped from a dirty stream or pool of water.

“There’s almost no health care at all,” said Robbie Griffin, chair of the Companion Diocese Committee. “People don’t have transportation to Ho — it’s over four hours on very poor roads.

“And people aren’t comfortable going to the city for health care.”

There’s also prejudice in seeking health care in the city.

Bishop Mathias, the Bishop of Ho, stated, “The rural poor do not go to the hospitals in the city, because they are not treated well.

“It is difficult even for a Mothers’ Union worker, for example, to visit people, because they are then ‘showing their nakedness.’”

A PROJECT?

Back in 2010, Bishop Mathias envisioned a health care vehicle for his diocese that would travel from community to community, performing examinations and tests, dispensing advice and medications.

But the diocese has very few resources, and the bishop’s dream remained exactly that — a dream.

When Robbie took over as chair of the Companion Diocese Committee, he wanted to put his experience as a Rotarian to good use internationally.

Robbie visited the Diocese of Ho in 2019 to get a feel for what sort of project would work. Without hesitation, Bishop Mathias recounted his vision of health care for the people of the Volta region.

Just how to make that happen necessitated a second trip. Robbie, Lilian Ketch and Cheryl Jacobs visited in January to discern if and how a mobile medical clinic could work.

Though the need was obviously great, there were many obstacles. Who would operate the clinic?

From where would the medical staff come? Who would pay for the upkeep of the clinic?

Who would pay for the insurance, gas, and replacement parts from the wear and tear on the vehicle of the “holey roads,” as Bishop Mathias liked to call them?

Could the vehicle be kept safe and secure? Could licensing be obtained for the clinic from the Department of Health in Ghana? Who would design it?

“You don’t just google ‘need a mobile clinic’ and one pops up,” said Robbie. “I tried that.”

GOD AT WORK

At first it seems the project was dead and the trip a waste. But within a few days, a change had taken place. A meeting with the Rotary Club of Ho went very well.

They suggested meeting with the Ho Teaching Hospital, made easier because a new member of Rotary worked there.

“Bishop Mathias, after consultation with a number of Rotarians and several doctors, agreed to meet with the executive of the Ho Teaching Hospital,” said Robbie.

“They gave an excellent presentation. They had the head of every department at the meeting.”

It turned out that providing medical care to the rural population was part of the hospital’s strategic plan, so to have this delegation arrive with such a proposal was a godsend.

Every concern was addressed at the meeting. The hospital’s license would extend to the mobile clinic.

They have medical and support staff for the clinic, which would also serve as a teaching tool for student doctors and nurses in rural family medicine. Practicing rurally is a requirement for free tuition in Ghana — another incentive to help the project along.

The hospital would pay for all gas, maintenance, insurance, pharmaceuticals, and medical supplies for the clinic. In addition, they have a secure compound with onsite security to house the clinic in the City of Ho.

And Bishop Matthias’s request to send a priest along with the medical staff to address mental health concerns was heartily endorsed by the hospital.

NEXT STEPS

The next step is a memorandum of un-

derstanding, to form a partnership between the Dioceses of Ho and Fredericton, the Rotary Clubs of Ho and Grand Manan, and the Ho Teaching Hospital. As of press time, that is underway.

Robbie has been hard at work finding a van that will withstand the roads of Ho, and still accommodate all that’s necessary, based on a list of requirements from the hospital.

He’s been working with Malley Industries of Moncton, which designs ambulances and medical support vehicles.

The project so far includes the following: an extended van with all-wheel drive housing a medical laboratory with microscope, hematology analyzer, urine analyzer, and an ultrasound unit.

A roof rack will carry tents for an army-style theatre (think MASH) for patient intake, examination, and basic procedures, including minor surgeries.

A second van, provided by the hospital, will ferry the staff and students, since the mobile clinic will be packed full of equipment, leaving no space for passengers.

The cost of such a project is large: \$90K for the vehicle; \$5K for shipping; \$75K for medical equipment; \$10K for medical supplies; \$15K for technology and communication programs, including computers, software and cell phones; \$5K for spare parts; \$20K for pharmaceuticals; \$5K for training on the equipment; \$15K contingency fund. The total is \$268,750 CDN.

ROTARY MATH

The beauty of this project is the math — Rotary math, to be exact. If this diocese, with help from the Rotary Club of Grand Manan, where Robbie lives, raises \$40,000, the district Rotary can match that number to make \$80,000.

Then the project will go to Rotary Canada for approval, which would match it, bringing

the total to \$160,000. Finally, if Rotary International approves the project, it will kick in \$100,000, bringing the total to \$260,000.

The fundraising has already begun on Grand Manan. The Rotary Club there has pledged \$5,000. Robbie has also received a private donation of \$1,000; \$5,000 from the Parish of Grand Manan; and promises of \$5,000 from parishes in Moncton.

He will be holding a fundraising dinner on the island, which have proved lucrative in the past for similar causes.

Robbie has put a great deal of work into the project so far, and presented this information to Diocesan Council for approval on Feb. 22.

“In African terms, this is lightning speed,” he said. “Everything is coming together in weeks. The last piece of the puzzle is your opinions and views, and your approval.”

Robbie answered several questions from council members, who unanimously passed the motion to proceed.

“Well done!” said Joni Richardson. “There is no way things could happen this quickly.”

“We couldn’t. God can,” said Robbie. Bishop David Edwards encourages groups and individual parishioners to support the Ho mobile medical clinic in whatever way they can.

To donate, call the synod office at 506-459-1801, ext. 221. You can also send a cheque to the Diocese of Fredericton, with a notation indicating Ho mobile medical clinic.

Finally, you can visit our website, anglican.nb.ca, click on donate, and choose “Diocese of Ho mobile medical clinic.” Receipts will be issued by the diocese.

With files from Robbie Griffin.

MISSION IN MOTION: international



SUBMITTED PHOTOS

TOP: Lilian Ketch, Mothers’ Union member, with a group of school children from one of the Anglican schools the delegation visited during their January trip to Ho. Ghana.

ABOVE: Lilian Ketch, Robbie Griffin and Cheryl Jacobs during a visit with a parish warden and his family in the Diocese of Ho. Next to Cheryl is Bishop Matthias. During the January visit to Ghana, the New Brunswick visitors heard many times how the lack of basic health care has a devastating impact on the diocese and its people.

COMMENTARY

THE COMFORT OF ASHES



GRANT WHITTY ON UNSPLASH

BY JASMINE CHANDRA

“Remember that you are dust and to dust you shall return.”

These words from the Ash Wednesday service are meant to be jarring — a reminder of our unsubstantial nature, a reminder of death.

The ashes themselves are the crushed and burned palms of hope and joy that once waived in the singing of “Hosanna.”

This black soot will be smeared on our foreheads in the shape of a cross as words of our lowliness are repeated over and over “Remember that you are dust and to dust you shall return.”

This year I am finding the reality check of Ash Wednesday particularly comforting. It may seem a bit strange as this is a season that is meant to chal-

lenge us. It is a reminder that we are next to nothing and that we need to rely on God for everything that we are and everything that we have.

We are but dust. I am but dust and will return to dust. The only thing that will remain is what Christ has instilled in us.

And this is where I find the comfort. It means that there isn’t anything in and of myself that can make me good or successful. In a world that is full of striving, I get to be obsessed with striving too.

I look around at the small congregation in the old stone church I attend and I may think there is something I should do to contribute to its success, like somehow it is up to me to turn back the clock of time.

Or I look around our community, struggling with addiction and poverty, and think



MCKNIGHT PHOTO

The Rev. Canon Tom Smith, right, imposes ashes on the forehead of Bishop David Edwards during the Ash Wednesday service at Christ Church Cathedral Feb. 26.

that perhaps by peddling more programs I can bring about a transformation in the heart of those struggles. But I am dust, I cannot do it.

God is actually already working on these things I am so concerned about. I may have a

role in what God is doing, but that will depend on how much my bits of dust are infused with God’s Spirit, on how much I listen, or pay attention.

I like being in control, but when faced with issues that are clearly above any of my

capabilities, it is comforting to know that I can still have a role without all the responsibility and pressure. I am but dust.

We are but dust. I am but dust. These words are meant to draw us into humility, but not humiliation. They aren’t saying that we are worthless or that we are nothing, but are simple reminders of our own limited capabilities and that our true selves are found when we scrape off all the excesses of our lives.

Who are we when we are not watching Netflix or Disney +? Who are we when we aren’t trying to get more stuff? Who are we when we are looking not to the next thing, but looking deep into what surrounds us?

Who are we when we finally focus off ourselves and care for others? Who are we when we admit that we are not much without God?

These are the questions we are invited to consider over Lent and there is a strange comfort and joy in their answers.

We are dust, I am but dust, but God has done great things with nothing. Imagine what God can do with a bit of dust!

The Revs. Jasmine and Terence Chandra run the Central Saint John Community Ministry. You can find their blog at this address: penniesandsparrows.org

Thank you



Bishop David & Debbie Edwards wish to convey their sincere appreciation for your best wishes, gifts, donations to PWRDF, and your presence at their recent wedding.



SUBMITTED PHOTO

RAGDOLL WORKSHOP

A Ragdoll Prayer Workshop was held Saturday, Feb. 22 at Holy Trinity Parish of Hammond River in Quispamsis. Lunch and fellowship followed. Human trafficking is a modern-day form of slavery affecting 30 to 50 million people worldwide. The ragdolls created during the workshop symbolize the way in which lives are too easily cast aside through trafficking. They are a powerful visual reminder of the number of people affected, the poor treatment they receive and the way their lives are diminished. The rag dolls will be on display through Lent with prayers said for those affected by human trafficking. Front row: Nancy Floyd, Kathy Ferguson, Lisa Swanton and Myra Stites. Back row: Gail Eastwood, Paula Adams, Donna Belyea, Heather Fraser and Ruth Fraser. Missing: Cleo Cyr and Jess Stites.

HISTORY

History: The life of Joan of Kent

BY BOBBIE ANN COLE

The chroniclers called Joan of Kent, wife of Edward, the Black Prince, “la plus belle, la plus sage et la plus amoureuse des femmes”— of all women the most beautiful, wise and in love—or perhaps beloved.

Her 14th century era was one of chivalry, courtly love, castles and tournaments.

But also of the Black Death, the Hundred Years War with France and the Peasants’ Revolt, all of which Joan survived, though protestors burst right into her bedchamber at the Tower of London as she hid.

The Black Prince was the most dashing hero of their day — a victorious knight and heir to the English throne.

He could have had any bride in Christendom, yet he chose Joan, a widow of 32, with five children. He was 30. They would have two children. One died. The other became the boy king, Richard II.

The two wed in secret in April, 1361. The prince’s father, King Edward III, was also Joan’s cousin: they should have sought a papal dispensation for consanguinity; they should have sought the king’s permission.

The king was upset, but mainly for a quite different reason, one that would cast doubt over the legitimacy of their children: Joan had been involved in a bigamous marriage.

Aged just 12, she wed, also in secret, one Thomas Holland, aged 25, the second son of a disgraced nobleman, with no land to his name.

They should have got the king’s permission. They didn’t. Thomas left to fight in France in the Black Prince’s service without telling anyone.

Then, the following year, Joan’s mother arranged a suitable marriage for her to William Montague, from a good family. She forced Joan to go through with it, though Joan spoke up about her marriage to Thomas and that it had been consummated.

No doubt, Mom hoped this

marriage could be quietly forgotten, or that Thomas might die on the battlefield.

Eight uncomfortable years passed, during which Joan was a virtual prisoner in William Montague’s castle.

Their relationship may have remained platonic, however, since no children appeared, though both would later have children with others. They also remained firm friends throughout their lives.

Joan was 20 when Thomas finally returned to England. The Pope was consulted and found in Thomas’s favour. The marriage turned out a great success.

Joan travelled with her husband to France on campaigns. Other wives didn’t do that. Four of their five children survived to adulthood. Thomas made his fortune. Then, late in 1360, following a brief illness, he died.

Joan had already inherited from her brother and now from Thomas. She was left a wealthy woman, who could have remained a widow and kept control of her life, rather than hand everything over to another husband. But she quickly chose to do that when she married the Black Prince.

Despite the papal dispensation, the king was still concerned. What if William Montague’s annulment were reversed by a future Pope and William claimed Joan and the prince’s children as his own? The dispensation was tied up in tight contractual knots to prevent that.

A state wedding on a grand scale followed and the couple set off for Bordeaux, France, where they held a sumptuous court for eight years. Joan’s children by Thomas came, too.

For the prince, it seemed only Joan would do. His love remained strong, as shown by a 1367 letter, in which he addressed her as, “my dearest and truest sweetheart and well-beloved companion.”

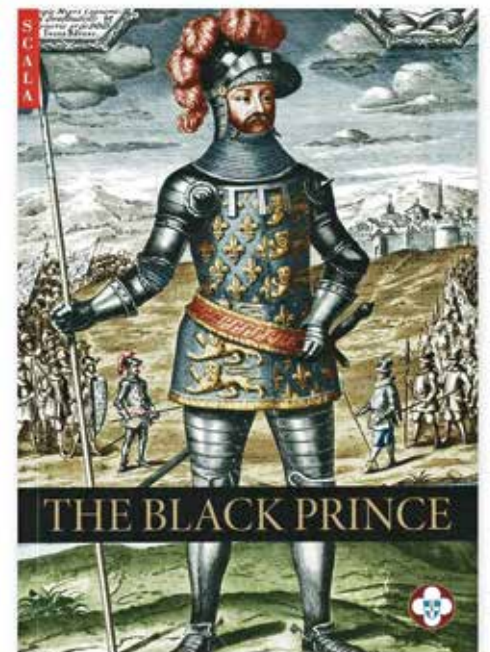
Did Joan feel the same? Renowned for her diplomacy, discretion and dignity, she was a loyal and loving wife, nursing him through his final, debili-



TOP LEFT: Richard II, kneeling, presented to the Virgin and Child by his Patron Saint John the Baptist and Saints Edward and Edmund (The Wilton Diptych). The Wilton Diptych (c.1395-1399) is a portable hinged altarpiece. It was painted for King Richard II.

TOP RIGHT: Edward of Angoulême and his mother, Joan of Kent, depicted on the Wilton Diptych. Edward, oldest son of Edward the Black Prince, died at age 5, leaving his younger brother, Richard II, to become the boy king upon their father’s death.

RIGHT: Edward, The Black Prince, husband of Joan of Kent.
Public domain / commons.wikimedia.org



tating disease that may have been dysentery, malaria or possibly cancer.

But it may have been the opportunity to raise Thomas’s children at court, advancing their prospects, that most attracted her to this marriage.

The prince died on June 8, 1376, the Feast of Trinity. Joan made annual pilgrimages to his tomb at Canterbury Cathedral on the anniversary of his death.

This was the age of the famous Canterbury Tales. Monks shepherded the pilgrims that thronged to Becket’s sparkling, bejewelled tomb, hung about with gorgeous tapestries worked by Joan and her

ladies, past the prince’s tomb, where they knelt to pay him their respects.

No doubt, the prince intended Joan to lie beside him. Yet, she chose, upon her death eight years later, aged 57, to be buried next to Thomas Holland, in Lincolnshire.

Does this confirm that Thomas was the true love of her life? We cannot be sure.

Possibly, she was avoiding flaunting her presence — and her potentially dubious status — wedged between the nation’s superhero prince and its saintly hero Becket at the cathedral, where some might raise murmurs about the legitimacy of her youngest son,

King Richard II.

...

Bobbie Ann Cole, formerly of the Parish of Pennfield, now lives in Canterbury, England with Canadian husband Butch, where she is a storyteller and teacher, as well as a writer. Her first two books, both memoirs, became Amazon #1 bestsellers. Her novel, Being Lena Levi, has been shortlisted for the Eyelands Book Award 2019: a British teen embarks on a quest for her identity after the appearance of an unexpected mother, a Holocaust survivor now living in the newly formed State of Israel. www.beinglenalevi.com

MOTHERS' UNION

'The rain will fall on me the same way... nature does not judge'

Mothers' Union offers parenting course in the Diocese of Moosonee

BY KATHLEEN SNOW

"The rain will fall on me the same way...nature does not judge."

This was a comment made by one of the participants at the recent Facilitator Training Course for the Worldwide Mothers' Union (MU) Parenting Program in the Diocese of Moosonee in Northern Ontario.

Nine participants attended the training course in Sudbury, Ont. led by Lena Edmondson and Kathleen Snow, regional trainers for the MU Parenting Program.

They were assisted by Maxine Simpkin, parenting coordinator for the Canadian Mothers' Union. Kathleen is a regional trainer, Worldwide Parenting Program with MU; and a member of Christ Church Cathedral in Fredericton.

Many participants travelled two days by car to attend the course. They hailed from Wemindji, Waskaganish, Eastmain and Waswanipi First Nation communities in northern Ontario and Quebec, present to learn about facilitating support groups for parents and families in their communities.

The planning for this course first took root in September 2018 when Bishop Thomas Corston invited Kathleen to attend their Clericus Conference and introduce the parenting program to clergy of the Diocese of Moosonee.

Interest was expressed after the presentation, and it has taken almost 18 months of planning and prayer for the training course to become a reality.

The goal of the course was to train facilitators to run parenting support groups in their communities to address the challenging issues of raising our children to become healthy adults.

They facilitate these support groups in discussing topics such as effective communication, developing trust and positive self-esteem, building healthy relationships, and set-



KATHLEEN SNOW PHOTOS

ABOVE: The tangle exercise with participants. Gladys Matoush is seen in front.

BELOW: The Parenting Facilitator graduates: Front row - Ruth Corston, trainer Kathleen Snow, Bishop Thomas Corston, trainer Lena Edmondson, parenting co-ordinator Maxine Simpkin. Back row - Irene Neeposh, Bert Erless, Marlene Moses-Gilpin, Agnes Flam, Patricia Pauline Erless, George Matoush, Gladys Matoush, Beverley Gilpin



ting boundaries. The parenting program is open to those of all faiths or none.

The facilitator training was very much experiential, with the use of energizers, ice breakers, role playing, physical and artistic exercises, sketches, story-telling, improvisations and more.

Music, laughter, learning and prayer occurred each day; joys as well as sorrows were shared. We heard stories from our participants — stories of laughter, stories of pain.

Seven of the nine participants were Indigenous Cree. Lena, Maxine and I were impressed with the strength of the people, of their respect and love for one another, their wish to support those in their communities who are struggling.

One participant had initially not planned to take the course; they simply came along with a family member. But they took part in the course, shared much with us, and were such an asset and a leader in the group.

The facilitators will use these tools and skills to meet with people in their communities to facilitate support groups where people share and discuss. They are not teaching, but rather listening to those in the group and allowing everyone to share or not.

The Parenting Program is not biblically based; it is up to the group if they wish to include this as part of the sessions.

This Mothers' Union Parenting Program has been

successful at a grass roots level in 23 countries worldwide since 2002. Part of the success of the program is that it's run by people in their own communities, embracing their own cultures and dynamics.

Injustices to Indigenous people in Canada have been acknowledged for a number of years now, but much more is required. Reconciliation has begun, but it will be a long process.

The Truth and Reconciliation Commission of Canada cited in the Calls to Action under Legacy - Child Welfare, Section 5: "We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families." This Parenting Program is a first step to just that.

This training course was presented with support of the Anglican Foundation of Canada (AFC) through a grant application in 2019.

Many thanks to the Anglican Foundation of Canada, the Canadian Mothers' Union and the Worldwide Mothers' Union for their generous support.

During the course, we heard stories from participants about how they are making a difference in their communities, and how they plan to move forward with their newly acquired skills to lead support groups for men in their communities, for parents of children with fetal alcohol syndrome, and for families where there are addiction issues and abuse — physical, mental and spiritual.

They are a resilient people, with a gentle peaceful history which they wish to share with others. My most fervent prayer is that they will.

So I have taken to heart the statement, "The rain will fall on me the same way...nature does not judge." The rain falls on us in the same way each day and it does not judge us.

Whether we decide to take cover from the rain, or embrace it, or dance in it, or ask others to join us is our choice.

If we choose to ask others to join in the dance and support them in bringing up children to be healthy adults and parents, then that is the most I and members of Mothers' Union could pray for.

"SHARING HOPE & HELP"

YOUTH & INTERGENERATIONAL



ONE Conference promises to entertain, inspire

BY JASON SMITH

If you have a youth group or a few teens at your church and want to get them involved or closer to the Lord, and you haven't heard about the ONE conference, then continue reading.

The ONE Conference is an interdenominational youth gathering of middle and high school students and their leaders in Moncton on May 22-23. This is the third year for ONE, and each year it has gotten bigger and better.

Last year there were over 3,000 attendees who worshipped with passion and

heard from speakers like Sadie Robertson, Carlos Whittaker and Kellen Moore.

ONE 2020 has announced this year's worship band is Leeland (with their big hit "Way Maker.") At the time of this article, the speakers were not yet announced. However, if you head to onecon.ca or go to the YIG Facebook page, you will see who will be speaking. Again this year, the Moncton Coliseum will be full of inflatable games and activities — fun for all ages.

This is a great experience for youth and leaders and an event that should not be missed.

Registration? You will need to register yourself and your youth at onecon.ca.

Cost? Early bird till March 6 is \$75, until May 1 \$80 and after May 2 it will be \$90.

Accommodations? YIG has you covered. Join the other Anglican parishes at St. Philip's Anglican Church to spend the night. Contact YIG chair Jason Smith for further details.

Meals? YIG will provide breakfast and a BBQ lunch on Saturday. You are responsible for the rest.

Location? Moncton Coliseum

When? May 22-23.

Age? Youth - middle and high school age - leader 19-99. Anyone can come and experience ONE.

Should you go? YES.

NEXT is for you!

BY JASON SMITH

If you are a Sunday School teacher, youth leader or volunteer that works with children under 13, NEXT is a conference you'll want to attend.

NEXT is a children's ministry conference designed to encourage and equip you to make a difference in the lives of kids and families. The day is full of practical workshops that will help you make a difference in your kids' ministry immediately.

This one-day workshop is in Moncton on April 25 at Hillside Baptist Church. At the time of this article, the keynote and workshops were not yet announced. Information can be found at cbacyf.ca/next.



The YIG team will cover the registration fee for anyone interested in attending. Contact YIG chair Jason Smith for further details > yigfton@gmail.com.

I have attended the last three NEXT conferences in

Truro, Moncton and Halifax and I have left inspired and encouraged and received materials or ideas that I have incorporated into my ministries.

I encourage anyone to attend with the YIG team.

Introducing Encounter: TEC has a name change and a new direction

At a recent meeting of the steering committee for TEC – Teens Encounter Christ, Bishop David Edwards put the question to the team "Why TEC?"

Words flowed easily, yet they were filled with deep personal experience and meaning — rest, come with me, time away with me, time with God, go be with God — and so began the transition from TEC – teens encounter Christ — to Encounter. Even Jesus retreated to the desert to be with the Father, to have an encounter.

Encounter will take place on the Victoria Day long weekend, May 15 (Friday night) to May 18 (Monday afternoon) at Camp Medley in Upper Gagetown, situated along the beautiful St. John River.

With the name change come significant changes for people of all ages. Encounter is open to everyone. It is intentionally changing its focus from teens to inter-generational.

The cost for the weekend is \$50 with a \$25 non-refundable deposit at time of registration. Details are currently being worked out to pay online, so

keep an eye out for that.

Encounter will follow the format of Teens Encounter Christ, with participants engaged in setting up a space for a successful encounter with God.

Teams will consist of kitchen, shop, conference, core, intercessor, worship, wheat and guardian angels.

Each team will have specific duties during the weekend. The biggest change from the previous format is that all participants will now sit in, participate, discuss, share and encourage each other in the topic talks.

Sharing in this format has proved powerful in showing how our own joys and

struggles have made way for an encounter with Jesus.

If you have ever wondered what a weekend away at camp is like — surrounded by other Christians, filled with amazing worship, sitting with others to talk, pray, break bread, and allow yourself to step away from the everyday, hectic life we sometimes find ourselves in — now is the time to sign up for Encounter.

We look forward to filling every bunk and moving the kingdom and hearts of people of all ages to their own time to go be with God.

Contact: Joni Richardson at joni_richardson@yahoo.com or 506-608-6324.



COMMENTARY

We are losing our spirit of empathy just when we need it most

BY MARIAN LANGHUS

During the 2019 Advent season, I did a 17-day prayer activity wherein I created a tree honouring the Missing and Murdered Indigenous Women and Girls in Canada.

The number of cases is hard to quantify, but in June 2019 a non-profit, Sovereign Bodies Institute, reported the number since the 1900s to be 1,724. Unfortunately the number increases, on average, by three a month.

I used bright red yarn cut into 10 cm pieces to signify each indigenous woman or girl that was missing or murdered. It took almost two skeins of yarn to complete the tying all over an 11-foot fir tree.

The cutting and tying was a prayerful, religious experience for me where I thought about the loved ones associated with each woman and how they could not be celebrating Christmas; how the fathers and brothers must feel they let their daughters and sisters down in not being able to protect them.

I thought of the mothers and sisters but also the teachers and counselors who must feel they could have done more to keep them from danger. I read about families that experienced loss and organizations to help keep me in focus.

I was fortunate in having my message spread through

e-News and various Facebook groups. I had an interview on CBC Radio. I have to admit it was a positive and exciting spiritual time for me. I felt connected — and then my complacency was shaken.

My husband told me that Puerto Rico had experienced a devastating earthquake, the worst in a hundred years. My response was a cold, “Not again!” thinking that the island will have no power or services like they did with Hurricane Maria in 2017.

I thought back to my response to the hurricane damage and their slow recovery. My response was that of prayer that came upon me every time I used the bathroom, and I thought of the poor families without flushing toilets or toilet paper.

For weeks in 2017 I prayed for the families in Puerto Rico and then news of the tragedy faded — and so did my devotion. But now I recognize that my empathy for Puerto Rico and other tragic events has diminished.

We are bombarded with images and news from all over the world, so how can we not become unsympathetic when faced with so many events and types of tragedies?

Because I limit the amount of news I read, I miss some major topics.

In trying to understand how Iran could unintentionally shoot down a plane carrying



View of a collapsed house in barrio Barinas, Yauco, Puerto Rico, one week after the Jan. 7, 2020 earthquake.

Photo by maryamarce on commons.wikimedia.org

176 passengers, I learned in an unrelated story that Yemen has the largest humanitarian crisis in the world today. How did I not know that?

I think we can agree there are too many events out there causing us to pull back our empathy. After all, we can only help a few people with our monetary donations. But can we help people with our spirit of empathy and prayers?

Of course there is no proving this, but I take it as a cautionary tale that we are losing our empathy and we lack a prayerful response to horrific situations, even while the future is going to be harder for us to face.

Earthquakes and volcanoes are natural occurrences related to eternal movements of the earth's plates. Floods, fires and sea level rise are climate related. We will soon be overwhelmed with these natural catastrophes and political

refugees.

How do we maintain an awareness of suffering in the world and in our own communities without closing our hearts, minds and souls?

Do we compartmentalize and keep our empathy and compassion to ourselves and shut out the rest of the world? Can we get spread too thin and lose focus when we are confronted with so many soul-wrenching situations?

How do we know what to pray for, or do we just let God know our intentions? When faced with the rising waters during the spring freshet, people say they pray that the water won't rise. I ask that they pray for the wisdom to prepare for the flooding.

I don't pray for weather events. In the case of the burning regions of Australia and the Amazon, I pray that the fire-fighters are safe and that they can get nourishment and rest.

But as time goes on, we grow weary. With our own disastrous fires in British Columbia and California, we find it draining to hear of more global fire damage. Is there a spiritual cost to being too aware of crises?

We experienced two disastrous floods in 2018 and 2019 here at Lang House in the Village of Gagetown. The second flood did not bring the sympathy or support associated with the first flood.

I likened this to a similar lack of support when I was in graduate school and I had my second miscarriage in one year. My grief and loss went unmentioned for the second event.

Is our empathy measurable? Can we lose our spirit of empathy when we concentrate on fires in Australia and the Amazon? We are at the very beginning of a long period of climate catastrophes demanding all of our support. How do we build that spirit?

We need to guard our capacity for empathy and instead of treating it as finite, treat it more like a muscle that can become weak if we don't exercise it.

Using the analogy of training our muscles, let's not be afraid to test our capacity for giving prayer and sympathy. The Prayers of the Faithful are a good start to recognizing the needs of so many others. Let's try to remain open and not ignore global catastrophes. Respond with recognition and prayer.

Author's note: PWRDF (pwrdf.org) has an appeal for the Australian bushfires and other catastrophes.

Marian Langhus lives in the Anglican Parish of Gagetown.

CAMP MEDLEY - SUMMER 2020

Choose your favourite camps

Family Camp - June 26-28

Welcome to Camp (7-9) - June 28-July 1

Boys & Girls Camp I (8-11) - June 28-July 3

Jr Teen Camp I (12-14) - July 5-10

Boys Adventure camp I (12-15) - July 5-10

Boys & Girls Camp II (8-11) - July 12-17

Girls Camp (8-11) - July 19-24

Girls Adventure I (12-15) - July 19-24

Welcome to Camp II (7-9) - July 26-29

Boys & Girls Camp III (8-11) - July 26-31

Girls Adventure II / Boys Adventure II Camps - Aug. 2-7

Medley Makers (13-15) - Aug. 2-7

Jr. Teen II (12-14) - Aug. 9-14

Sr. Teen (15-17) - Aug. 16-21

CAMP MEDLEY
EST. 1945

Registration is now open | Visit campmedley.ca to register

News
from

CAMP MEDLEY
EST. 1945

• Campership funds help support children who can't afford to go to camp. Please consider sponsoring a child. Visit anglican.nb.ca, click on donate and select Camp Medley, or call the diocese: 506-459-1801, ext 221.

• Spring clean-up days are April 25, May 9 & June 6, 9 a.m. - 4 p.m. Lunch will be provided. Handy with tools? Bring them along. Your help is greatly appreciated! Let us know if you're joining us: director@campmedley.ca

• Watersports are big at Camp Medley. This year we have three new canoes and four new kayaks, plus a few other items.

• Questions? Call John Galbraith at 506-471-2429.

*Camp Medley is 75 years strong -
an amazing place where lives are changed!*

HISTORY

Whatever happened to hats in church?

Readers respond

The subject in the NB Anglican concerning the custom of wearing hats by Rev. Canon Albert Snelgrove caught my attention.

I have kept a lot of hats I have worn over the years. I was one of the last to give up wearing a hat to church. In my opinion, you didn't feel dressed for church without your hat. My favorite hat was a small white hat with sequins on the side.

My hats were often used for parties, teas or plays and hat parades. One clergy comment I heard said 'it was very hard to serve wine during communion because of the brim of some hats.'

I am attaching a photo of the hats I still hold on to. One

of these, the pink at the bottom, was in fact my daughter's Easter hat one year.

Doris Buchanan
Parish of St. Mark's,
Sussex Corner

I saw your article concerning women wearing hats in church in the (October issue of The NB Anglican). I am in my 70's and remember when all women wore hats or kerchiefs in church. My mother always wore a hat in church.

I always believed that it was a biblical requirement but for some reason it fell by the wayside. I also remember the beautiful Easter bonnets worn by Anglicans (Church of England) ladies when I was young.

I have heard it said that Anglicans detest change; perhaps that is true, but change

simply for the sake of change is not good and often unnecessary. Many beautiful traditions of the Anglican Church have been lost.

Recently, a lady in our church wore a hat throughout the service. I congratulated her on her hat and she told me she had read your article in the NB Anglican. I hope to see more of this by the ladies in our Church.

All the best and God bless.
Ron Whitehead, St. Andrew's Anglican Church, Petitcodiac

As a male of course, I wasn't affected by the demise of hats in church, since men didn't wear them.

This was hammered home as a boy in the mid-1950s when I entered a Sunday School room, forgetting to remove my cap and in sharp rebuke, a teacher tore it off saying, "You are in the House of the Lord and you do not wear a hat in church!"

Well that sunk in, and to this day, I can't step inside a

church door, not for a second, without feeling the need to doff my hat.

The male custom hasn't changed, but I wonder, as I have seen men wearing ball caps in a few worship services. I have to resist an urge to remonstrate, just like that dear Sunday school teacher long ago.

However, I do miss the feminine touch of the ladies who used to wear a great variety of hats — and gloves too — adding a touch of class to their wonderfully variable wardrobe while we men were stuck with only one choice de rigueur, shirt, tie and jacket. Even that seems to be disappearing along with ladies hats.

This is my male perspective



A photo of Doris Buchanan's hat collection.

to the Rev. Albert Snelgrove's still unsolved case of the missing hats.

Mark Hymers
New Maryland

PARISH OFFICERS DAY

Saturday, May 2 | 9 a.m. - 3:30 p.m.
St. John the Evangelist Church
75 Main St.
Fredericton North

Your toolbox opportunity for improved parish administration:

- > Information on insurance, finances, HR
- > Registered charity returns and HST forms
- > Nuts & bolts of budgeting
- > Parish website opportunity

A day of growth and learning

- Lunch provided, free-will offering
- This event is designed for parish treasurers, wardens, vestry members, clergy and others interested in improved parish operation
- Register online by April 24: anglican.nb.ca/events



WHERE ARE MY KEYS?

A GUIDE FOR CLERGY AND CHURCH OFFICIALS



Diocesan ACW Annual Meeting

Tuesday, May 5th & Wednesday, May 6th

"Let Your Light Shine"

St. James the Less Anglican Church,
1760 Rothesay Avenue,
Rothesay N.B.

ROOMS:

20 non-smoking rooms being held at
Quality Inn & Suites Amsterdam,
114 Millenium Drive,
Quispamsis N.B.
506-849-8050

All rooms have 2 queen beds.
Single rooms \$106, double \$116;
Hot breakfast included.
Room rates expire March 30.

Tuesday Registration:
9:30 a.m.
Service:
10:30 a.m

St. James the Less has a large flat parking lot with enough space for everyone to park.

BANQUET:

St. Luke's Anglican Church,
Parish of Gondola Point,
12 Quispamsis Road,
Quispamsis

REGISTER:

PAULA ADAMS,
16 KENSINGTON AVE.
QUISPAMIS, N.B.
E2E 2T9

DIOCESAN HISTORY

Clergy mysteries
We need your help!

For his continuing book on clergy in the diocese, Frank Morehouse, with assistance from Siobhan Laskey and the Rev. Canon David Barrett, is looking for any information and, if possible, photos, of clergy who have served in the Anglican Diocese of Fredericton.

Below is a list of clergy names that lack information and details. Please contact Siobhan (hal9000@nb.sympatico.ca), David (barrettdavid@rogers.com) or Frank (frankm@nbnet.nb.ca) with your information. All contributions are greatly appreciated.

NOTE: Because the list is long, it will appear in sections in several upcoming editions of the New Brunswick Anglican.

Surname	Christian Names	DOB	Date of Death	Parishes/Employment
Howell	Frederic Hyde	1870	1918	1913-1918, Drummond
Howes	Kenneth Bruce Randolph	1916		1959-1962, Westmorland; 1962-1963, curate, St. George's, Moncton
Hoyt	Leopold Augustus (Leo Alfred)	1840	1919	1869-1870, curate, Douglas & Bright; 1870-1893, Andover; 1893 - 1912, Rector, Simonds
Hull	Francis George			1924-?, Grand Falls
Hunter	William		1909	1899-1907, Grand Manan
Hurley	Edwin Patrick	c. 1859	1944	1890-1894, Cambridge & Waterborough
Ievers	Henry Wilton	1879	1927	1911-1913, Harcourt & Weldford; 1913-1915, Grand Manan
Jackson	J. H.			
James	D.			1845, curate, Shediac
Jarvis	Henry James	1812	1863	1836-1845, Richibucto; 1847, Saint John
Jarvis	Herbert Munson	1834	1905	1873 (at 1874), missionary at Bouctouche
Jenkyns (aka Jenkins)	Ebenezer Hammer-ton	1842	1917	1882-1884, St. Paul's, Saint John
Jones	Charles McPhail	1935		1959-1960, Hardwicke ; 1961-1964, Burton & Maugerville; 1964-1967, Coldbrook & Renforth; 1967-1968, Renforth
Jones	H.			1882-1883, Grand Falls
Jones	John Nelson			1879, Rector, Richibucto
Jones	William John Rees			1909-1910, Westmorland; 1910-1912, St. Martins; 1917-1919, Richmond; 1919-1921, Wicklow, Wilmot & Peel
Jones (Owen-Jones)	Percy Owen	1851	1922	1899, Headmaster, Davenport School, and curate, Mission Church, Saint John
Kasurak	Robert Gerard	1940	2005	1968-1970, Gordon & Lorne
Keely	Henry Edwin St. John Southwell	1886	1957	1926-1927, Wicklow, Wilmot & Peel; 1927-1928, Dorchester & Hillsborough; 1928
Kellogg	Stephen Benson	1835	1875	1869, at Saint John, NB; 1870-1871 Rothesay

MUSIC COMMENTARY

Matthew West has something *Brand New*

Matthew West is no dummy. He knows he has a winning formula that has been on display in his past several albums.

That being said, his albums don't always sound the same. He brings a strong work ethic, a desire to do really well, and a fresh approach to each album. He could never be accused of merely "phoning it in."

Naturally, his album has some really toe-tappers, some sure-fire hits seemingly destined for radio, and the tear-jerker ballad. He continues to use stories from fans and listeners to form some of his songs, an idea that formed a three-album set some years back.

This idea for song writing was overwhelming for him, as he did not expect anything close to the number and in-



tensity of stories he received; one album spawned three. "Walking Miracles" is such a song on this new album.

On to the music! *Brand New* features some new aspects of Matthew West, and some tried-and-true ones too.

The album begins with a fragment of the hymn, "Just As I Am," the hymn that was playing in the background when Matthew first prayed to Jesus on his own.

Many songs use a theme of redemption as their topic, including the title track, and a strong track called "Grace



Upon Grace."

Matthew addresses his career thus far in the song, "Love On the Radio," which contains these lines: "I could try to muddy up the message / I could water down my words / Til nobody knows what I'm saying / But that ain't gonna work...". The reasons he sings of Jesus? The title of the song is the answer.

The album ends with another really strong track, "The Man Who Needed

Grace," which itself ends with a song about... their dog!

Interestingly, Matthew West teamed up with 24-year-old A.J. Pruis, an up-and-coming writer/producer. Matthew credits this collaboration with keeping his music fresh, and reinvigorating him as a songwriter.

"Everybody talks about Billie Eilish and her brother FINNEAS; AJ was definitely my FINNEAS on this album," Matthew said recently. "There's nothing like working with a 24-year-old on your music."

This new writing and producing team's fingerprints are all over this new album. West had been using more and more electronic elements in his tracks in recent albums; they are noticeably less present this time round.

Rhythm is accentuated in many tracks, and the effective

use of background vocals has been enhanced.

As with all Matthew West albums, there is always a lot to listen for behind the melody.

If you enjoy Matthew West, you will enjoy this album. If you don't enjoy his work, it may be time to check him out again.

And if you've never listened to any of his projects, this may be a good one to try.

And if you don't care at all, I wonder why you're still reading this article so close to the end!

Matthew West — without a doubt — has committed to singing about Jesus. *Brand New* confirms this ongoing reality.

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



Robbie Griffin, chair of the Companion Diocese Committee

Favourite book of the Bible -The Book of Revelation

Birthplace - North Head, Grand Manan, N.B.

What you love most about God – God's love is always present.

Favourite place on Earth - Next to Grand Manan, Firenze (Florence) Italy

Farthest you've been from home - Krong Siem Reap, Cambodia, home of Angkor Wat

Favourite meal or dessert - Lobster and chocolate mousse

Biggest fear – Wasting even one minute

Hidden talent – Most talents are quite hidden, but perhaps one unknown talent is painting.

Favourite movie or book – Any of Timothy Findlay's or Dan Brown's books

Your hobby – Genealogy and photography

Three things always in your fridge – Eggs, carrots, apples

Favourite sports team - Grand Manan Breakers

EPISCOPAL ANNOUNCEMENTS



The Rev. Gerald Laskey will be installed as a Canon of Christ Church Cathedral at an upcoming service of installation and collation (of archdeacons) at Christ Church Cathedral (date to be determined).

The Rev. Canon Kevin Stockall has been appointed Archdeacon of Fredericton, effective March 1 for a three-year term.

The Rev. David Peer has been appointed honorary assistant in the Parish of Douglas and Nashwaaksis.

RETIRED CLERGY TEA

For retired clergy, spouses and widow(er)s — tea at the bishop's house in Fredericton. Come and enjoy fellowship and refreshments. Watch for your invitation in the mail.

Tuesday, May 12,
2 - 4 p.m.
151 Norfolk Dr.,
Fredericton



SHROVE TUESDAY

SHROVE
TUESDAY
IN THE
DIOCESE

CLOCKWISE FROM TOP LEFT:

The parish had a great turnout for the Shrove Tuesday pancake supper at All Saints Church Keswick Ridge. Two fantastic flippers, Dave Reed and Lois Poore, were in charge of the delicious pancakes, with Linda Reed in the background. A great time was had by all! Photo by Crystal Gilmore

A huge thank you goes to everyone who made the Shrove Tuesday supper at St. Luke's, Parish of Woodstock, a tremendous success! Here the Rev. Harold Boomer handles the flipping. Photo by Shirley Noseworthy

Next two photos: Erma Jones, with plates, was one of many volunteers at Holy Trinity in the Parish of New Maryland making Shrove Tuesday a real community event. Behind her are cooks Clyde Spinney and Bill Scott. Below, community members certainly look like they're enjoying their Shrove Tuesday supper. McKnight photos

The lineup for the Shrove Tuesday supper at St. Luke's, Parish of Woodstock, went on from opening at 4 p.m. until about 5:50 p.m. Here the hall is filled with diners. Thank you to chair Jon (& Ann) Tait, the awesome team of volunteers and everyone who came and supported the event. It was a wonderful atmosphere of fellowship! Proceeds will be for youth ministry in the parish and Camp Brookwood. Photo by Shirley Noseworthy

The Shrove Tuesday pancake supper at Christ Church (Parish) Church was a big hit with many. Volunteers served over 200 hungry people. Debbie Cawker photo