



THE NEW BRUNSWICK

ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

FEBRUARY 2021

SERVING THE DIOCESE OF FREDERICTON



MISSION IN MOTION: food security

LORA MCKINNEY READS
from the handout during
the Community Cupboard
dedication service, with
Nancy and Dave Shirley in
the background.

INEZ PAUL PHOTO

‘Take what you need or leave what you can’

Eccumenical Community Cupboard opens in the Parish of Gagetown

BY MARIAN LANGHUS

The dedication of the Community Cupboard in the basement foyer of St. John's Anglican Church was celebrated by mem-

bers of the Parish of Gagetown at a ceremony Jan. 3.

The Rev. Jane Johnson from Grace United Church and the Rev. Andrew Horne from St. John's Anglican led a meaningful service.

The concept for the Community Cupboard is simple — not to be a full-service food bank like the one operated in Oromocto, but more a place that provides food to “tide people over” when they fall short.

Donations are made by the Oromocto Food Bank and com-

munity members. The cupboard is open 24/7 without a custodian. Privacy is maintained by the simple fact that anyone seen going in could be picking up or leaving goods.

The concept of the Community Cupboard came from Grace United Church member Boni Green. After asking the local service clubs and Gagetown residents, she soon had an operating cupboard at Grace United, but the building was sold.

Creative minds at St. John's came up with the idea of making

cupboard space in the basement foyer. Swift carpentry work by church members resulted in a welcoming space with bright red shelving.

“People often feel that when we are few, we can't do much. But being small actually makes us more flexible and responsive to changing needs,” said Jane. “[Boni's] idea caught on immediately, and the two signs went up at the same time: ‘For Sale’ and ‘Community Cupboard.’

“So, in the sadness of having to let go of our beloved building,

it gives us hope for our future as a community of faith, to be able to continue in the foyer of Saint John's Anglican what started at Grace United.”

Andrew welcomes the cupboard and marvels at the accomplishment.

“The Community Cupboard has come about because a few lay people recognized a need in their community, and the leadership of the church had the good sense to get out of their

Cupboard continued on page 2

DIOCESAN NEWS



MARIAN LANGHUS PHOTO



TOP LEFT: COMMUNITY CUPBOARD ORGANIZER Boni Green shares a laugh with Paul Mills after hanging the “Community Cupboard” sign.
TOP RIGHT: Participating in the dedication, from left: the Rev. Andrew Horne, Dona King, Boni Green, Clair Ripley, Anna Ripley, Leith Box.
BELOW LEFT: Sam (Samantha) Scott organizes the Community Cupboard.
BELOW RIGHT: The Rev. Andrew Horne enjoys refreshments and fellowship after the service.
BOTTOM: The Rev. Jane Johnson of Grace United Church enjoys hot chocolate after the service.



INEZ PAUL PHOTOS



Letters
to the editor

We welcome them!
Send yours to
gmcknight@diofton.ca

“People often feel that when we are few, we can’t do much. But being small actually makes us more flexible and responsive to changing needs.”

Community Cupboard opens in Gagetown

Cupboard continued from page 1
way.”

The turnout to the event on a cold Sunday afternoon after a large snow fall is testimony that the Community Cupboard has support.

“The community cupboard is a great initiative and I’m pleased that we were able to help with the continuity of the program,”

said Eric McKinney of St. John’s.

The parish takes inspiration from this piece of scripture:

*James 2: 15-17:
If a brother or sister is naked and lacks daily food, and one of you says to them, ‘Go in peace; keep warm and eat your fill’, and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.*



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

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ANGLICAN

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Mission and evangelism

I am writing this early in the New Year and I imagine it is that which has made me think across the ministry I have been part of during the last 40 plus years.

In general, the underlying focus for me has been evangelism and mission. It remains so to this day.

Over the years I have been asked many times what the difference is between the two — mission and evangelism. The way that I see it is that the former is broader than the latter, but they are both intimately connected and essential for the life and well-being of the Church.

Mission is about the creation of an environment in which evangelism can take place. Establishing this has two aspects.

The first has to do with the Body of Christ in its local context. The ethos of those who follow Jesus in a particular worshipping community needs to be outwardly focused.

Concern for individuals, the region, the wider world, and creation is basic to being a church with mission at its heart. Another way of saying this is that the extending of God's Kingdom is central to the church's life together.

Evangelism is more specific than mission, though it cannot



function effectively outside a missional environment. People and communities can encounter God in many different ways and places.

What churches focused on declaring the good news of the Kingdom do, is heighten the possibility of those encounters.

An evangelist is often the person who can come alongside another and help them to understand God's love and care for them.

That being said, a missionally oriented church in an area can in itself be evangelistic, because its very existence allows people to be drawn to God in Jesus.

What we might say is mission is who we are, and evangelism is what we do. Individual Christians and churches are to be a loving, caring, outward look-



SUBMITTED FILE PHOTO

THE NEW FOOD BANK at St. Mary-St. Bartholomew in Saint John is an excellent example of mission.

ing community serving those around them.

Evangelism is about giving people the opportunity to respond to the love of God, which inhabits the whole universe and yet is, on one level, demonstrated through and by the Body of Christ locally.

The purpose of mission is to work with God as part of making God known. Evangelism is to invite people to follow Jesus, thereby entering into full relationship with God, Father, Son

and Holy Spirit.

This is made possible by the work of Jesus on the cross and his rising to life.

David Edwards is
Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

JANUARY 28
DIOCESAN
CHRISTIAN FORUM

JANUARY 31
*** PARISH OF**
LANCASTER

FEBRUARY 7
*** PARISH OF**
COLDBROOK
- ST. MARY

FEBRUARY 15
PARISH OF
RICHMOND

FEBRUARY 20
DIOCESAN
COUNCIL

FEBRUARY 21
PARISH OF BRIGHT

FEBRUARY 28
PARISHES OF
WATERFORD AND
ST. MARK
(VIA ZOOM)

* CONFIRMATION

Prayer Attributed to
St. Francis

**Lord, make me an instrument of your peace;
where there is hatred,
let me sow love;
where there is injury,
pardon;
where there is doubt,
faith;
where there is despair,
hope;
where there is darkness, light;
and where there is sadness, joy.
O Divine Master,
grant that I may not so much seek to be consoled as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.
Amen.**

Sharing your gifts: outreach during a pandemic

As I write this we are in the church season of Epiphany. But only a few weeks after you read this, it will be Ash Wednesday and then Lent, a season of repentance, reflection and self-sacrifice as some of us give up something we like.

In this ever-changing world, it is sometimes difficult to write a month ahead of publication as so much can change in a few weeks. So I will concentrate this month on outreach which is ongoing in a lot of parishes even in this difficult time.

It was definitely a different Christmas. We still managed to hold our Deanery service of Lessons and Carols for Advent. No choir and everyone physically distanced.

Thanks to the generosity of the congregation, we were able to send a cheque to two local charities that work with the less fortunate, Moncton Headstart and Harvest House.



Mike Briggs

In my own parish we used our outreach budget to send cheques to five local charities.

Some of our outreach budget is funded by our quilting group 'Sew Blessed.' Some quilts are donated to Crossroads for Women and similar groups, others are sold and the proceeds enable the group to purchase supplies, with the balance being used to fund our outreach programs.

We concentrate on food security a lot of the time. Both our deacon, the Rev. David Alston, and I volunteer at the Peter Mc-

Kee Food Centre. We also run a 'Learn to Cook' program — a five-week course with between six and eight middle school students from a school across the street from our church.

Due to COVID we have had to put this on hold as it is not possible to physically distance in the kitchen with four instructors and the students.

We finish each week with a shared meal of what we prepare and again this made it impossible to run.

We are hoping to restart this in the fall when most of the population who want the vaccination will have received it.

Elsewhere in this month's paper you will read about how our parish managed to continue a program to produce a Christmas meal for 210 students. With COVID it was a challenge, but we managed it.

All the examples above are ways our parishioners are using their various talents to

help others, either directly with volunteer work or by generating funds to assist with our outreach.

Along with three other local parishes, we donated to provide personal protective equipment through the PWRDF gift catalogue. Parishes working together can achieve more than parishes working separately.

As we approach Lent consider how you and your parish can help those less fortunate. This time it can take some innovative thinking to work around the COVID restrictions, but it can be done.

As I said earlier, Lent is a time of abstinence and reflection. Use this time to reflect on the generosity of God and what he has given you and how you can best use those gifts to help others.

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

LIVE NATIVITY

Live nativity held at Christ Church Pennfield

BY RODNEY R. MUNN

2020 has quite possibly been the strangest year that anyone in New Brunswick can remember. And the Advent and Christmas seasons were no exception.

All of the worries, concerns, and changes to our lives because of COVID-19 have brought tremendous challenges to everyone, including faith communities. You might say that the Parish of Christ Church Pennfield has rolled with the punches.

When it wasn't possible to have services inside, they had services outside. You could say, that when things got tough, they pulled together remarkably.

Then their provincial zone went into COVID-19 Recovery Level Orange, just a few weeks before Christmas, and they wondered if it would even be possible to have any kind of Christmas service at all.

They decided that finding a way to go back outside was a possible solution. Everyone was hungry for a break from our current difficulties.

People wanted to celebrate Christmas in a special way. People were looking for light. People were looking for hope.

And so, near the end of November, Christ Church began to organize the presentation of a live nativity.

The live nativity would be a tremendous project to bring the church community together.

During the best-attended services of the COVID-19 Yellow Phase, Christ Church had about 80 showing up. Virtually everyone in the parish got involved in this remarkable project.

Whether building the sets for the church yard road, bringing together equipment, setting up heating stations, making cookies, or volunteering in any number of ways, everyone pulled together.

They truly embodied the best principles of the faith while following COVID-19 rules.

On Dec. 19 and 20, hundreds of people were drawn to a small corner of Charlotte County by a star.

And, if further encouragement was needed, Zone 2



LEFT: THE SHEPHERDS REACT TO angels giving them the good news: Donna Domers, Cathy McKay, Lucy MacDougall and Simon MacDougall

BELOW LEFT: James and Dawn Clark ponder a pandemic warning sign on their way to Bethlehem.

BELOW RIGHT: Innkeeper Rodney Munn outside his establishment tells everyone there is no vacancy.

BOTTOM: The angels proclaim the birth of the Christ child to the community of Pennfield.



“ Word spread very quickly. On the second night, around 200 more pilgrims visited the Holy Family and found a light that would drive away the darkness of COVID-19.

emerged from Orange to Yellow, just in time for Christmas!

On the first night, more than 75 visitors joined pilgrims, wisemen and shepherds and visited Bethlehem just in time to sign in for the Roman Census.

They paid their taxes to the Roman Soldiers in the form of food and cash donations for the local food bank.

They visited the innkeeper and his guests, where there was no room for a young couple named Joseph and Mary.

They met up with enraptured shepherds who could not contain their excitement about discovering the Christ Child as they were directed by a choir

of angels.

It was a fantastic event which left a strong impression on the community. Word spread very quickly.

On the second night, around 200 more pilgrims visited the Holy Family and found a light that would drive away the darkness of COVID-19, if only for a couple of days. The Food Bank received \$300 and over 140 lbs. of food as a result.

But I think the greatest blessing has been on the congregation itself. A great sense of joy and celebration has emerged in this congregation.

There have been many testimonies of how touched people have been by this truly

inspired event.

The singing and dancing choir was able to return to the church building, and have brought with them a new spirit, a new zeal for worship, and a stronger sense of being a family.

Stay tuned. There is already

talk of making it bigger and better next year. I hope you were able to see some of that same light and find some of that same hope as we did in Pennfield.

The days are getting longer again. The light is overcoming the darkness. Happy New Year!



“SHARING HOPE & HELP”

5TH MARK OF MISSION



About a tree

Basswood on Cathedral grounds given new life with carvers

BY GAIL MACGILLIVRAY

When a 2020 summer storm struck and felled a large basswood on the east end of the Cathedral Green, Christ Church Cathedral congregation member Eric Hadley volunteered to step in and help with cleanup.

Unlike many large trees felled by wind storms, Eric, a retired forester, saw that the roots of this tree had remained firmly planted while the tree trunk itself had snapped.

Closer examination revealed considerable rot within the tree. This outwardly strong looking basswood was a bit of a disaster waiting to happen. And along came Mother Nature and her winds providing just that disaster!

Since there are other *Tilia Americana* (basswood) trees on the Cathedral property, it seemed like a good idea to check for any signs of visible rot and potential for damage to the Cathedral building itself.

Sure enough, just outside the West End (main) door and directly in line with the stained glass window over that door, stood another big old basswood showing what Eric believed to be signs of rot.

When Eric brought in Mike Glynn, assistant manager of Parks and Trees and city forester for the City of Fredericton, he confirmed the diagnosis and advised that this old beauty posed considerable risk to the building. He recommended it be removed.

Enter Calvin Thompson, manager of First Nations relations, City of Fredericton. Calvin contacted Cathedral officials to see if there would be an interest in offering the wood

to the St. Mary's First Nations community.

The answer was a resounding yes! Renowned indigenous woodcarver Percy Sacobie was delighted to accept the offer. Basswood are known as a softer hardwood and have long been the wood of choice for indigenous carvers, coveted for its featureless, fine-grained, white wood that doesn't splinter or chip easily. It's like carving butter, said Percy.

In addition, Bob Clowater of the Fredericton Woodcarvers group was interested in obtaining some of the wood for their 17 members who meet twice a week at the Johnson Street Seniors Workshop.

Thus, this venerable old tree, *Tilia Americana*, came down Jan. 7. It is worth noting that what the experts believed about the tree was accurate. The center two-thirds of the trunk was totally rotten, leaving only a rim of solid wood partway around the outside. This hole extended about 25 feet up the trunk.

The Fredericton Woodcarvers took three pieces, each about one metre in length from the upper portion of the trunk. Percy Sacobie took all the remaining trunk. Other than the limbs, the entire trunk will be used.

This tree will leave a legacy for future generations. It may no longer stand, guarding those ancient Cathedral walls, but it will not be relegated to the woodchipper or the furnace!

Its God-given artistic form will be transformed into man-made artistic forms by New Brunswick woodcarvers and enjoyed for years to come.



GAIL MACGILLIVRAY PHOTOS

WOODCARVER PERCY SACOBIE, FREDERICTON MAYOR MIKE O'BRIEN, Cathedral member and retired forester Eric Hadley, and Fredericton Woodcarvers representative Bob Clowater with the basswood trunk. Below, the tree a few weeks before it was cut; the cut trunk shows significant deterioration.



EUGENE CAMPBELL PHOTO

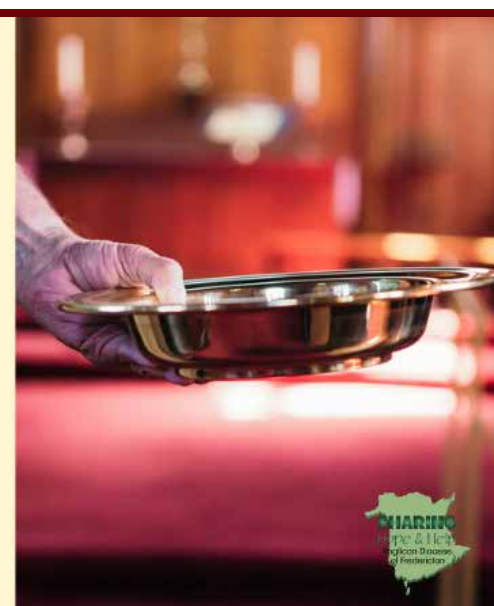


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SHARING
HOPE & HELP
Anglican Diocese of
New Brunswick

MY JOURNEY HERE



THOMAS NISBETT

BY GISELE MCKNIGHT

When Thomas Nisbett was 16 years old, Campus Crusades came to the island of Bermuda where he lived, and his family hosted one of the leaders.

This visitor spoke prophetic words to Thomas while there: "I think you have a very good future in ministry."

But this son of a Bermudian Anglican priest disagreed: "No way! I'm going to be a businessman."

And that's just what Thomas did — for decades he excelled in business. But God had his way eventually.

FAMILY LIFE

The Rev. Thomas Nisbett describes himself as "an Anglican before I was born."

His father, also named Thomas, made history in Bermuda as the first Black Anglican priest. But making that history put him on a difficult path.

Thomas Sr. left Bermuda for his divinity studies, moving his wife and son to Barbados. When he graduated, the bishop of Bermuda would not ordain him, so he was ordained and served in Barbados.

"There were separate school systems for Blacks and whites," said Thomas Jr. of Bermuda. "There were certain places Blacks could not work. There were separate public toilets. It was like the Deep South, and the Church was very much a part of that."

"I was born in an apartheid country," he said, adding there was not the brutality that we normally associate with that word, but blatant discrimination was everywhere.

"It's probably had an impact on my thinking even to this day on how I view the world."

It was 1965 when Bishop John Armstrong arrived in Bermuda and Thomas Sr. flew

home to have a chat. He was welcomed and told a parish would be found for him.

Today, the Rev. Canon Thomas Nisbett Sr. is an honorary assistant in the Parish of Pembroke where he grew up, still serving at the age of 95.

UNIVERSITY LIFE

Despite this pedigree, his love of God and his Church, and his love of Bermuda, Thomas Jr. left after high school to go to St. Mary's University in Halifax. This was on the recommendation of the Roman Catholic bishop of Bermuda, a friend of the family.

Thomas dove into university life, playing trumpet in the school band, loving every moment, other than playing at football games in November snowstorms.

He joined student government as vice-president of students, where he got quite an education outside the classroom. As part of that job, he was in charge of the student radio station, newspaper and pub.

"In addition to all that, I had to deal with people who thought freedom of the press was more important than being nice," he said.

The student paper, trying to push the limits, published a photo of a penis on the front page.

"The next day I put a padlock on the door. At 19, that was a hard thing to do," he said, adding a rogue paper sprung up and then died a couple of months later.

WORK LIFE

He graduated with a degree in commerce in 1980 and returned home to work at the Bank of Bermuda while doing his mandatory military service.

But Halifax was calling his name, and he returned to complete a BA in economics, and



SUBMITTED PHOTO



MCKNIGHT FILE PHOTO

AT TOP, THE REV. THOMAS NISBETT AND HIS WIFE, COLLEEN, during his ordination in 2015. Above, Thomas's daughter, Chelsea, and father, the Rev. Canon Thomas Nisbett, joined him and Bishop David Edwards as they posed for a photo.

transferred his military service to Princess Louise's Fusiliers. He went to work, first for the Halifax Board of Trade and then to the Atlantic Provinces Chamber of Commerce.

"I was able to use my economics and business degrees in ways I never really dreamt," he said.

He was, as predicted, a businessman, but the Holy Spirit was always on the sidelines.

"All through that, I always felt God calling me to something, but I said, 'that's not for me, man.'"

Then God started using

others. At Trinity Church in Halifax, Dr. Dennis Andrews asked him to pitch in with some projects.

"I remember Dennis sitting me down one time, saying, 'You should consider the ministry.'"

His response: "That's not for me. I know what that life's like."

By 1991 he was living in Moncton working for the Chamber. Another pastor, the Rev. Lawrence Hartley, asked him to help out at Simon Peter Outreach, and eventually, as a prison chaplain at Dorchester

Penitentiary. Then he met the Rev. Rufus Onyewuchi, who told him they were in need of on-call hospital chaplains.

"The hand of God was pulling me," said Thomas. "Looking back, I see the Holy Spirit kept at it."

But business was still the priority, to the point of starting his own company, Petrel Communications, which took Thomas all over Europe, Canada, the U.S. and the Caribbean consulting on import and export marketing, orga-

MJH continued on page 7

PANDEMIC BLESSINGS

From biggest expense to biggest blessing

A big parish hall becomes an unexpected pandemic treasure

The past year has been one of many changes for our Parish of Newcastle-Nelson-Hardwicke, and indeed, for all parishes and churches. What remains constant is the love of God and His mercy to us during this difficult time.

Our Parish is made up of three churches, St. Andrew's in Newcastle; St. Mark's in Nelson and St. John the Evangelist in Bay du Vin. Unfortunately, both St. Andrew's and St. Mark's are too small to accommodate social distancing, each with only a centre aisle.

However we are blessed to have a large parish hall near St. Andrew's church where we are able to have services.

In the past there have been complaints that this large building was our biggest expense, but the pandemic has now made it one of our biggest blessings.

We have been able to space

chairs throughout the main hall and moved a small altar from the chapel downstairs.

The Altar Guild and volunteers did a wonderful job of decorating for Thanksgiving and Advent/Christmas and we are grateful for their efforts.

The Parish Hall is also home to the Hope Cafe, which serves a free lunch every Friday to anyone in the community. Volunteer teams prepare and serve meals for upwards of 60 people each week.

During the pandemic, these meals are carry-out only. This means the parish hall is not only a blessing to our Anglican community, but to the entire community as well.

Without this building, the congregations of Newcastle and Nelson would not be able to meet. Church really is about the people, and not about the building.



SUBMITTED PHOTO

THE SIZE OF THE PARISH HALL OF St. Andrew's Anglican Church, once thought a detriment because of the expense, has become the centre of parish activity during the pandemic. It provides plenty of social distancing space for everyone, and without it, the congregations would not be able to meet.

My Journey Here - with Thomas Nisbett

MJH continued from page 6

nizational development and change management.

With his business partner, Kathy Malley, they eventually joined her husband's company, Malley Industries.

ANSWERING THE CALL

In 2013, the company was in the process of mapping out its future. It seemed like a good time for Thomas to rethink his career path.

"I came home to Colleen and said, 'I think it's time.'"

His wife's response: "What took you so long?"

It so happened that Thomas had been taking courses at the Atlantic School of Theology for years, telling himself it was to become a layreader.

Even when an advisor told him he was well on his way to earning a theology degree, he was still in denial. But the break from the job was the final straw.



MCKNIGHT FILE PHOTO

THOMAS NISBETT, LEFT, ENTERS Christ Church Cathedral for his ordination to the diaconate in June 2015 with his two mentors by his side — the Rev. Canon Albert Snelgrove in the foreground, and behind him, the Ven. Brent Ham. Both were his parish priest in Riverview for many years.

It wasn't one "aha!" moment, but many moments along the way that confirmed he was finally headed in the direction God had planned for him so long ago.

He credits the Rev. Canon Albert Snelgrove and the Ven. Brent Ham, his parish priests in Riverview through the years, and the congregation, for their guidance and support.

His studies at AST were completed by December 2014. He was ordained a deacon in June 2015, and spent a year as assistant curate in the Parishes of Waterford and St. Mark in the Sussex Corner area. Then he was ordained a priest in June 2016 and appointed to the Parish of Newcastle-Nelson-Hardwicke.

Travelling from Boundary Creek, outside Moncton, to Miramichi has not been without his challenges. His wife runs a horse farm, which requires a great deal of daily physical labour.

"It's been a lot of sacrifice on her part," said Thomas of Colleen.

He spends at least five days a week in the Miramichi, sometimes seven depending on the demands and circumstances. And during the pandemic, Colleen has not been able to participate as much in his parish life, nor has she been able to find farm hands

as easily.

Thomas and Colleen have been married almost 20 years. She is a retired medical imaging technologist and a certified equestrian coach.

Each has one grown daughter. Colleen's daughter, Erin, lives in Calgary and works for a large multi-national company.

Thomas has a daughter, Chelsea, known professionally as Chelsea Amber. She is a musician and singer who sang at her father's ordination. She is also a teacher and lives in British Columbia.

Thomas will turn 62 this year. What's in his future? Pastoring, business, retirement?

"Who knows? I really enjoy ministry in the Miramichi. It's a wonderful place, although it has been hard on Colleen.

"Bottom line — I'm extremely grateful to my Dad, my parents and grandparents, examples of people who worked in the Church in spite of the impediments."

PANDEMIC MISSION



SUBMITTED PHOTO

VOLUNTEERS AT ST. PHILIP'S IN MONCTON figured out a way to continue their tradition of making a Christmas dinner for 210 children at Beaverbrook School across the street from the church. Here they are on the big day, waiting for the RCMP to deliver the meals to the school.

Turkey dinner for 210 students? No big deal!

More than 20 years ago, St. Philip Moncton's volunteers began a breakfast program at Beaverbrook School, located across the street. This continues to this day, although in the midst of CO-

VID restrictions it is definitely difficult. Ten years ago, parishioner and retired teacher Warrenne Agnew gathered a group of volunteers to see if we could manage to prepare and serve a turkey meal at noon to the 200+ students there. It took some planning but got accomplished. For some of these students this is the only turkey they will eat at Christmas. It takes place on the last Tuesday of the December school term. Usually a team of volunteers comes in Monday evening to prepare potatoes, onions and celery, butter the rolls, prepare the dressing, count plates and sanitize the tables. We serve in two sittings, just over 100 at each, and with

45 minutes between sittings to wash all the cutlery. In past years we have had the Moncton Wildcats, Moncton Magic and RCMP as the servers, taking the plates to the students. You should see the smiling faces when they realize that some of the servers are from local sports teams they support! Well, that was the scenario until December 2019. In 2020 when we began COVID restrictions in March, no one imagined it would last as long as it has. By October, a couple of parishioners, Warrenne Agnew and Mike Briggs, started to think about how we could still manage to give these students a turkey meal before Christmas. We thought about the

logistics and decided that we could manage this safely, so we contacted the principal with our idea to make it happen. She had also been thinking about it, not wanting to see this community outreach go on hiatus. So on Monday, Dec. 14, a small group of volunteers, appropriately masked and physically distanced, sat at various tables throughout the church hall and peeled, chopped and diced, with another small group in the kitchen. It went really smoothly and we were done in 90 minutes. On Tuesday, Dec. 15, some of us got there at 8 a.m. to start the ovens and boil the potatoes, receive the turkeys the teachers had cooked and get ready. More volunteers arrived at

10 a.m. and started to set out the clamshell containers we were serving the meal in and add the turkey. Each volunteer manned a station and the clamshells were passed from station to station to add the mashed potato, dressing, peas, carrots and gravy. A local pizza restaurant lent us their delivery boxes to keep the meals warm. The RCMP arrived to drive the meals to the school and things were under way! On arrival, the teachers were waiting to deliver the meals to their students. Everyone at the school was so grateful. A big thank you is extended to all the volunteers and generous donors who made it happen. Submitted by Mike Briggs

AROUND THE DIOCESE



SUBMITTED PHOTO

The Rev. Bruce Glencross was the guest speaker Nov. 2 at St. George's Anglican Church, Parish of Moncton. Bruce spoke to a very attentive audience on the topic of "100 Years of Remembrance," including the various wars and his time as an Armed Forces chaplain. Afterwards, he took questions from the audience.



ERIC MCKINNEY PHOTO

St. John's Anglican Church in the Village of Gagetown has a long tradition of inviting the public inside to enjoy Nativity sets from over the world. This Advent and Christmas season, an outdoor display brightened the village and celebrated the joy and hope of Christmas.

BLACK HISTORY MONTH

Do you remember Dolph Carty?

Researcher seeks information on a Black priest who could not get ordained in New Brunswick in the 1940s

BY GISELE MCKNIGHT

The Rev. Adolphus Carty grew up in a large, happy family in Saint John, singing in the choir in the Parish of St. Mary's on Waterloo Street.

He felt called to the ministry, and in the late 1940s, he graduated from Wycliffe College in Toronto.

He returned to his home diocese to seek his first pastoral posting, but he was never successful in that endeavour.

By every account, he was well-liked, a Second World War veteran, musical and talented. Despite the fact that the Carty family was held in very high regard at St. Mary's, he was unable to find a parish in New Brunswick willing to take a Black priest. It's difficult not to blame racism, says Peter Little. "That's what my father told me," he said. "The fact that he was never ordained in New Brunswick seems to confirm that."

Peter is conducting research for the New Brunswick Black History Society on a project called "The First and the Famous," which features Black people who are first in their field.



SUBMITTED PHOTOS



Obituaries

Adolphus Carty, Episcopal rector, supply priest

LINDENWOLD — Services will be tomorrow for the Rev. Adolphus Carty, who had served as interim rector at St. Augustine's Episcopal Church, Camden, and as a supply priest to other South Jersey Episcopal churches. Rev. Carty died Saturday after a lengthy illness in the nursing unit of the Evergreen, Mountaintop. He was 77.

Ordained in the late 1940s, Rev. Carty served in many churches in the east, before moving to New Jersey upon his retirement in 1977. For the past 12 years, he served as a supply priest at St. Mary's Episcopal Church of Pleasantville, Association Episcopal Church of Lenoirville and St. John of the Wilderness Church of Gibbstown. During the early 1980s, Rev. Carty served as interim rector at St. Augustine's Episcopal Church, Camden. Born in Canada, he served in the World Canada Air Force before moving a degree in theology from Wycliffe College of the University of Toronto. After his ordination, Rev. Carty served in the dioceses of many Episcopal churches in Georgia, Michigan, Kentucky, North Carolina, South Carolina and Ohio. Highlights of his career include serving as the 1956 delegate of the Provincial Council and a 1961 member of the General Convention.



Rev. Carty had been a minister of Lindenwold for the past 12 years. Surviving are his wife, Malvina E. (nee Hamilton), a daughter, Joanne Shaw of Raleigh, a son, Jeffrey of Atlanta, four brothers, Donald, Gerald, Malcolm and Robert, all of Canada, and four grandchildren. Friends may call from 11 a.m. tomorrow at St. Augustine's Episcopal Church, Broadway and Broadway Streets, Camden, Mass. of Christian Burial will be celebrated 2 p.m. tomorrow at the church. Burial will be in Barleigh Cemetery, Camden. Arrangements are under the direction of E.J. Higgins Funeral Home, Camden. Memorial contributions may be sent to the memorial fund of St. Augustine's Episcopal Church, P.O. Box 1925, Camden, N.J. 08101.



CLOCKWISE FROM TOP LEFT: A Saint John parade that includes Scouts and their totem pole carved by Dolph Carty; Dolph as an adult; Dolph's obituary in the Courier Post newspaper; Dolph as a young Scout in Saint John.

appointment was in Michigan. He went on to serve in South Carolina, Kentucky, Georgia, Ohio, and perhaps North Carolina and Indiana. He retired in New Jersey after several years serving there and died in 1989.

Peter doesn't know if Dolph ever returned to New Brunswick for a visit, but Peter did get to meet Gerry during the 125th anniversary of St. Mary's in 1986. Gerry sang in the choir at Christ Church Cathedral at the time.

Peter has written a history of the former St. Mary's Church, which in the 1960s merged with the Parish of St. Bartholomew to create the Parish of Coldbrook - St. Mary, and the Church of St. Mary & St. Bartholomew on Westmorland Road.

Now he'd like to complete his profile of Dolph, and is seeking help from anyone who has memories or knowledge of him, either before or after he left New Brunswick.

If you can help, please contact Peter by email: genealogy@bellaliant.net.

Update: Peter recently learned from the Diocese of Ohio that Dolph was ordained in 1948 by Bishop Ray Beverley of Toronto and raised to the priesthood in 1949 by Bishop Lewis Whittemore of the Diocese of Western Michigan.

You are still encouraged to contact Peter if you have further information.

"I think Dolph Carty would be the first Black priest in New Brunswick, even though he was not ordained here," said Peter.

Dolph went on to a long and successful career in the priesthood in the United States that spanned from the late 1940s to 1977 when he retired. Even after that, he continued to fill in where needed.

The Carty family

Dolph's brother, Gerry, was the

first Black person to receive his wings from the Royal Canadian Air Force. All five Carty brothers served in the Second World War.

Peter's family had strong ties to the Cartys.

"My father was friends with the Carty boys," said Peter, adding they were in Cubs and Scouts together.

"The Carty boys [were members of] a totally integrated Cub and Scout troop in Saint John," he said of the 23rd

Glen Falls Troop.

In fact, there is still a bit of Dolph in the troop. He carved a totem pole which the Scouts used, as is pictured in the parade shot. That pole was in use when Peter was a Scout in the 1960s, and when he was a Scout leader in the 1980s. To his knowledge, it's still in use.

The family was very musical, and on variety show nights at St. Mary's, the Cartys were always a hit, he said.

Rev. Carty's first parish

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MISSION IN MOTION: international

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"SHARING HOPE & HELP"

Connected to her ancestors

One woman's study of graveyards reveals a progressive history at St. Peter's

BY GISELE MCKNIGHT

Dr. Mary Louise McCarthy-Brandt was always a curious child. Not just curious, actually. Some might even say a bit meddlesome.

"I refused to be placated," she said. "That's why I always ended up in the principal's office!"

As a child and then an adult, she always had questions — and she asked them.

"Growing up with my brown skin, I always analyzed everything," she said. "Who benefits, who makes decisions? Are my ancestors' voices included in the decisions? I wanted to understand more. I have a spirit in me that demands justice."

Where she got this spirit is a mystery to Mary. She remembers her beloved mother, whose response to racism in her town of Woodstock, N.B. was to cross the street, hold your head high and walk on.

"I'm not made of that mixture," she said. "I would argue with my mother about it."

She recalled an incident when her son was in elementary school. The children had to line up two by two and hold hands. The girl he was paired with refused to hold his hand because it was "dirty."

Her mother's response was 'that's part of life.' Mary's response was a visit to the school to set things right.

"But my mother loved and praised the woman I was and the woman I became," said Mary.

The woman she became just defended her doctoral thesis at the University of Toronto, and a large part of that thesis is centred on who is buried in the Parish of St. Peter's cemetery and where.

FAMILY & ST. PETER'S HISTORY

Mary now lives in Fredericton, and her ancestral roots reach back a long way at St. Peter's on Woodstock Road.

Her fifth great grandmother, Sabina, arrived in what is now New Brunswick in 1784. She was the paid servant/slave of lawyer and Loyalist Isaac Allen, who fathered two of her children.

Sabina's son, George Leek, was the main carpenter of St. Peter's church in 1837. Mary has three sets of grandparents buried in the cemetery there.

Mary's father, Arthur William McCarthy, is on a list in the church foyer of parish men who went off to fight in the Second World War.

While she was not raised an Anglican, she holds St. Peter's in high regard and often attends.

"I feel very welcome there. I feel a sense of belonging. I feel connected," she said, adding that she and the Rev. Canon Dr. Ross Hebb share a great love of history, and she applauds his interest in the Black roots of the parish.

"I've found a real supporter in Rev. Hebb."

EDUCATION

Mary left home when she finished high school, and lived, worked and/or studied in Moncton, Halifax, Fredericton and Toronto. By 1987 she was a single parent working as a medical secretary in Toronto. She began studying sociology at York University, graduating in 1991.

That was the same year she began working for the federal, and then the provincial governments as an employment counsellor in Fredericton. But by the turn of the century, she knew she needed more.

"I was bored in my job," she said. "I felt I had to do more with my brain."

So she began a Masters program in the Faculty of Education at the University of New Brunswick. At first she pursued adult education, but soon transferred to a program called Critical Studies.

Critical Studies, she explained, "asks you to peel back the layers," to investigate and challenge the power dynamic — the perfect program for that inquisitive child always looking for answers.

"Critical Studies popped my brain open!" she said.

Through these years, Mary worked full time, raised her son, served a term as president of the New Brunswick Black History Society, and investigated a lot of cemeteries — specifically cemeteries where early Black settlers were buried.

She sits on the Kingsclear Kilburn Community Cemetery restoration committee. In the 1960s, it had been moved to make way for the Mac-taquac Dam. It had a segregated space for Black settlers and was one of five similar cemeteries that Mary was aware of. Mary's research was in York and Carleton counties, and one area in Charlotte.

And of course, the cemetery at St. Peter's was of great interest to her. She was delighted to discover St. Peter's did not segregate its Black parishioners in the cemetery.

"It's the only graveyard I know of where Black people are interburied with white," she said. "It's quite unique in New Brunswick."

"Rev. Hebb would say it's because the parishioners were one in Christ."

Mary earned the Masters degree in Critical Studies in 2007. But there were more things to discover, more questions to ask, and more that she needed to say. After the death of her mother in 2009, she felt freer to leave New Brunswick to pursue a doctoral degree.

"I never expected to get in," she said of her admission to the University of Toronto's Department of Social Justice at the Ontario Institute for Studies in Education. "I wanted to be taught and mentored by the top Black Canadian scholars."

"I knew I wanted to write more about my ancestors," she said. "I'm very connected to them. I meditate, I pray for them. I visit my grandmothers in the graveyard. I am spiritually guided by them."

And so Black graveyards became the large part of her studies and her dissertation. She spent the first year in Toronto, and then came back to her job in Fredericton and continued her research part-time.

What she realized early on in her educational career was the power of academic documentation.

"I found the tools. My ancestors' story has been erased or not even included. So I used the academic process to write a document that would challenge and rupture the colonial narrative of my ancestors, the early Black settlers."

DISCRIMINATION

While living in Toronto a decade ago, Mary was accused of shoplifting in a Shoppers Drug Mart. She reached into her backpack to retrieve her shopping list, and a clerk jumped to conclusions, rudely confronted her and made a scene.

"I did nothing wrong. I was shopping with brown skin," she said.

She believed she was racially profiled and sued. She asked for \$8,000 — the cost of a year's tuition — and after four and a half years of travelling back and forth to Toronto to testify and attend hearings, she won her case.

The injustice of judgment based on colour was a stark reminder of her father's story as a soldier in Halifax during the Second World War.

He was ordered to get a haircut, but

at the barbershop, was told, 'we don't accept your kind in here.'

When his officer heard his story, he went to the barber and told him, 'you cut his hair or you won't cut anyone's hair in the military again.'

Those stories, and so many more, have propelled Mary forward to pursue truth and justice for both her ancestors and her contemporaries.

PHD AWARDED

Dec. 15, 2020 was a big day for Mary. It was the day of her oral presentation to her professors, effectively the defence of her dissertation, that would lead to her being awarded a doctorate and the title of "doctor."

She entitled her dissertation, "Segregated in Life and Death: A Black Woman's Critical Exploration and Narrative Account of Early African Descended Communities and Graveyards in New Brunswick."

"I hope it will be informative and broaden the knowledge of early Black settlers in New Brunswick," she said. "It's meant to be a tool to tell a story not told before — a tool that allows for a more accurate reflection of Black settlers and how they overcame with pride and resilience."

"One of my examiners said I spoke with pride and praise and pain," she said. "I really wanted to ask, 'who gets to tell the stories of New Brunswick's Black settlers?' My answer is I get to tell it."

"I felt like I was abandoning my ancestors if I didn't continue the stories. With absence comes erasure. I had a story to tell and I've told it with a tongue that's respectful."

RETIREMENT

Mary retired from the civil service in 2018, and just turned 65 over Christmas. Now that she's a doctor, what's next for her? While there's nothing specific just yet, "I have a lot more to do," she said.

Right now, she is enjoying new married life. She met her husband in 2015. He is from Florida and they married in February of last year. Then the pandemic hit, and being together was almost impossible.

They were finally reunited in November, and he, Mary and her son live in her house in Fredericton. She's taking some time to breathe a bit easier and get through the pandemic. After that, who knows, but it's quite likely we haven't heard the last of Dr. Mary Louise McCarthy-Brandt.



MELYNDA JARRETT PHOTO



STORY WORK MEDIA

ABOVE, MARY LOUISE MCCARTHY-BRANDT at an event at St. Thomas University in Fredericton. Below, Mary Louise and her family: her husband, Barrington J. Brandt; and her son, Thandiwe J. McCarthy.

At far left, Mary Louise visits the grave of her ancestors at St. Peters in Fredericton.



THANDIWE J. MCCARTHY PHOTO

"SHARING HOPE & HELP"

COMMENTARY

An Advent Retreat reflection

BY CLEO CYR

How very different the year 2020 has been, and the experience of being part of the Advent Retreat held Dec. 11-12 through ZOOM was no less different — in a very good way.

With live teachings given by Archbishop David, group prayer and guided reflection, we gathered, not at Villa Madonna which is always a wonderful experience, but in our own living rooms.

It felt comfortable, and no less powerful. One felt a wonderful sense of ‘presence’ — hard to imagine that could happen through a computer screen, but indeed it did.

The “big picture” theme of the Archbishop’s reflection was how to read the Bible and understand the importance of seeing salvation as an overarching theme when doing so.

The first reflection focused on the many lenses through which we read the Bible, recognizing our biases. As Archbishop David spoke, it felt like a ‘wonderful tapestry’* of understanding was being woven.

The “big lens” is how we view scripture, how we interpret scripture and how we use



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scripture in our lives. The “big story” is that scripture points the way to salvation with the “big biblical theme” being that God is Love.

The tapestry is woven with biblical threads of power, creation, belonging, justice and renewal, with the connecting threads being that there is no time or place where God is not, and the love of God is eternal.

Psalm 13 was introduced as an excellent example of the overarching message of salvation, highlighting the profound

nature of lament, trust, and steadfastness of God’s eternal love.

During our time of individual reflection, I found the hidden depths of the Psalm led to a profound sense of feeling ‘rescued.’ If you asked me to-day what that actually means, I would simply reply that salvation means to be rescued. Could it be that simple? I’m still ‘sitting’ with that idea.

Archbishop David’s second teaching was about prophecy. I don’t mean fortune telling, but prophecy through the lenses used by the Old Prophets — telling it like it is, speaking the truth of God to those who need to hear it and identifying what happens when we don’t listen, pointing to the consequences of ignoring God.

Key learnings from this reflection: what gifts have we been given to serve all creation? How can we use these gifts to proclaim Jesus in word and action so people can see the love of God? How important is it to stop rushing through life and take time to read, learn and discern the prophetic messages from the Old Testament prophets?

Archbishop David’s third teaching was to consider what it means to belong. Through this lens we were given to understand that throughout the bible there are different groups of people with different characteristics and that we all come from the same source that connects us through all humanity.

In that context we continually strive to belong in community and begin to get a sense of what it means to belong in God’s vision.

The practical guide to belonging can be found in the Book of Ruth. Watching God provide for Naomi and Ruth, two widows with little prospects for a future, we learn that He cares for the outcasts of society, just as He asks us to do.

As we continue to read the bible, isn’t it God’s intention that everyone belong? Are we the people that allow others to feel that they don’t belong? Have we lost the sense of belonging to each other?

Can we be open to using this lens biblically as a church to help us understand how we can actually become a place of peace and safety — particularly for those who feel they don’t belong?

Last, but certainly not least, the fourth teaching brought us to the book of Matthew and the establishment of Jesus firmly in the line of David — remembering Ruth as David’s grandmother.

The genealogy gives a sense of the breadth of God’s purpose and the universal call of Jesus to the lost sheep of Israel and beyond. The Old Testament references, commissioning and kingdom markers are all lenses through which we read Matthew — the important missional element being the defeat of evil.

Archbishop David said, “The kingdom of evil is

defeated in Christ and God’s Kingdom is coming in.”

The other important lens through which we read Matthew is as a disciple who follows the discipline of Christ and learns to walk along with Him while understanding that the Holy Spirit does the work of changing us.

This year’s Advent Retreat was profoundly helpful and I am thankful to Shawn Branch for organizing the event and to Archbishop David for sharing his powerful message. It was wonderful to reconnect with people even if we had to do so electronically.

This reflection captures but a small part of Archbishop David’s teachings and is only one point of view. The advent message that I have been left with is that God has given us Christ to help heal a broken creation and is asking us, the Church, to proclaim Him so that we can see the possibilities of the future and understand the significance of how and where we belong in the big picture.

Key take-away points:

Read the bible with the Big Story Lens in mind remembering that how we view Scripture, interpret it and use it point the way to Salvation.

Keep in mind that we read the bible through multiple lenses. Learn to recognize what helps and what doesn’t and prayerfully trust in God’s love.

Remember the Church is the community that helps reinforce and support the call to discipleship as we learn to walk along with Christ, allowing ourselves to grow and change while understanding that where we are going will look very different to where we are.

Live the 5 Marks of Mission. They provide an important template to begin and continue the journey.

Never ever underestimate the need for ourselves and others to belong.

* ‘Wonderful tapestry’ is an expression used by Archbishop David.

Cleo Cyr is a member of the Parish of Hammond River and the former warden of layreaders.

DIocese OF FREDERICTON WEEKLY

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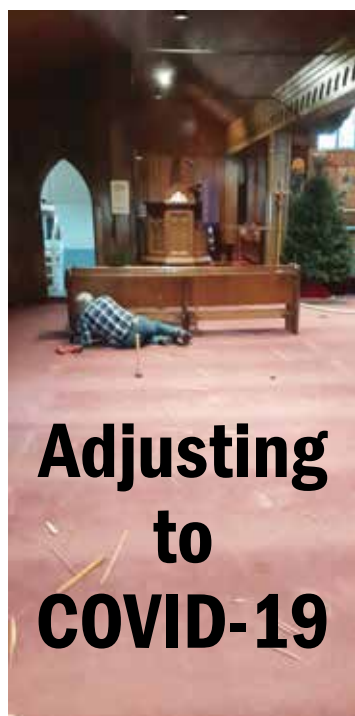
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MINISTRY DURING COVID-19



Parish of Marysville does some major rearranging to accommodate worshippers, pandemic rules

BY KEVIN MCALLISTER

All Saints Anglican Church in Marysville welcomed Archbishop David Edwards on Sunday Jan. 3 to bless the newly arranged pews in our nave, while celebrating the Epiphany of our Lord.

The Archbishop's blessing was the icing on the cake that completed three months of discussion on how to maximize the seating capacity, while at the same time maintain the COVID-19 safety protocols.

It was a tough nut to crack. How do you maximize seating while adhering to the safety protocols?

Prior to the change, each Friday, warden Wendy Banks would inform me who was registered for Sunday and the breakdown of parishioners attending solo, as couples, and as families or in bubbles.

The Saturday before Mass, I would tear down the existing tape that was used the week before and begin measuring the seating process all over again, in an attempt to accommodate everyone who registered.

The process of rearranging the seating every week was tough on our parishioners who would be met with change every Sunday. It became confusing for some and frustrating for others.

It was through this continual change that the need for something permanent was borne — something that did not involve



SUBMITTED PHOTOS



A DIFFERENT PERSPECTIVE of the new nave in the top photo.

Sheila Staples, above, arranges wood to be removed from the building.

Tearing down, at right, with Nicholas McAllister on the floor and Harold Staples supervising.

Far left: Harold Staples works to remove the last of the old pews.



roping or taping off pews that were not available for use.

Wendy echoed this need for change, adding that week after week, we were faced with 14 pews in the middle of the nave that could not be used due to the current restrictions.

This would restrict our capacity to welcome any more than maybe 22 worshippers, providing they did not arrive as individuals.

"We were also concerned that we would be faced with the reality of turning people away especially at Christmas, which is usually a busy time for churches, had we not made the change," said Wendy.

Prior to rearranging the pews, we had two very narrow aisles, and because of the pews we could not use, many parishioners sat on individual chairs in the back of the church.

DECISION-MAKING

"This change came with much

deliberation until Fr. McAllister came up with a good plan that Vestry passed in early December," said Wendy.

This plan involved dismantling the unused pews in the centre, using the pews in the choir stall, and extending the space between every pew, ensuring they are six feet apart, including the addition of two six-foot wide aisles.

No matter where you are within the church, you will be six feet from others and hopefully people will feel safe within the building.

Layreader and vestry member Russell Ready sees the willingness of vestry to make such a significant change as a positive step forward in the life of the Parish.

Russell noted an initial shock when people first entered the church following the changes, but after a week, they have come to embrace the change.

Russell, the newest and youngest member of vestry, voiced his excitement for the future because of the adaptability and flexibility demonstrated by the parish to roll with the ever changing world of COVID-19.

"I am surrounded by many great people who demonstrated their willingness to make a difficult decision, which shows an ability to move forward in an action that could result in welcoming new people," he said.

I could not agree more that the actions of our vestry demonstrated that they are open to change, and that is very exciting. I am very grateful to all the members of vestry and their willingness to take on difficult discussions.

I could not have moved all those pews on my own. It was an incredible group effort where people saw a physical need and filled it with their labour of love in order to get

the task completed.

We were all concerned about not being able to welcome people into the church, and it was important for the entire worshipping community that we not be in the position of having to turn people away.

THE RIGHT DECISION

I want to especially thank Harold and Sheila Staples, Allan Gillis, Russell Ready and Nicholas McAllister for their hard work and cooperation to see our plan come together.

Harold and Sheila were instrumental in helping to dismantle the center pews. The couple dedicated three days of hard labour to ensure the church was ready for Christmas and Harold had this to say about the change:

"We realized that the rope and tape closed off a great deal of space that limited our capacity to welcome people, especially during Christmas. The pews were in rough shape and would need to be replaced, so we killed two birds with one stone.

"We removed the old pews and utilized our original pews, created more seating and more protection for people with more space."

During the disassembly of these pews Harold admitted to experiencing a difficult time.

"I was emotional at first while taking the first few pews apart. After all, they were here for many years.

"However, I came to grips with it because we were actually replacing the worn out ones with the original pews, so we have a greater sense of nostalgia now than before."

Harold says he loves the change because the nave is so much brighter and roomier than before.

Harold said he believes having the Archbishop's blessing and support of the changes helped the congregation understand that what they did was a good thing.

The desire and willingness to make the appropriate changes to the seating paralleled Archbishop David's message of hope that was made available to the Gentiles through the Magi.

We at All Saints hope that not only these changes see us through the pandemic but also that others will see that change is possible through the living hope in our faith in Christ.

The Rev. Kevin McAllister is the incumbent in the Parish of Marysville.

PARISH MISSION

Aaron's Coffeehouse: It's ultimately not about the coffee

BY CHRIS HAYES

Aaron's Coffee House opened in late August in Salisbury. They are a different sort of business, as their goal is not profit for profit's sake, but to provide employment and a skill set for those with Autism and other conditions that hamper securing a job.

Aaron Nielsen and his wife, Shauntay, have dedicated their work to helping their son Makhi, who lives with autism.

As their website (aaronscoffeehouse.com; also on Facebook) explains, the founders of Aaron's Coffee House "pride ourselves on using quality products and staying as natural as possible. We will provide individuals with different abilities an opportunity for personal growth, as well as a source of income, social interaction, and a sense of purpose.

"One cup at a time, we seek to make the world a more inclusive place. Our son, Makhi, is the inspiration behind Au-



CHRIS HAYES PHOTO

AARON NIELSEN AT AARON'S COFFEE HOUSE in Salisbury. The people of the Parish of Salisbury & Havelock support the coffee house in various ways.

tism Abroad and all of our art work. ... Our coffee house is going to be the way we spread autism awareness as much as possible."

The Parish of Salisbury &

Havelock has been trying to help them. To help fund the work of acquiring a better espresso machine, establishing a washroom, and eventually a commercial kitchen, the parish

has donated some funds from their Compassion Fund.

Individual parishioners have made donations as well, and there is a steady stream of Anglicans going in and out of the shop.

One parishioner donated a patio table and chair set to provide outdoor seating for patrons this past summer.

The community at large has also been extremely supportive of their efforts. Donations have come in from local citizens as well as other businesses in the area. In fact, one business helped them secure a new espresso/cappuccino machine when the first one was defective!

When asked how things are going after four months in business, Aaron explained that, "business has been good. Had a few hiccups here and there, but still going strong. If it wasn't for this amazing community [Salisbury and surrounding area] we wouldn't be here."

They hope to hire their

first employee in the next six months, as business hopefully expands. The immediate needs as he sees them are "Renovations, a covered patio... and a winning lottery ticket!"

As a small parish, we understand that we cannot simply write a cheque with lots of zeros in it. However, maybe God is trying to show us a different way to help — a more creative way.

Perhaps we have a chance to do something that builds a strong relationship, or that shows the real work of the Church in the community, or that builds a stronger future. Who knows?

We do know that we are doing this not for our sake. The Lord calls His people to minister to the needy, the marginalized, the challenged. This is what the coffee shop seeks to do. And we hope to serve God by continuing to help Aaron's Coffeehouse.

Chris Hayes is the rector of the Parish of Salisbury & Havelock.



PHOTO CRISBY/DINHAM

THE REV. SAM ROSE, who held the position of executive archdeacon under the late Bishop Geoff Peddle, was chosen the next bishop of the Diocese of Eastern Newfoundland and Labrador on Nov. 28. He was consecrated Dec. 15. Here he is during the consecration ceremony from the Cathedral of St. John the Baptist in St. John's with his family. From left: Wife Jill, daughter Amy, Bishop Sam, and son Samuel. Archbishop David Edwards, as Metropolitan, was to have presided over both events, but due to pandemic travel restrictions, was only able to watch online.

CONSECRATION, ORDINATION



SUBMITTED PHOTO

ORDINATION ON CANVAS: During the service of ordination of the Rev. Bob Cheatley on Nov. 1 in St. Andrews, friend Simone Ritter created "en plein sanctum," capturing the progression of the service, including the music, as well as the Holy Spirit moment of the laying on, or rather hovering over, of hands. Simone Ritter Art hangs in the Europa Hotel, which she and her husband operate across the street from All Saints Church in St. Andrews.

MINISTRY DURING COVID-19

MINTO ACW HAS BEEN BUSY!



SUBMITTED PHOTOS

MISSION IN MOTION: community



WHEN OUR CHURCH FINALLY opened in the fall, the Parish of Minto & Chipman ACW came up with some ideas for safe projects.

The picture of the group (at left) with Father Stephen Harnish was taken when we got together to make turkey pot pies. This fundraiser took the place of our annual Harvest Supper. The pies are always a huge success and this fall it was no different. We made over 100 pies and had a blast.

Another picture (above) is that of the ACW girls after putting together Christmas cookie plates for the seniors of our congregation. We were able to deliver and wish them a very Merry Christmas from our church. It was a great way to keep contact in these trying times.

A third picture (top left) is that of Anne Miller, a long-standing member of our choir who now resides at Pine Grove in Fredericton. She is being hugged by a homemade quilt made by our group. Another quilt went to one of our ACW members who now resides at Bishop's Nursing Home here in Minto.

For the last few years we have organized gifts for the 30 residents to be given out at their Christmas Tea. Usually our group has played elves to Santa in handing out the gifts, but this year being different with COVID, we were unable to attend but that didn't stop the outpouring of love to the residents.



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ADVENT TALKS

Advent Talks with Dr. Barry Craig

“Finding Faith in a COVID Christmas”

BY GISELE MCKNIGHT

This year's Advent Talks series came with a few changes, all brought on by COVID-19.

First of all, there were four talks, not the usual three. Retired Bishop and leader Bill Hockin offered two, with the Rev. Canon Albert Snelgrove and Dr. Barry Craig delivering the other two. Music by Doug Vipond (saxophone and clarinet), Emily Kennedy (cello), Justine Everett (vocals), and Alice Boyd (pianist and director) was recorded at Christ Church (Parish) Church and added to the videos. Peter Jacobs handled video and editing duties.

Collectively, the series this year was entitled Shopping For A Messiah.

Three of the talks were recorded beforehand in a small room of the Crowne Plaza in Fredericton with a minimal audience. The fourth, Barry's, was recorded in the Great Hall at Huron College, London, Ont. All four were released on the four Mondays of Advent at this link: <https://billhockin.ca/wp/>

The third talk was delivered online Dec. 14, and featured Dr. Barry Craig, a priest and academic from Woodstock, N.B. who serves as president of Huron College in London, Ont. Barry's talk was entitled “Finding Faith in a COVID Christmas.”

On New Year's Eve 2019, Barry declared, quite prophetically, that 2020 was going to be a “stand-out year.”

“I just had an intuition about it,” he said. “Little did I know a global pandemic and a very unique U.S. presidential election would be the form this historic year would take.”

He recounted how his work life has changed since March. After taking an average of two trips a week, he was reduced to being confined in his house conducting and attending Zoom meetings.

Two weeks in, he made the decision to move all courses online for the rest of the term. Then in May, the decision was made to move all fall classes online. And finally in June, they closed the residences.

“Huron College would cease

to operate for an entire year in the physical way,” he said. “That had never happened in 157 years of history, not through the Great Depression or two world wars.”

During this incredible year, Barry has learned a great deal about the resiliency of the Huron community, and also the fragility of what he calls “the social order.”

“Here in Southwestern Ontario, one of the richest, safest places in the world, people were hoarding toilet paper,” he said.

And deep political and racial divisions were ripped wide open in the U.S.

“The roots of racial tension go much deeper, especially in Western countries where much of our prosperity was built upon the suffering of other people — indigenous people, slaves — exploited by Christian nations.”

A crisis of faith has occurred, and it's shaken the Church, he said. On top of that has been a tiny virus “similar to the common cold [that] has shaken the entire enterprise,” ruining economies, changing the way we live, work and travel. It has also changed priorities.

In his role, Barry works with a lot of self-described atheists, but many admit to believing in something, he said.

“Do they believe in right and wrong? Justice? Truth? Of course,” he said. “I point out that they believe in all the attributes of God. They just don't like attaching his name to them.”

“It turns out, in most cases, what they don't believe in is church.”

Churches are filled with hypocrites, bickering and infighting. Church is a private club that doesn't easily welcome new members. Church has too much reliance on show and rituals.

“Honestly, they've got a point with these complaints,” he said.

Anglicanism, he said, has more odd rituals and arcane practices than any secret society.

“Just worshipping God requires a hard cover instruction book distributed at every

service.”

“The real mystery is not why so many are put off, but why so many of these atheists still find so much warmth and attraction to Christmas,” he said.

Perhaps it's the days off work, the family and friends, the decorations or the sentimental movies. But Christians often disapprove of others commandeering their holy celebration.

“Why do so many Christians shake their heads in disapproval at what we call Christmas and Easter Christians?” he asked. “It's as if Christians are finding reasons to keep them away rather than finding ways to invite them in.”

The pandemic has highlighted the hunger for a more fulfilled life, said Barry. People are battling loneliness, isolation, and the disconnection with colleagues, friends and family.

“So what's this got to do with faith?” asked Barry.

Recently he met online with students from India, most of whom are back home taking

their classes online. The meeting was to celebrate Diwali, the Indian festival of lights.

In chatting with them, some recounted their experience last year when the chaplain invited them to use the campus chapel for their Diwali celebration and feast.

“We miss the chapel. It was our home,” was one of the comments he heard.

“How do we help people find their home in the Body of Christ?” Barry asked. “At this time of year, and this year more than any other, people are yearning for home.”

Barry hasn't seen his own children in almost a year, and has never held his new grandchild. He knows that yearning.

“We all have a sense this year of how important home is,” he said. “Can we make the stable ready for those living through the storm? Two-thousand years ago, somebody did make the stable ready.”

Barry cautioned that in the coming weeks, months and every year, we will encounter people who may have every

material blessing, yet lack the most fundamental of human needs.

“They have no relationship with God, yet they know they want to come home,” he said. “You can welcome them in, find ways to open the door so they can have a relationship with Christ, or you can say, ‘hey bud, there's no room at the inn for you. You're not like me. I can't find a way to accommodate you.’”

“In my experience, very few people are completely without faith, but everyone, without exception — believers and unbelievers — needs help nurturing that tender seed of faith.”

Many times, people don't even know the name of the one they seek. They simply know they are missing something. It's not our job to worry about whether they kneel, sit or stand to worship, he said.

“Our role as Christians, as believers, is to make sure there's room at the inn for them, and a warm welcome awaiting them,” he said.



MCKNIGHT PHOTO

ADVENT TALKS

Advent Talks with Bishop Bill Hockin

“Put a Little Luke in your Christmas Cart”

BY GISELE MCKNIGHT

This year's Advent Talks series came with a few changes, all brought on by COVID-19.

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Collectively, the series this year was entitled *Shopping For A Messiah*. Three of the talks were taped beforehand in a small room of the Crowne Plaza in Fredericton with a minimal audience. The fourth, Barry's, was taped in London, Ont. where he lives. All four were released on the four Mondays of Advent at this link: <https://billhockin.ca/wp/>

Bill presented the fourth talk, entitled “Put a Little Luke in your Christmas Cart.” It debuted online on Dec. 21.

Bill opened by noting that these days, Christians have to compete with the secular world to find space for a spiritual Christmas — the manger, the baby. He finds the birth story in Luke's gospel, particularly chapter one's pre-birth story of Mary and Elizabeth, fascinating.

“It's an obscure story,” he said. “Two women spending three months together in the hill country of Judea. Both are pregnant, and that happy condition brings them together.”

Elizabeth, wife of the priest Zechariah, is a clergy wife, “well stricken in years,” says the scripture. The other is Mary, a teenager visited by an angel messenger of God. They didn't have a lot in common due to their ages, but they knew they had to get together.

“Both knew their pregnancies had a lot to do with God and his plan for their lives and the world,” he said. “They knew God had chosen them to

do something great.”

So Mary travelled from Nazareth to the Judean hills to spend time with Elizabeth.

“We don't have a lot of information, but I think they were having little bible studies every morning,” said Bill.

Perhaps they looked at the stories of women empowered by God: Ruth, Naomi, Hannah, mother of Samuel.

“I'm suggesting we find in this rather obscure story a message of hope in these pandemic times,” said Bill.

A PIECE OF GOD

“This year Christmas looks a lot different,” he said. “We have been denied so much. We are socially bereft. Maybe alone this Christmas. We are denied live choirs, concerts to sing together the great carols we all know.”

“That's exactly why we need this little story and others to add to our cart — to remind us of what we do have and cannot lose.”

In the women's story, we see that God had implanted something of himself in them. It reminds us that we, too, are endowed with the DNA of God, since he created us in his image.

Bill quoted the words of concentration camp inmate who wrote in 1943 of a well deep in us, in which God dwells, words that comforted the writer in such harsh circumstances. We too, must safeguard that little piece of God within us.

“It is amazing that every December, the secular world, desperate, lonely, is visited by the gospel story of the birth of Jesus of Nazareth,” said Bill. “Every year we are reminded of this deep well inside of us where God dwells.”

Every Christmas, this spirit-starved world is given another chance to accept or deny this piece of God within us, he said. Some say Christmas is fiction — a Victorian creation that's gone off the rails.

“But Christmas 2020 offers us the chance to say yes, to accept that God has put something of himself deep inside us, something of his compassion, mercy, love and joy in every



MCKNIGHT PHOTO

BISHOP BILL HOCKIN DELIVERS his second Advent message. This one was entitled “Put a Little Luke in your Christmas Cart.”

person.

“It's about making a space in our minds for the mystery, for the possibility that God really exists in us and that everything good and beautiful in our lives is from God and not our own creation.”

Faith makes room in our souls for that possibility, he said.

Dorothy Day was an early 20th century activist, what we might call a lapsed Catholic living a hedonistic lifestyle. When she became pregnant, her partner was not pleased.

“Then Dorothy started having deep spiritual feelings for her child and for God,” said Bill, adding that she wanted herself and her baby to be baptized.

Her partner resisted and left her, but she went ahead with it.

“As her faith grew, so did her desire for a different, ethical way of life. She became a leader of a church mission to the poor and homeless in New York City.”

Asked what she would write in her autobiography, she said “I just think a lot about our Lord and his visit to us so long ago in Bethlehem. The great blessing of my life is that I have

had him on my mind all these years.”

THE REAL WORLD

The two women in Luke's gospel lived in a land filled with tension and crime. Gangs roamed the land, and Galilee was their base.

“It was this real world that hosted this prenatal meeting between Mary and Elizabeth,” said Bill. “A real world of fear and insecurity.”

“In spite of that, these women were driven by the hope that their sons would be agents of change. Because of this fractured, brutish world, their sons needed to be born to change the course of human history and bring a new peace.”

We, particularly this year, are no strangers to a lack of hope in a fractured world. We are living in a health emergency like none other in a century. The pandemic has created a culture of fear, apprehension and insecurity.

New York Times columnist David Brooks, preaching at the National Cathedral in Washington last summer, said we can respond to the situation with the fight or flight method

ingrained in us.

“But another style of response emerges from our souls, from that core piece of ourselves that ... gives us infinite value and dignity,” quoted Bill.

“It is this response from this place that causes us to hunger for something better, to pay attention to compassionate acts, to sacrifice for our neighbour and keep our neighbour safe.”

Gentleness in the midst of fear; compassion in the midst of strife. We have a choice of how we respond, said Bill.

He cited a letter from a Christian leader during an earlier pandemic, who said he would stay away to keep him and others safe, “but if my neighbour needs me, I will avoid neither person or place ... to help him.”

That letter was written in 1527 by Martin Luther during a plague in Germany.

THE CHOCOLATE MAN

Bill told the story of a friend of a friend who, upon exiting his office, looked at the row and rows of closed stores, wondering if they'd ever open again. To his surprise, he saw that a chocolate store was open, so he went in.

Strangely, there was no chocolate — nothing to sell, so he asked the man why he was open.

“I'm alone here. There's always the chance to strike up a conversation with a nice person like yourself,” he said. “I just made coffee. Would you join me?”

“My advice to a lonely city: be the chocolate man,” said Bill.

“We can't avoid all the effects of the pandemic, but we can respond to it from our souls,” said Bill. “That piece of us that gives us infinite value and dignity... that gives us the will to hunger for something better, to pay attention to compassionate actions, to sacrifice for our neighbour and keep them safe.”

In his closing prayer, Bill thanked God for the bible stories that bring light to our darkness. He finished with the Peachtree benediction.

AROUND THE DIOCESE

Trinity Steeple Restoration update

BY STEVEN SCRIBNER

In early winter 2017, the Trinity Corporation (Parish of Saint John) initiated a comprehensive review of Trinity Church's overall structural health, from its foundations to the top of the 210-foot spire and all components in between.

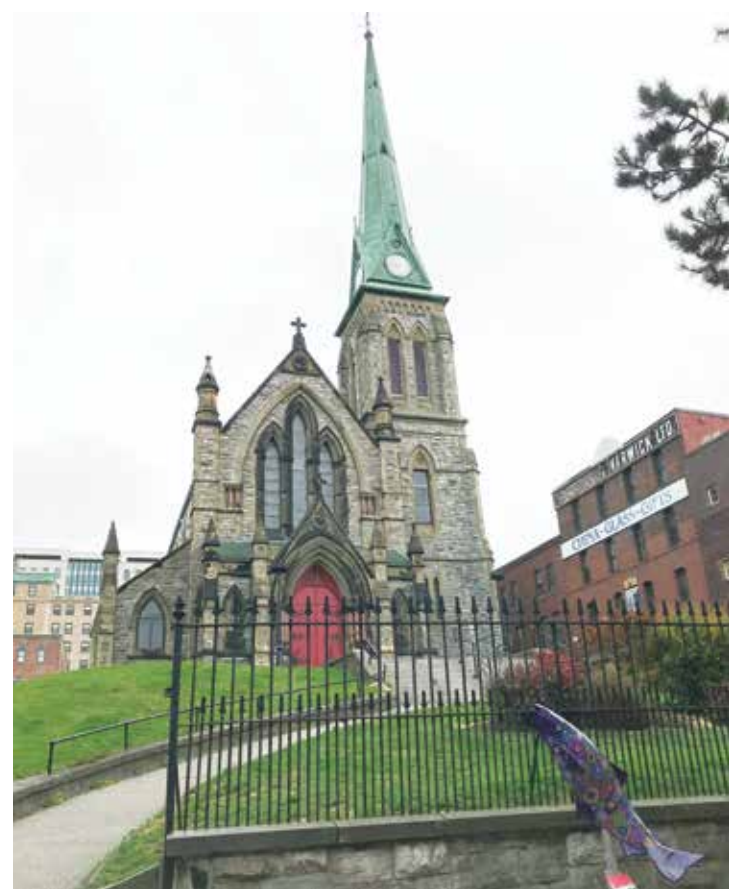
This review resulted in a prioritized approach to address the decades of environmental and aging impacts on the 1880 structure.

Once completed, it was evident the Trinity Steeple Tower was the highest priority, although it is the newest part of the structure, dating back to the mid 1960s. The Steeple Tower was totally dismantled in 1962 and fully rebuilt by 1966. How could this be?

The simple but costly answer to this question was the mortar — Portland cement rather than the historic lime-based mortar of the 1800s. The latest and greatest of construction materials proved to be detrimental to this Loyalist build.

Portland cement's physical strength was greater than the limestone and sandstone elements it was securing. When exposed to thermal stresses from the seasonal elements, along with any structural stresses, the mortar joints began to fail.

This form of failure became exponential over time, permitting moisture to migrate



SUBMITTED PHOTO

TRINITY CHURCH IN SAINT JOHN reports its steeple upgrades are on schedule despite the pandemic. The final phase will take place this summer.

between the mortar joints and stones. Coupled with freeze-thaw cycles in our climate, it resulted in the stonework moving through a cycle known as ice-jacking.

Trinity vestry appointed a Trinity Steeple Committee and

fundraising chair to oversee this necessary capital restoration project.

The chair, Steeple Committee and parish administrator began what, at face value, was a hill too high to climb. But the three-phased approach,

solid budgeting and achievable timeline proved invaluable.

Trinity proceeded with a comprehensive investigation which involved destructive testing to prove the structural integrity of the Steeple Tower core, followed by a detail mapping of the various degrees of repairs required for a full four-face restoration at a cost of over \$1 million.

Trinity in its entirety, from the corporation to every member of the parish, has been tremendously supportive of this project from its infancy throughout the project to date, which is reflective not only of financial backing, but also the bright future at Trinity.

Phase I, spring 2019: Despite the engineering in place, the fear of the unknown still existed. The pre-planning, however, served to minimize the surprises.

What was not predicted was poor workmanship from the trades in the rebuild of the 1960s, which had to be addressed.

During Phase I, almost all the contingency was spent. Phase 1 came to a successful close in October 2019, thus energizing both the committee and the parish in general. What was planned had been completed on time and slightly under budget!

Phase 2, spring 2020: Trinity was well on its way with fundraising in place when COVID-19 hit in March.

This resulted in a review of the original Phase 2, with a view to dividing it into two parts. The ability to fundraise under COVID-19 restrictions

was a real concern. But our contractor, Coastal Restoration and Masonry Ltd. suggested we proceed with the original scope of work as planned, both West and North faces, and should we have issues with the ultimate fundraising goal, they would be willing to work with Trinity.

In June 2020, having a later start than originally planned due to restrictions for workers in close proximity to one another, Phase 2 began. As predicted, the West and North faces had less deterioration than those of Phase 1, resulting in savings under the contingency budget.

Favourable summer weather supported an on-time and again slightly under budget completion in early November.

With the completion of Phases 1 and 2, the masonry restoration on the exterior of the Trinity Steeple Tower came in on time and under budget.

Phase 3, summer 2021: This final phase includes additional structural enhancements to the Steeple Tower's interior.

The success of this monumental capital project, in a time when so many century-old buildings from all faiths are closing, being sold and or even demolished, rests with a dedicated and visionary team — the parish, the archbishop and diocese, the steeple committee and fundraising chair, and the generosity of everyone who has supported this project with gifts and prayers. Thank you.

The Rev. Steven Scribner is the incumbent in the Parish of Saint John.

ACW TREE LIGHTING, MUSIC IN RIVERVIEW

ST JOHN THE BAPTIST ANGLICAN CHURCH RIVERVIEW hosted a Memorial Tree Lighting ceremony on Dec. 18. The event was well attended despite the weather and COVID challenges. There were some lively carols played by our music team. We also remembered and gave thanks for our loved ones who have departed. The ACW thanks everyone who participated in this event.

ACW members and musicians: Betty Peddle (ACW president), Betty Williston (treasurer), Nada Guimond (vice-president), Phil Hebb, Rev. Julian Pillay (rector), J. Christopher Pillay, Audrey Dawe, Jan Maltby, Kit Ogilvie, Ivan Hicks, Ruth-Anne Robinson. Seated: Daniel Robinson, Sylvia Campbell, Vivian Hicks.



SUBMITTED PHOTO

MUSIC COMMENTARY

Kevin Max nails it with cover album

I had said at the end of my last article that I would be writing about “pandemic concerts” and the first releases of 2021.

Things have been changing quickly concerning these topics, so I will hold off for now (a number of new releases this year have been pushed back, or have had just a single from an album, rather than the album itself released).

However, there was a project put out in late 2020 that likely missed a lot of attention, as it was not a Christmas-themed release. But it deserves some attention, for its link to the very beginnings of Christian popular rock music, and because it's a strong album in its own right.

I give you: Kevin Max's Revisiting This Planet.

This new album is a cover album of a project by a guy named Larry Norman way back in 1972 (the year I was born, incidentally!).

Larry Norman is a very



important figure, as his album, *Only Visiting This Planet*, is seen as the project that brought rock music to Christians (or was it Christians to rock music?).

It received heavy airplay on Top 40 radio stations, rocketed Larry Norman to media star status, and put many Biblical themes into the ears of many new listeners.

Years after its release, in 1980, Norman said the album was meant to, “reach the flower children disillusioned by the government and the church” with its “abrasive, urban reality of the gospel” (*The New Music*



Magazine, Spring 1980).

These songs are definitely dated in their composition, but the message of the lyrics still plays well today. But hey, rock music is still rock music. Old is not necessarily a bad thing (just ask the Rolling Stones about old things still being popular!).

Kevin Max (who some might remember from the band dcTalk) has a strong voice that carries the melodies very well, and does not rely on autotune or other effects. He is a

naturally wonderful singer who believes in what he's singing.

The band sticks largely to the arrangements on the original album from '72, though things are updated somewhat; horn lines are a little thicker, string sounds are much better, and synths have a fuller sound.

This is a rock record, but there are folk elements in some of the songs (“The OutLaw”) along with a few barnburners (“Why Should the Devil Have All the Good Music?”) and ballads (“I’ve got To Learn To Live Without You”). The mix of styles and tempos is good at keeping one’s attention.

In general, the album has a wonderful, stripped down and no-holds barred quality to it. Yet at the same time, I wish the songs were filled out at times with thicker orchestrations and arrangements.

Without a doubt, the focus is on the message of the music, so maybe the album is best as it is. For those who know

the original and its influence on society, it's hard not to bring that forward to this new recording today.

Again, that's OK. Every project in any medium is in part influenced by what came before it.

Kevin Max has released a refreshing project, ironic considering its roots are 49 years old. There is no confusion about who he sings about; no questions in the song text about who he loves, as is the case in other songs.

It's too bad this project released before Christmas; perhaps word will continue to get out to people in early 2021. It is a unique album in the market right now, and I think well worth the listen. Give it a try!

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



The Rev. Thomas Nisbett, incumbent in the Parish of Newcastle-Nelson-Hardwicke

- Favourite book of the Bible** - Gospel of Matthew
- Birthplace** - North Village, Pembroke, Bermuda
- What you love most about God** – God’s love for all that He has made
- Favourite place on Earth** - St. David’s, Bermuda
- Farthest you’ve been from home** - Europe and/or California
- Favourite meal or dessert** - Roasted lamb; cream puffs
- Biggest fear** – Irrelevance
- Hidden talent** – Trumpet playing
- Favourite movie or book** – Movie: *The King & I*; book: *Man’s Search for Meaning* by Viktor E. Frankl
- Your hobbies** – Wood working and being Colleen’s stable boy
- Three things always in your fridge** – Ketchup, “fizzy” water, and extra-virgin olive oil
- Favourite sports team** - Multiple teams, depends on the sport!

Episcopal Announcements

The Rev. Tom Stradwick has resigned as rector of the Parish of Sussex, effective March 14, 2021, to move Kirland Lake in the Diocese of Moosonee.

Lenten study book

The Council Spiritual Development Team recommends the book *Hide This In Your Heart (Memorizing Scripture for Kingdom Impact)* as our diocesan Lenten study book for 2021. The book, by Michael Frost and Graham Joseph Hill, is a good follow-up to Michael Frost's *Surprise the World*. We are able to purchase this book in bulk for \$12 (including tax). If you are interested in using this for Lent, please call Cheryl Jacobs (506-459-1801, ext. 1001) with an approximate number of books you'll need.



Please order as soon as possible to enable distribution in time for Lent.



THE ARUSHA CALL

The Arusha Call to Discipleship

Our deep, essential ties to God and to one another

The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, in March 2018. From this meeting the more than 1,000 participants, who were all regularly engaged in mission and evangelism, issued the Arusha Call to Discipleship.

At our own national church General Synod in 2019, resolution A-129 was passed that we affirm the Arusha Call; encourage bodies within the General Synod to integrate this call into the guiding principles of baptismal living for the shaping of national ministries; and commend the Arusha Call to dioceses for study and inclusion in their considerations of evangelism, witness and discipleship.

For one year, Spiritual Development Team members and others will offer reflections in the New Brunswick Anglican on the 12 points within this call. This is Call # 7, written by Kurt Schmidt.

Let's take this seventh call and consider three special emphases in it, in the reverse order of their appearance:

1. We are called as disciples to belong together in just and inclusive communities. Happily for us, our vocation as disciples requires that we work with and alongside others.

We are not in this discipleship game alone; it is a corporate reality and responsibility. Indeed, we are blessed to have (and require) company, literally those with whom we share bread as we journey together.

Here we might also call to mind the ubuntu theology promoted by Desmond Tutu — the recognition that our humanity is fully and properly understood only in the context of our relationships with others.

Or, as Shawn Branch pointed out in a previous article in this series: "We do this, together, because we were designed for community and connectivity."

2. We are called as disciples to belong together in just and

inclusive communities. Here is where some hard work may be required.

In our circles of encounter we are tasked with reaching out to, inviting in, and truly welcoming others.

These others will inevitably include people from the margins of society, people who may be very different from us in temperament, thinking, outlook or ability, and/or people who may just rub us the wrong way.

But it is not enough simply to gather ourselves into diverse groups of tolerant acceptance. Our effort(s) to live justly and inclusively — that is, rightly — must flow from a life of deep prayer.

Or, as Jasmine Chandra reminded us in another previous article in this series: "It requires engagement with the Holy Spirit."

This spiritual engagement will then show forth in mutually transforming and transformative relationships. It will manifest as mercy, forgiveness, and even the exuberant, delighted celebration of the diversity of beauty in God's creatures.

In other words, it will mean that we recognize, realize, and actually live out what Gregory Boyle calls our "radical kinship" — our deep, essential ties to God and to one another. And this brings us to the third and final consideration:

3. We are called as disciples to belong together in just and inclusive communities. This emphasis on belonging is perhaps the most important aspect of the seventh Arusha call.

For belonging is the primary, fundamental piece. As many recent Christian commentators have pointed out, the sequence of Church priorities has appropriately shifted (back) to belonging-believing-behaving. It all starts, and should start, with belonging.

Moreover, as Billy Swan tells us: "To be human is to belong, for it ties together both our existence (to be) and our longing (to long for God, to

Arusha Call # 7:

We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.

CAROLYN V ON UNSPLASH

The text of the Arusha Call:

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God—the God of justice, love, and grace—at a time when many worship the false god of the market system (Luke 16:13).
- We are called to proclaim the good news of Jesus Christ—the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life—in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God's creation, and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centered exploitation of the environment for consumerism and greed.
- We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God's transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25-27).
- We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands—including migrants, refugees and asylum seekers—and to resist new frontiers and borders that separate and kill (Isaiah 58:6-8).
- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

This is a call to transforming discipleship. This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick, and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to deny ourselves, take up our cross and follow Jesus: becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth, and the glory of your name. Through Christ our Lord, Amen.

long for home). This is why the 'be-long' is so important."

And what is the source of this belonging? The astonishing, mysterious gift of grace that is somehow ours through baptism — our reception into the household of God in the name of the Trinity, that primordial, dynamic, model community of Love.

It is the act and fact of our being marked "as Christ's own forever" that means we belong.

We belong to God, and inescapably then — through the Great Commandment of love — we also belong to one another. To our neighbours. Such is our membership in the faithful company of all believers, the Body of Christ, the Church.

And as we all know, membership has its privileges — as well as its responsibilities. Living out our belonging — within and among inclusive, just communities — comprises the

lifelong work of our discipleship, as described so insightfully and comprehensively in The Arusha Call.

So let us proceed — let us undertake our vocation(s) as disciples — wholeheartedly, together, in safety, freedom, and joy!

Kurt Schmidt is part-time Director of Christian Formation at Christ Church Cathedral, and a member of L'Arche Fredericton.