



THE NEW BRUNSWICK

ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

MAY 2021

SERVING THE DIOCESE OF FREDERICTON



MCKNIGHT PHOTO

DEAN GEOFFREY HALL, CENTRE, WELCOMES THOSE who attended the Blessing of Oils and Renewal of Vows service at Christ Church Cathedral on Maundy Thursday, April 1. At right is Archbishop David Edwards. About 30 priests, deacons, lay ministers and others attended the socially-distanced service.

Small, socially-distanced group gathers for Holy Week service

BY GISELE MCKNIGHT

Christ Church Cathedral easily holds 250, but on April 1, Maundy Thursday, about 30 people were present for the Renewal of Vows and Blessing of

Oils service.

Archbishop David Edwards presided, with Dean Geoffrey Hall assisting. Cheryl Jacobs read the intercessions, while the Rev. Chris Tapera, new rector in the Parish of Bathurst, and Deb-

bie Edwards gave the readings.

Lay ministers, one deacon, priests and one bishop renewed their vows during the service. Normally a lunch follows, but with pandemic restrictions in place, no food was served.

During his sermon, David talked of the importance of marking the call of God to ministry.

"Today is in the holiest of weeks, and we gather here to celebrate and remember," he said.

"Some are called to 'particular and weighty' roles, though we are share a role."

He talked of blessing the oils, and the significance of the olive

Maundy continued on page 2

"SHARING HOPE & HELP"

DIOCESAN NEWS

**CLOCKWISE FROM TOP LEFT:**

Lay ministers rise and renew their vows during the service at Christ Church Cathedral April 1. In the foreground is Susan Black.

The Rev. Chris Tapera, newly arrived from Fort MacMurray, Alberta, offers a reading. He is the new rector in the Parish of Bathurst.

Oils ready for blessing during the service.



MCKNIGHT PHOTOS

Letters

to the editor

We welcome them!

Send yours to

gmcknight@diofton.ca

Priests, others renew vows on Maundy Thursday

Maundy continued from page 1

tree in scripture as a sign of reconciliation.

“Reconciliation, peace and healing — these are three important aspects we share in ministry and are reminded of today, even as the world appears to be in a great convulsion.”

- Personal reconciliation comes when humanity’s intended relationship with God is restored as we share in ministry together.

- Healing comes when the body of Christ shares the message of God, and reflects the image of God. In our roles, we must be that reflection, he said.

- Peace comes when the world is reconciled with the whole of creation. “The world is

groaning in anticipation of this redemptive act,” he said. “It is of cosmic significance, and we have a role to play in that.”

“From all of this, flows peace,” he said. “If all nations could begin this journey, there’d be no exploitation.”

David noted the United Nations has recognized just two instances of the world seeking real reconciliation: The work of the Truth and Reconciliation Commission of South Africa, after the era of Apartheid ended; and the German policy of reconciliation after the Second World War.

“Peace begins with us,” he said. “How do we find our place, our peace, our homes?”

He told the story of his own flight from peace.

“I had no intention of being a

priest,” he said. “When my bishop suggested it, I did a Jonah and jumped into the biggest fish I could find. But I knew the bishop was right. I found peace, purpose, my place in the order of things.”

“As we gather today, as those called to minister the gospel of Christ, let us reflect on the different ways of reconciliation, wholeness and healing.”

After the sermon, David conducted the renewal of ministry vows. Priests travelled from Petitcodiac, Bathurst, Doaktown, Saint John and other points to attend.

At the end of the service, though there was no formal gathering, there was much socially distanced chatting as many attendees had not seen each other in several months.

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

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ANGLICAN

www.anglican.nb.ca

OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON
A SECTION OF THE ANGLICAN JOURNAL

The Most Rev. David Edwards	Archbishop and Publisher
Gisele McKnight	Editor
Cheryl Jacobs & Ben Bourque	Proofreaders

Published 10 times per year. Price of subscription \$10.00

Please send news and photo submissions to:
12 Spruce Street, Sussex, N.B. E4E 1L9
Phone: 506-459-1801, ext. 1009; E-mail: gmcknight@diofton.ca

Please send subscription renewals and changes of address to:
The New Brunswick Anglican, c/o Anglican Journal Circulation Dept.,
80 Hayden St, Toronto, Ont. M4Y 3G2
circulation@national.anglican.ca OR 1-866-924-9192 ext. 259

Printed & mailed in North York, Ontario
By Webnews Printing Inc.

Moving to a new place

About a year ago Debbie and I bought the streaming app Britbox for our television.

It has programing from the major British channels and means that I can binge watch things from my youth, along with many shows I have missed over the last 23 years or only caught fleetingly on visits to the UK.

Throughout the dark nights of the winter and being locked in by COVID, we have spent time living in my past.

The old classics like *Dad's Army*, the story of a hapless volunteer militia trying to protect Britain during the Second World War, give me that warm glow of nostalgia.

Newer shows like *Waking the Dead*, made from the early 2000s until the mid-teens, show the changes in technology over those years. From no cell phones to smart phones.

Watching also tells of some of the differences between Canada and the UK. There are times when Debbie literally has no idea what someone has said, because of their accent; or I might



be convulsed with laughter and she is looking at me wondering what is so funny.

On the 23rd of May we will celebrate the Feast of Pentecost. It is one of the major festivals of the church year, but it's often overlooked.

Perhaps this time around, as we begin to think more about life after the pandemic, it might be a good idea to take the message of the season to heart.

It is now that we remember the Holy Spirit was sent by God to empower the Church for the mission which lay ahead.

The prophet Joel said that a new thing would happen, the



is about doing a new thing with his Church. We, like me with my TV shows, can try to recreate the warmth of the past, or we can move with the Spirit into the new.

What we need to do is to listen to the Spirit. God will speak to us all differently. We will understand some of it and not other parts, just as Debbie and I do not get the same jokes.

Let's try to trust the Spirit to lead us into a new place.

Spirit of God would be poured out on all flesh. So it was on that first Day of Pentecost.

Peter and his companions were overcome by the power of the Spirit, the rushing wind and the tongues of flame. They addressed the crowd so that they could be understood, no matter where in the Empire they came from.

A new thing had begun.
It is my conviction that God

David

David Edwards is
Diocesan Bishop of Fredericton.

Stewardship and COVID-19

Well, here we are over a year living with COVID restrictions and we are luckier than most of Canada and indeed the rest of the world.

I am writing this during Holy Week. By the time you read this Easter will be about a month in the past and we will be looking forward to Pentecost and Trinity Sundays.

Hopefully the Atlantic 'bubble' will have reopened and we can see families and loved ones in Nova Scotia, PEI and Newfoundland & Labrador again.

Once again during Lent I reread the book by Archbishop Justin Welby, as I do most Lents. I will quote from the book below as it struck me while I was reading this passage that COVID has made it more difficult, yet in some ways, easier to be a disciple of Jesus.

'The more we look at the person of Jesus, especially around the time of his passion and death, the more we see the



Mike Briggs

immense reversal of attitude that is required when we become his disciples. It is rather encouraging that his disciples did not seem any better at handling this reversal than we are.'

Jesus, in his teaching, asks us to think of others before ourselves, and this is difficult, especially in these materialistic times.

The pandemic has meant I have not travelled at all. I have participated in lots of zoom calls but that does not take the place

of face-to-face interaction. I have used the extra time to volunteer more, spending two afternoons a week at our local food bank.

This has given me an insight to the less fortunate amongst us. Most of them are really grateful to the volunteers that work there.

I spend most of my time in the back looking after stock, but I do bring items to the shelves and can hear their gratefulness.

I have also been able to increase our giving as expenses are down. Being retired, our incomes have been relatively untouched, unlike those younger that have lost employment or had their hours curtailed.

Yes, the federal government has helped with a variety of programs. My parish, and a lot of others, has benefitted from CEWS that helps us keep our employment expenses under control.

Has COVID caused you to re-examine what is important to you? Have you had a rever-

sal of attitude? Have you taken the time given to you while we cannot travel too far to see what Jesus is asking you to do to help those less fortunate?

You can help in many ways. A lot of parishes run incredible outreach programs and have adapted these to the times. Sometimes this requires funds, sometimes additional hands.

The world goes on, and we see that in the need in our companion Diocese for their mobile clinic and our parishes have stepped up to help.

I ask you to think on how blessed we are in this province and whether you can give a little extra to your parish or the Diocese to help others.

© Justin Welby, 2016, 'De-throning Mammon: Making Money Serve Grace,' Bloomsbury Continuum, an imprint of Bloomsbury Publishing Plc.

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

PRINCIPAL ENGAGEMENTS

APRIL 25*
CELEBRATION OF
NEW
MINISTRY
JULIAN PILLAY,
RIVERVIEW

MAY 1
KINGSWOOD
UNIVERSITY
COMMENCEMENT
ADDRESS

MAY 2
CELEBRATION OF
NEW MINISTRY
CHRISTOPHER
TAPERA, PARISH
OF BATHUST

MAY 3, 10, 17
MONCTON
EASTERTIDE
SERIES -
HOW SHALL
WE FORGIVE?

MAY 7-9
COUNCIL OF
GENERAL
SYNOD
MEETINGS

MAY 23
PARISH OF
KINGSTON -
ORDINATION OF
SHARON
ARBEAU

MAY 29
DIOCESAN
COUNCIL

MAY 30
DECONSECRATION
ST. JAMES,
CENTREVILLE

* CONFIRMATION



AROUND THE DIOCESE

Nancy Robinson releases second novel

Nancy Robinson of Woodstock has recently published her second contemporary romantic Christian novel, *Seekers of the Heart*, a sequel to her first book, *Hearts of Glass* which was published in 2015.

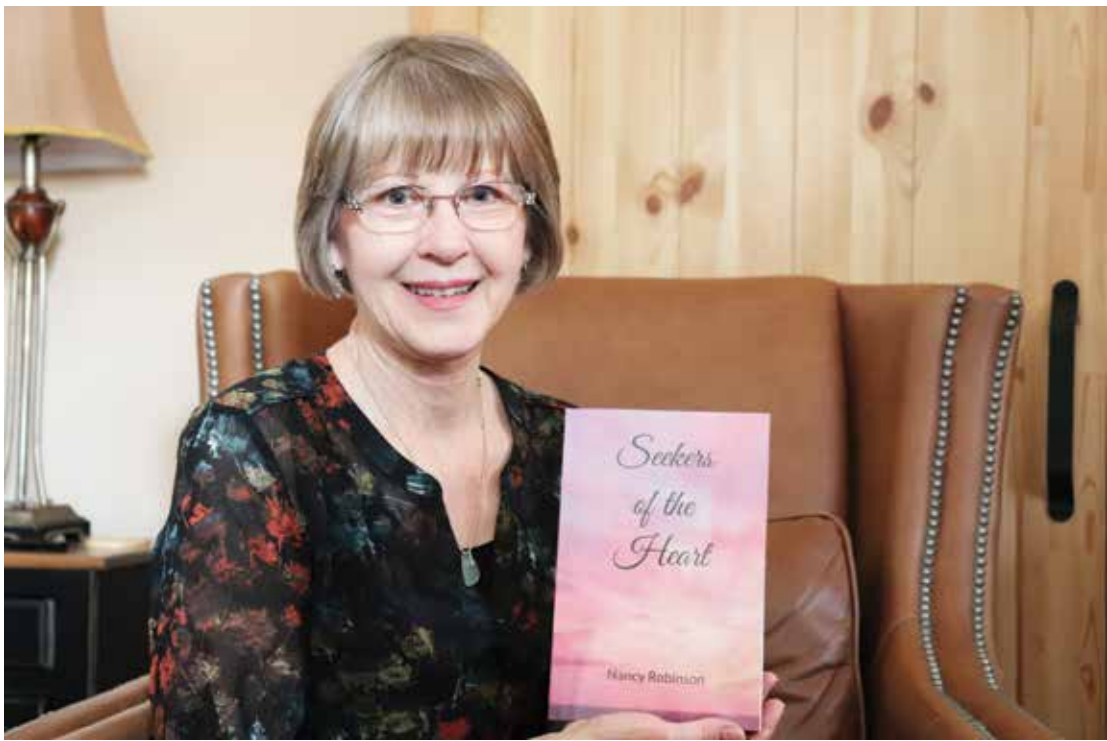
Shortly after releasing *Hearts of Glass*, readers, family, and friends encouraged her with positive feedback, expressing they could hardly wait for her next book. She knew she had to write it. Sometime.

Nancy does not have a consistent writing schedule as some authors might, but when the inspiration hits, she may write for several days in a row, then let the story ruminate for a week or more.

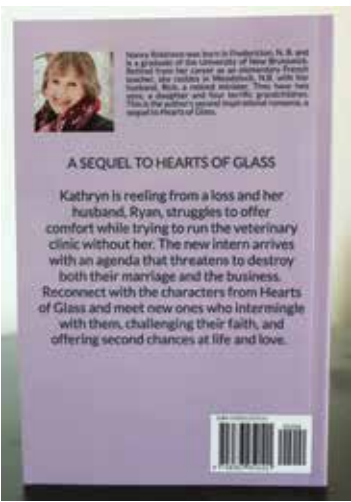
Five years may seem like a long time between books, but the characters Robinson had initially created, lived within her and she realized they had more of their lives to share.

While she had started *Hearts of Glass* with a list of characters and their traits, and just let the book unfold as she wrote, *Seekers of the Heart* began with a well-planned main plot and three to four subplots.

Character sketches followed with a list of chapter ideas and cross checking to give equal weight to each of the subplots. New characters naturally emerged and were worked into the story.



SUBMITTED PHOTOS



NANCY ROBINSON HOLDS HER second novel, a sequel to her first novel, *Hearts of Glass*, published in 2015. Above is the back cover of the new book, *Seekers of the Heart*. Nancy is married to retired priest Rick Robinson.

In *Hearts of Glass* the main character is Olivia O'Brien, a widow on the brink of opening her dream art studio when she becomes the unsuspecting victim of a violent stalker, Tom O'Malley. It is a novel of second chances and God's redemption.

Olivia has a son, Ryan, who is a veterinarian and a daughter, Suzanne, studying to be a translator. When book one ends, both Ryan and Suzanne have been smitten by the love bug.

Seekers of the Heart opens with Ryan and his wife, Kathryn, reeling from a loss. Ryan struggles to comfort his wife while trying to run the veterinary clinic without her. Their new intern arrives with an agenda that threatens to destroy both their marriage and the business.

In *Seekers of the Heart* the reader will reconnect with many characters from *Hearts of Glass* and meet new ones who intermingle with them, chal-

lenging their faith, and offering second chances at life and love.

Seekers of the Heart was given a professional edit by Carolyn R. Wilker of Finetune Editing. Nancy's daughter, Kathryn Bursey, helped immensely with final formatting before the book was sent to the publisher, KDP, an affiliate of Amazon.

The author's purpose is to weave the love of God and prayer into every chapter so the reader will be encouraged

and challenged to put their trust in the Creator of the universe.

Nancy says, "Remember, if you seek Him with all your heart, you will find Him."

Seekers of the Heart is available as both an eBook and paperback from Amazon.ca, or individual copies can be purchased from the author at nerobinson54@gmail.com. Discussion questions for book clubs are included at the end of the novel.



THE VILLAGE OF GAGETOWN traditionally hosts an Irish tea, but this year due to COVID restrictions, we were unable to hold the event. Instead, the Outreach Committees of Grace United Church and St. John's Anglican Church decided to deliver Irish tea plates to people in our community. Most are seniors living alone who we thought would love a little attention! The luck of the Irish was with us: warm weather and lots of volunteers! Submitted by Bonita L. Green and Dona King.



MISSION IN MOTION: community

HO MOBILE MEDICAL CLINIC



SUBMITTED PHOTO

BISHOP MATTHIAS, CENTRE, IN RED, and Robert Griffin, meet with members of the Ho Teaching Hospital during Robert's visit to the Diocese of Ho in January 2020. The hospital, Rotary, and the Dioceses of Ho and Fredericton put together a plan to supply and operate a mobile medical clinic to benefit the 2.5 million people of the region who have little or no access to medical care. Below, a street scene in the Diocese of Ho, Ghana.

Ho mobile medical clinic will soon be a reality

BY ROBERT GRIFFIN

The people of Ho have moved one step closer to having a mobile medical clinic, because the people of the Diocese of Fredericton have been generous.

With Rotary grant deadlines looming, the project still had to fundraise the last bit — about \$25,000 — earlier this year. At the February Diocesan Council meeting, the Diocese added \$5,000, and a member suggested Archbishop David Edwards send out a plea for parishes to consider donating to finish off the project.

Those efforts have paid off, with enough money now to continue onto the next phase. The first instalment of the Rotary grant has been paid.

A year ago, the \$268,000 cost of the project seemed impossible, but \$100,000 has been raised in the Diocese, and the rest has come from the Rotary Foundation. Any further funds donated will be used to purchase more equipment and supplies for the clinic.

The order for the mobile clinic has been placed with Malley Industries in Moncton. The model of Ford van originally chosen is not available until March 2022, as CO-



VID-19 has shut down the factory until August of this year.

However, Malley has a comparable model scheduled to arrive in Moncton this July. With a slight redesign of the interior of the clinic, Malley will be able to begin the work to refit the clinic by the end of the summer. As a result, the clinic is on schedule to be in Ghana before the year is out.

The field-army style unit will be comprised of a medical van that will act as a laboratory, pharmacy and supply unit for all medical supplies and equipment. Tents will be carried on the roof racks to provide space for intake and examination of patients, and a tent for procedures, including minor surgeries. An onboard generator will power the clinic.

Doctors, nurses and technicians will accompany the clinic in a separate vehicle. As well, medical students will be trained in rural medicine. As a result, more doctors, nurses, and technicians will be trained to serve the 2.5 million people of the Volta and Oti regions, served by the Ho Teaching Hospital.

This project has been made sustainable by funds provided by the Ghana Department of Health. The Minister of Health has endorsed the project and ensured that funding will be maintained under the Ghana National Health Insurance Program to pay for the services of the mobile clinic.

This project has overcome a number of seemingly insurmountable issues. The

God-driven project that was conceived by the Bishop of Ho 11 years ago is on its way to becoming a reality.

Mothers who have had no prenatal care will receive the benefit of doctors trained in obstetrics. Ultrasound will be available to detect birth issues early in the pregnancy. Children who previously had no access to doctors will benefit from paediatricians.

Eye examinations will be available as the result of a retired optometrist, Dr. Harvey Bass — a Rotarian from Florenceville, N.B. — donating his equipment to the clinic.

The onboard lab will be available to do urine analysis and haematology tests, and have the use of lab quality microscopes. A vaccination refrigerator will provide cold chain for life saving vaccines.

The clinic will have a quality Stryker stretcher with the ability to transport patients to the hospital if necessary and also serve as a surgical table in the field. It has IV poles and slide out trays for equipment such as heart monitors and surgical instruments.

The clinic will be accompanied by an Anglican priest to co-ordinate patient visits and assist in overcoming fears

of the rural people who have never had medical services. As well, the priests will offer counselling services and prayer for patients.

In just a few months, the dream of Bishop Mathias will become a reality — to provide health care for his rural parishioners in the Diocese of Ho.

The next project on his list of needs is a high school for the Diocese. Presently, Anglican students only have access to education up to Grade 9.

As education is mostly run by the churches of Ghana, as it once was in Canada, very few students have access to a high school education. Presently, if an Anglican student wishes to go beyond Grade 9, negotiations are made with the Catholic School Board to attend one of their schools and spots are very limited.

The Diocese of Ho has purchased land for the high school. A project now needs to be developed. Archbishop David of Fredericton sees this as a five-year companion diocese project. More details will be forthcoming at the end of the year.

Robert A. Griffin is chair of the Companion Diocese Committee. He lives in Grand Manan.

LENTEN TALKS

Lenten Talks with Bishop Bill Hockin

“The Power Of Lies”

BY GISELE MCKNIGHT

Retired Bishop Bill Hockin reprised his Lenten Talks this year, presenting it online only, as he did with his Advent Talks in late 2020. The series of four talks, called *Hope in Hard Times*, had three speakers: Bill himself, Dr. Barry Craig and the Rev. Canon Albert Snelgrove.

The first talk, by Bill, was entitled *The Power of Lies*, presented March 8. The scriptural reference was Matthew 4, the temptation of Jesus in the desert.

“This is the story of Jesus confronting the lies of the evil one with truth — the truth that sets us free,” said Bill.

The earlier version of a similar story of temptation took place in the Book of Genesis in the Garden of Eden, where Lucifer promised Adam and Eve that their eyes and minds would be opened if they ate the forbidden fruit.

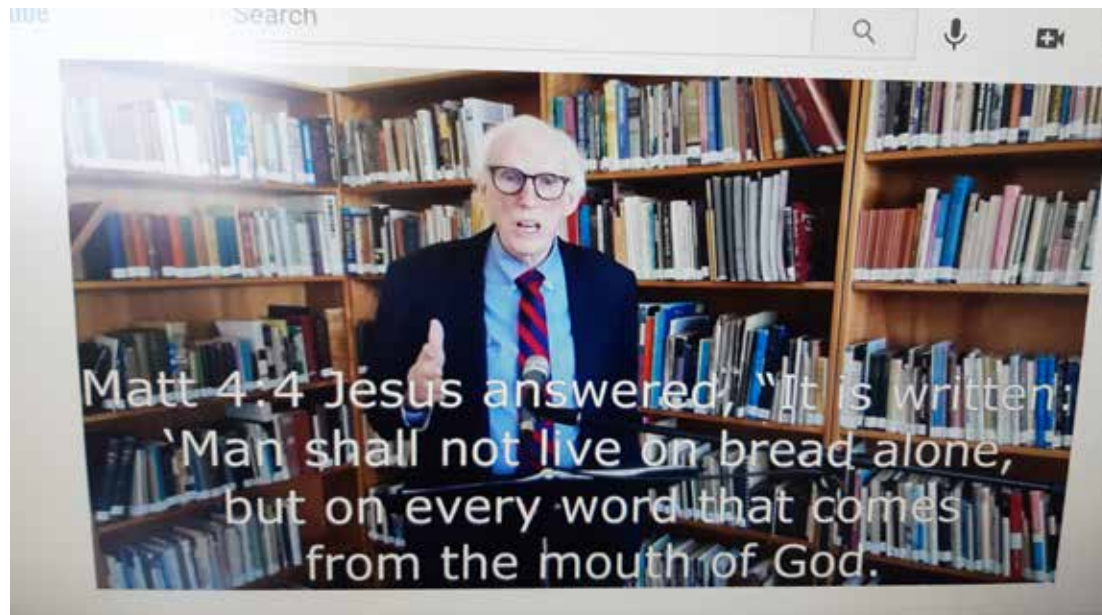
“Without God, they can find their true selves. It’s the original lie,” he said. “In the desert, the lie is the same: God is not to be trusted.”

Bill recounted a story from Frederick Buechner who imagined the downfall of Lucifer began when he thought about how far he had risen, and how far he could still go.

Where else was there to go but down? Now his role is to lead people on earth who follow nothing but their own instincts, “and they are having one hell of a time ever since,” he said.

There are recent lies, like the ones fueling the recent American election and near insurrection. There were similar lies from the 1920s onward from the mouth of Adolph Hitler, whose repeated claims of racial superiority and the inferiority of others, including Jews, started a world war.

“Even afterwards, the lies didn’t go away easily,” he said, adding that an entire generation had passed before German school children were shown an American film about the truth of the war and began asking questions of their parents.



MCKNIGHT PHOTO

RETIRED BISHOP BILL HOCKIN, above, during his first Lenten Talk of 2021, entitled *The Power of Lies*.

At right is the famous anonymous painting called “Faust und Mephisto beim Schachspiel.”



WIKICOMMONS PHOTO

“The great master of life has given us moves we can make. The father of lies doesn’t win this one at all. There are moves, by the grace of God, we all can make.”

“Lies have the power to corrupt the human spirit,” he said. “It doesn’t go away overnight.

The first lie Lucifer told in the desert was to question of the divinity of Jesus. ‘If you are the son of God, satisfy your hunger.’

“It was instant gratification. This is the voice so many of us hear,” he said.

The second lie was all about celebrity — the idea of self-

importance. Lucifer takes Jesus up to the pinnacle of the temple, and says, ‘if you are God, then jump. The scriptures say angels will catch you.’

“Religion that saves you and me is not about religious stunts,” said Bill. “The saving comes from doing the hard work of faith.”

The third lie offered power and control. Lucifer showed Jesus the great civilizations

of the world: Rome, Athens, Alexandria, offering them all if Jesus would worship him.

“When you do business with evil, with evil people, there are always strings,” said Bill. “Jesus had another agenda. It was about leadership that cared, leadership with soul.”

Some leaders think leadership is about strength and control, and these people lead businesses, churches, the

world.

“This often comes from a deep sense of inadequacy,” said Bill. “They never admit to mistakes. They seldom ask for help. They never thank anyone. They view this as being strong.

“The flip side are the leaders with soul. They don’t lie. They worship at a different altar. They ask for help, they are collaborative and grateful. They grow through failure.”

Bill told the story of a famous, anonymous painting called “Faust und Mephisto beim Schachspiel.” Wikipedia says Faust is a character of German legend, based on the historical Johann Georg Faust. He is successful, yet discontent, and challenges the Devil for unlimited knowledge and worldly pleasures.

The painting shows the two in a chess game for his soul, with Faust downcast and destroyed, while the Devil is gleeful. People would come and ponder the painting, seeing the battle for good and evil being won by evil.

“But one day, a great chess master of Europe came to the gallery,” said Bill. “He took hours to study it and then shouted out, ‘It’s all a lie. The game is not over. The king and knight still have moves they can make.’ It’s been a lie all these years.

“The great master of life has given us moves we can make. The father of lies doesn’t win this one at all. There are moves, by the grace of God, we all can make,” said Bill.

As always, Bill ended his talk with the Peachtree Benediction: “And now, go in peace, and as you go, please remember that it is by the goodness of God that you were born. And also remember that it is by the grace and mercy of Jesus Christ that you are redeemed, forgiven and set free. As well, remember that none of us leaves this place alone, He goes with us, He promised He would. And while some out there may call us servant, He calls us friend. Therefore, in the strength of that great friendship, we go now from this place to love and to serve, until we meet again.”

LENTEN TALKS

Lenten Talks

with Dr. Barry Craig

“Good News For Losers And Do-Gooders”

BY GISELE MCKNIGHT

Retired Bishop Bill Hockin reprised his Lenten Talks this year, presenting it online only, as he did with his Advent Talks in late 2020. The series of four talks, called *Hope in Hard Times*, had two speakers besides himself: Dr. Barry Craig and the Rev. Canon Albert Snelgrove.

The second talk, by Barry, was entitled *Good News for Losers and Do-Gooders*, presented March 15. The scriptural reference was Matthew 5, the Sermon on the Mount.

Barry began by outlining the incredibly tough year the world has been through as the pandemic took hold in early 2020: travel halted; social gatherings cancelled; weddings, funerals, church services, anniversaries, sporting events, concerts all disrupted.

At Huron College, where he is the principal, students are reduced to online learning, without the social activities, sports, chats and friendships. As well, their financial status and academic success may have been harmed.

In addition, there have been racial tensions, especially in the U.S., and a now-former president who sought to cause division.

“In the midst of all this... two months ago, following a period of great strife, we watched the inauguration ceremony and saw a young woman. Her name was Amanda Gorman,” said Barry. “She’s the youth poet laureate. She stood on the steps of the Capitol and recited a poem.”

The poem, called *The Hill We Climb*, begins with these words: “When day comes we ask ourselves, where can we find light in this never-ending shade?”

“That is a question for all of us,” he said.

He cited Bill’s Lenten talk from the week before, which spoke of the three lies Satan told Jesus during the temptation in the desert.

In particular, he noted the notion of self-sufficiency, so much so that we believe we don’t need God; and the painting of Faust and Satan playing



MCKNIGHT PHOTO

DR. BARRY CRAIG PRESENTS his Lenten Talk, called “Good news for losers and do-gooders” from London, Ontario, where he is principal of Huron College.

chess, where it appears that Satan has won the soul of Faust.

“But there are still moves to be made,” said Barry. “that is the message in this world of darkness and evil.”

Barry then talked about a Canadian television show that swept the Emmy awards last September and continued with wins during the recent Golden Globe awards: *Schitt’s Creek*.

“There’s a word I’m guessing we haven’t uttered in this long series of talks!” said Barry.

The show was produced on a shoestring budget, and featured a wealthy family of four, including two adult children, who lost everything. They moved to the tiny town of *Schitt’s Creek*, which Johnny Rose, the main character, had bought as a joke years before.

Eugene Levy and his son, Daniel, created, starred in and executive produced the series. One recurring theme of the show is the recognition of the empty, hollow life they once

led, and the value of love and friendship they’ve discovered.

“Ostensibly, this is a secular story made for secular audiences, but the Levys know more than this,” said Barry. “They’re observant Jewish people with a life of faith. They understand what’s going on and they present it to us.”

The scriptures are full of images of spiritual wastelands and beautiful gardens just over on the other side.

“Lent is the period of time to look into our hearts, to find ways we’ve walked in the desert in order to walk on the other side,” said Barry.

“The core part of the Lenten journey is to be honest with ourselves and see our own sins and our own responsibility for the desert we find ourselves in. That helps us turn back to the source of forgiveness.”

The directives within the Sermon on the Mount are tough to take, he said. Love your enemies, for example.

“It’s not my natural impulse to forgive those who hurt me,” he said. “The whole point of the story is we can’t move forward without that grace. It goes beyond what our nature allows us to do.”

Then Barry asked, “What would a grace-filled society look like?” To answer that question, he told the story of William Wilberforce, an 18th century, tremendously ambitious upper-middle class Englishman who became an MP at 21.

Wilberforce had his life planned out: MP, cabinet minister, perhaps even prime minister. But God intervened during a tour of Europe.

One of his travel mates was Isaac Milner, a man of great faith who showed Wilberforce that his ambition had overtaken his life.

Wilberforce’s conversion led to his seeking advice from John Newton, the evangelist and former slave trader who

went on to write the hymn *Amazing Grace*.

“William Wilberforce made it his life’s mission to end the British slave trade,” said Barry. “He introduced a bill to end the slave trade, and it was promptly defeated.”

He could have said, ‘I’ve done my best. Nothing will ever change’ and moved on.

“Instead, he entered the same bill before parliament the next year. And it was defeated,” he said.

“Every year for more than a decade, he presented the same bill to abolish the slave trade, only to see it go down to defeat.”

Some 20 years of trying led to the British parliament overwhelmingly voting to end the slave trade in 1807. It took another 25 years to end the institution of slavery itself, but all this was accomplished because of two things: Wilberforce’s conversion, and his willingness to persevere in the desert, said Barry.

“His friends turned against him because of his opposition to the means by which they’d made their fortunes,” said Barry. “He persevered through the desert until he found the ‘Promised Land,’ which for him was the abolition of this wicked institution.”

Barry returned to Amanda Gorman’s poem and its closing lines:

*When day comes we step out of the shade,
afraid and unafraid
The new dawn blooms as we free it
For there is always light,
if only we’re brave enough to see it
If only we’re brave enough to be it.*

“The light of God is never extinguished in the world,” he said. “We have to have courage to see that light and be that light.”

“It’s easy enough in these hard times to lose hope in hard times, but we’re called to be more than that as Christians...”

“We’re called to be the light of Christ to others. There is always light, if only we’re brave enough to see it; if only we’re brave enough to be it.”

“SHARING HOPE & HELP”

LENTEN TALKS

Lenten Talks with Bishop Bill Hockin

“Where Is God Taking Us?”

BY GISELE MCKNIGHT

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The third talk, by Bill, was entitled “Where Is God Taking Us?”, with the scriptural reference of John 1 and the question many have asked during the pandemic.

He began by recounting a conversation with a friend, who asked if the pandemic was God’s way of punishing us.

“I doubt it, but through this past year, people are still asking questions,” he said. “I think the question isn’t ‘what is God doing to us’ but ‘where is he taking us.’”

He likened our circumstances to those of the people of Israel fleeing Egypt, crossing the Red Sea, finding barren land and few amenities. They asked what God was doing to them.

“The better question, asked by Moses, was, ‘where is God taking us? What is God’s future for us?’”

It was a painful time for them, but in the end their new normal was a new home — a land flowing with milk and honey — and a new relationship with God.

In John 1, the gospel relates how Jesus recruits his first disciples: Peter, Andrew, Philip and Nathaniel. The back and forth conversation between Jesus and the men culminates in the men asking, ‘where are you staying?’ and Jesus’s answer of ‘come and see.’

“Come and see. The Greek background for those words suggests a journey of faith. But notice, there is no coercion, no intimidation, just ‘come and see,’” said Bill. “It was the start of an invitation to a journey of faith.”

Novelist Maya Angelou wrote that people might not remember what you said, but they will remember how you



MCKNIGHT PHOTO

RETIRED BISHOP BILL HOCKIN delivers his second Lenten Talk of 2021, which was entitled “Where is God taking us?”

made them feel.

The disciples saw what Jesus did and heard what he said, but they went with him because of how he made them feel, said Bill. They were comfortable with him, he accepted them, he listened to them.

“So when we ask the question of where in these pandemic days God is taking us, part of the answer starts here, with an invitation to a relationship.”

The writer Brian McLaren talks about the value of seeing life as a journey and writes about a “framing story” that gives people direction. It tells us who we are, where we come from and even where we are going. It gives people direction, said Bill.

“The framing story for Christians gives us that, the values, the vision,” said Bill.

He pointed to one of the Eucharistic prayers that begins with, “You God, created all things...” and goes on to tell a condensed version of God’s action plan for us through his

son.

“Now that is a framing story,” said Bill. “It tells us we belong to a family in this story. We have relatives in Abraham, Sarah, the prophets and Jesus. It is a story of grace, forgiveness, a future for all of us.”

But having a framing story is not enough. We need a place where we can connect with Jesus. There are three such places, all mentioned in the book of Matthew.

Matthew 18:20 ‘When two or three are gathering in my name, there I am in the midst of you.’ That means a Christian community, church, bible study, Zoom meeting, gathering in a church basement, said Bill.

“We are not alone,” he said. “We have the support of other people and God’s presence and solace comes through them to us.”

Matthew 6:16 ‘Whenever you pray go into your room and shut the door.’ We need sacred downtime, private prayer, said Bill, in a quiet place and

time.

“Many of us fear silence, but scripture and prayer break the silence,” he said, adding he has found the Psalms particularly helpful.

Matthew 25:35 ‘When I was hungry, sick, imprisoned, you came to me.’

“We’ve all experienced the joy and the kick of doing something for someone else for free,” said Bill.

“It is the joy of the volunteer — at the food bank, hospital, shelter — because, according to the text, in those times, we have a close encounter with Jesus himself.”

Bill recounted a parish decision in the 1990s. The parish leadership was discussing whether to serve a hot meal once a week in the winter to the needy in the neighbourhood.

There were arguments against: it would cost too much, it would mess up the hall, where would the volunteers come from?

“Then someone read from

Matthew 25,” said Bill. “Over the years, that Wednesday program had 150 guests usually, and 65 parishioners who volunteered over a month to cook, serve and care.

“Something changed in the congregation and the spirit of the parish. There was a joy and fulfillment we hadn’t experienced before. It was a real sense that we’d welcomed Jesus in our midst.”

The answer to the great question of the past 12 months — where is God taking us? — is this: He is taking us on a journey of faith.

We need a framing story for that journey: our creation, redemption and hope in eternal life, from Abraham and Sarah to our present time.

Our food for the journey includes places of grace, being alone in prayer and being together in community and in service to others — the places we connect with Jesus.

As always, Bill ended his talk with the Peachtree Benediction.

LENTEN TALKS

Lenten Talks

with Canon Albert Snelgrove

"Our Gethsemane Moment"

BY GISELE MCKNIGHT

Retired Bishop Bill Hockin reprised his Lenten Talks this year, presenting it online only, as he did with his Advent Talks in late 2020. The series of four talks, called Hope in Hard Times, had two speakers besides himself: Dr. Barry Craig and the Rev. Canon Albert Snelgrove.

The fourth talk, by Albert, was entitled "Our Gethsemane Moment" with the scriptural reference of Luke 22.

Albert began with a summation of the past year: pandemic, political tensions, riots, racial injustice, isolation, illness, death.

"We are in hard times, not only group issues. A lot of folks are facing personal hard times: sickness, disability, physical and mental health, challenges to family life, loneliness, homelessness, addiction, death," he said.

"In the Christian calendar, this is Holy Week," he said. "It's a tough week."

Albert remembered the hymn called "Were you there when they crucified my Lord?"

"This is a week of pain, violence, betrayal, abandonment, manipulation, political and religious leaders abusing their power," he said. "But it's also a week of resolve, determination, quiet trust and faith, and ultimately a week of love and life."

The focus of Albert's talk was those moments in the Garden of Gethsemane when Jesus prayed to God before being arrested.

"It was a very raw moment," he said. "We often refer to it as the agony in the Garden of Gethsemane."

Three of the four gospels recount the intense moment of Jesus asking God to take this cup from him; nevertheless, not my will, but thine be done.

Peter, James and John were witness to a new aspect of the character of Jesus that night — his soul broken open before them, said Albert.

The word gethsemane means olive press. Olives were taken to the Gethsemane to be pressed, crushed to make



MCKNIGHT PHOTO

THE REV. CANON ALBERT SNELGROVE during his Lenten Talk, entitled "Our Gethsemane Moment."

"If Jesus sought and needed the support of others in hard times, is there not a message for us — to seek out our companions in hard times?"

something new, not unlike the experience of Jesus as it began that night in the garden.

Albert cited writer Max Lucado, who wrote that the next time you wonder if God really sees the pain here on earth, remember Gethsemane.

"God knows hard times," said Albert. "Life can be like a press, squeezing in on all sides. God knows troubles. He knows your troubles."

"He knows you don't always feel up to the demands. He knows that you wrestle inside. He knows the feeling of inadequacy, the sacrifice too great, the price too high," said Albert.

In the garden, was Albert finds touching is the fact that Jesus wanted the companionship of Peter, James and John.

At other times, Jesus wanted to be alone to pray, but not

on this night. He wanted his friends nearby.

"If Jesus sought and needed the support of others in hard times, is there not a message for us — to seek out our companions in hard times?"

Albert noted the importance of reaching out to others in our difficult times, and being a support when friends are experiencing their own troubles.

In Gethsemane, Jesus felt the power of his enemies who were on the verge of dragging him away to humiliate, torture and execute him.

"And Jesus felt the disappointment of his friends, falling asleep, betraying and denying him, abandoning him," he said. "Jesus must have felt the incredible weight of going to the cross, carrying the

sin of the world."

And as he prayed, there was no last minute change of plans.

"The resolution of Gethsemane isn't 'OK, I'll do it.' The resolution of Gethsemane is 'I trust in you, my heavenly father.'"

The African American professor and pastor James Cone wrote several books, including *The Cross and the Lynching Tree*, and *The Spirituals and The Blues*.

He noted the amazing fact that so many African Americans have embraced the Christian faith, even though it was the faith of slave owners.

"You'd think they'd not want anything to do with their religion," said Albert. "Remarkably, many African Americans found hope and strength in the gospel of Jesus Christ."

What the slave masters did to them was a lie, said Albert.

"They were not less than human. They had value, dignity, worth in the eyes of their heavenly father," said Albert.

"They sang with expectation that God was going to deliver them from this horrible condi-

tion."

The evidence all around them was not promising, "yet they could not stop singing and believing in a God in whom they put their trust."

Albert noted the lyrics of a popular Black spiritual song: Nobody knows the trouble I've seen.

Nobody knows my sorrow. Nobody knows the trouble I've seen.

Glory Hallelujah.

"Doesn't that shock you a bit?" asked Albert. "The song is talking about incredible trouble, and it ends with 'Glory Hallelujah!'"

It's not a denial of problems, but an affirmation of faith that God is our companion in hard times, said Albert.

"Troubles are not the final word. God is here to give us light and glorious life," he said. "Hard times help us get through and not lose our souls. Glory Hallelujah!"

Albert ended his Lenten talk with the Breton Fishermen's Prayer: "Dear God, be good to me. The sea is so wide and my boat is so small."

"SHARING HOPE & HELP"

MY JOURNEY HERE



NOELINE ALSTON

BY GISELE MCKNIGHT

Noeline Alston’s journey from New Zealand to Moncton is as much a story of how she came to Anglicanism as it is how she came to New Brunswick.

Noeline grew up on the family farm in Whakatane, NZ, with her siblings, parents and grandparents. She is a fourth generation New Zealander. While they weren’t a regular church-going family, her parents sent her and her siblings to Sunday school at the local Presbyterian church.

A lover of learning, Noeline did a most outlandish thing in her family — she went to university.

“I went to university because I wanted to,” she said. “I loved studying and I loved reading. I had to fight hard to go to university. No one in our family had gone.”

She worked to put herself through, and nearing graduation with an Arts degree in English and French literature and language from the University of Auckland, she wondered what she’d do next.

A poster advertising an information session on library school caught her interest, and then she was off to Wellington for a year to become a librarian.

She worked at the Auckland Public Library for a number of years. In 1969, she and her Dutch husband left for a tour of Europe and Asia, and eventually took a freighter to Canada. They left from Brehem, arriving in Saint John 10 days later. They collected their tent trailer, which had been shipped over, and drove from the East Coast to Edmonton — in November!

Even so, New Brunswick had left its mark on Noeline.

“I got such an impression of New Brunswick,” she said. “I always said it was the most beautiful province in Canada. A gem.”

There was a nursing job waiting for

Noeline’s husband in Edmonton. She continued her library career, mostly at the University of Alberta.

RELIGION

During all this time, Noeline struggled with God, Christian expectations and the fundamentalism she was exposed to as a teenager at evangelical events.

The unease she felt at trying to win souls for Christ, and the stories of Christian missionaries being persecuted and having to martyr themselves led to trauma so great she had to seek professional help to heal and move on.

“But I still saw God as condemning me for my unwillingness to face martyrdom,” she said. “One part of my mind knew that there was another God, one that my Christian friends saw, but I couldn’t. And that lasted with me for the next two decades.”

She never lost faith, though, and went to church now and then.

“I felt God was indulging me... keeping me on a long, leading rein,” she said. “One day he would start gently drawing me in at the same time I began to approach him again. This time I would know a loving God, not a condemning God.”

It started in earnest in the 1980s when personal and professional issues left her stressed and uncertain. In despair, she began to pray, saying, ‘If you care, God...’

“My prayers were answered, almost magically,” she said. “All of a sudden, I knew I was going to go back to church again.”

But it was a slow and methodical process. She made her choice of where to go to church based on past experiences, one of which happened to be her attendance at Anglican services over the years.

But her first Anglican experience, as a young person, had been confusing.

“The vestments, the chalice, the chanting — it was all overwhelming,



ABOVE, DAVID AND NOELINE ALSTON AT their home in Moncton.

The arrow points to Whakatane on the map of New Zealand.

Whakatane, New Zealand, Noeline’s hometown, looking inland from the South Pacific Ocean.



ULRICH LANGE, WIKICOMMONS

but at the same time, I was fascinated by it,” she said.

Years later, she highly prized what she called the three-legged stool of Anglican foundation: reason, tradition and scripture.

She began meeting with the canon-pastor at the Edmonton cathedral, talking and taking his direction on books to read. After reading Urban T. Holmes III’s *What Is Anglicism*, she declared, ‘where has Anglicanism been all my life? I was meant to be born an Anglican!’

“We met at a dining out club,” said David, explaining it was for single professionals. “We both went the one and only time.”

I was a dreadful misfit as a fundamentalist,” she said, adding she was confirmed in 1990.

MARRIAGE

Noeline and her husband parted ways in the 1970s “as amicably as any couple can,” and she remains friends with him and his wife to this day.

Many years after the divorce, she was introduced to David Alston.

“We met at a dining out club,” said David, explaining it was for single professionals. “We both went the one and only time.”



MCKNIGHT PHOTO

The arranged seating had them together at a table, and that was enough to spark a relationship that culminated in marriage in 1985.

David, the son of a United Church minister, was not a regular church goer.

“I was the one who wanted to go to church,” said Noeline. “He went on the high days and holidays, or when he felt like it, but mostly I went by myself.”

She volunteered for the altar guild in order to learn more about her new church. The liturgy, church year,

seasons, colours — she found it all fascinating. She’s held many positions since then, both in Edmonton, and at St. Philip’s, Moncton, where she and David worship.

David’s job at Transport Canada led to a transfer to Moncton in 1998. By then, Noeline had left her librarian career to become a freelance book indexer, a career she still works at and enjoys.

A book indexer must read a book several times — in Noeline’s case, it’s mostly academic works in the social sciences — and collect and organize

information to form the index at the back of a book.

“I like to get right into the insides of books,” she said.

A computer helps, but this is not a computer-only job. She processes a dozen or more books a year — about half what she did years ago.

MONCTON

While David was not a serious Christian while in Edmonton, his growth took place in Moncton.

“Sometime, 15 years ago, he became more interested,” said Noeline.



MAP COURTESY OF [HTTPS://LINE.17QQ.COM/](https://line.17qq.com/)

“Father [Kevin] Borthwick would ask him to do things.”

Those jobs led to his becoming a vestry member and a layreader, which led to his musing one day that in retirement, he might like to be a deacon.

“It was a surprise, but a very good surprise!” said Noeline, adding that people started saying the same thing: David should consider the diaconate.

That came to fruition in June 2016 when David was ordained a deacon. His mission is food security in the Moncton area.

When the couple moved to Moncton, Noeline could see the potential in that location. She still loved New Brunswick and the east coast, having been back a few times for conferences. She looked at a map, saw the proximity to the New England coast and the other Maritime provinces, and thought ‘there’s a lifetime of vacations there.’ An added bonus is the proximity of David’s sister, who lives in Wolfville, N.S.

Noeline has returned to New Zealand many times. She still has friends she meets when home, and her mother is over 100 years old. There is still siblings and a large group of cousins there, as her mother was one of 12 children.

But for now, with the pandemic in play, the couple will continue their quiet life in Moncton, she with her books and her church activities, he with his food mission, both content to be playing a role as active Anglicans.

CAMINO PILGRIMAGE

Can't get to Spain? Try the Virtual Camino 2021

BY STEVEN SCRIBNER

The Camino de Santiago is a classic walking tour which retraces the return of the remains (bones) of Apostle St. James. It starts in St. Jean Pied de Port, France through to Santiago, Spain — more commonly referred to the Camino Walk and the route known as the French Way or Camino Frances.

The Way of St. James is considered one of the most important Christian pilgrimages during the Middle Ages, having gained much international notoriety since the latter 20th century with upwards of over 275,000 walking in 2016.

During Holy Years when St James lands on a Sunday, the uptake is over double. This year is the next Holy Year and St. James Day is July 25, 2021. But COVID-19 has closed the Camino for the past year.

Legend has it this is the route taken following the martyrdom of St. James in Jerusalem in 44AD (beheaded) ending with his burial in Santiago de Compostela.

In 2016 I was informed by Heather that our son, David, wanted to walk the Camino with me in 2017, which would be following my secular career retirement. At this point I knew nothing of the Camino and relaxation for me was a good book sitting in the sands of Myrtle Beach — not hiking across Spain.

My procrastination on the subject did not seem to alter the plans being made and Santa brought me a hiker's backpack that year. Odd gift, I thought. Well, come spring, off I went, joining my son's father-in-law.

Due to time limitations, we decided to start at Leon, Spain and walk through to Santiago, this being approximately the half-way point. My son, who was the organizer, joined us for the last quarter and we walked into Santiago together.

The experience is captured in the words of a wonderful albergue owner in Molinaseca — "Today you are walking the Camino and you will live the Camino the rest of your life."

He was absolutely correct. My 2017 Camino experience has positively affected me to this day.

With the onset of COVID,

the Camino had to shut down in the spring of 2020 and it remains shut. The Camino is supported in part by the private entrepreneurs who own and operate the albergues (hostels) and greet thousands of pilgrims annually.

With the Camino being shut down, their revenues have been eliminated, and without them, the Camino would have great difficulty in re-establishing these much-needed supporters.

This past winter, 2021, an initiative was developed to have a world-wide 'Virtual Camino' where pilgrims could register to the site for a fee of \$60US. In return, the purchaser would be recorded as a pilgrim and be given access to the Virtual Camino app.

This app has multiple pages, starting with a dashboard which tracks your daily mileage, providing percentage and miles to complete the full journey from St. Jean Pied de Port,

France through to Santiago, Spain.

Another page holds your Pilgrim's Passport which is stamped virtually. There is a map showing your trip and travelled portion. Most interesting is a page which has your destinations, which are highlighted as you enter your daily mileage.

You are able to see the towns and villages you would have walked through, noting the historical importance and

multiple pictures of the scenery. In some locations there are actual pilgrim accounts recorded, providing a portion of their story on why they chose to walk the Camino or what lessons they have learned.

To walk the whole Camino, one must cover 484.6 miles, and at an average daily rate of 12-14 miles, will take a pilgrim upwards of 35 to 40 days of continuous daily walking.

Camino continued on page 13



SUBMITTED PHOTOS

MAIN PHOTO: CAMINO PILGRIM STATUES point the way to Santiago, taken during Steven Scribner's 2017 Camino pilgrimage. **Inset: the Rev. Steven Scribner** (file photo). **Opposite page:** Arrival at Santiago; map of one of several routes along the Camino; Steven at Cruz de Ferro, where stones from pilgrims' homes are piled.

CAMINO PILGRIMAGE



Virtual camino available to all

Camino continued from page 12

There are a few logical towns and cities to stay over a day — rest those tired feet, get some laundry done and explore the tremendous history of the location.

Some of these, strategically located, are Burgos and Leon with Saria being the last point at which a pilgrim can enter the Camino and receive their documented papers upon arrival at Santiago.

On Feb. 28, I started my Virtual Camino, walking 8-16 miles every day. As of writing this, I have walked some 320 miles and hoping to arrive virtually at Santiago around April 9.

My walks take me from my home up to Trinity Kingston, around the lake and back, or I head towards Long Reach to Fullerton's Store and back.

One knows they have

walked the path often when they recognize their footprints in the sand.

From my original Camino trek in 2017, I was simply amazed at the oneness I had with myself and my faith walking through cities, across the plains and along the numerous vineyards of Spain.

The calmness that came over me upon the first hour outside of Leon on that first day was something I will forever treasure. And as I walked for some 17 days I maintained a sense of oneness.

The Camino friendships and conversations have remained a vivid memory for me to this day.

The Virtual Camino, unfortunately, does not replicate this oneness experience as I fit in my daily walks between my other activities and weather forecasts.

But this Virtual Camino has done a number of things

for me; first it has given me something to actively do during Lent — being accountable to the daily program to get out and walk no matter if the windchill is -30 or there is threat of rain or snow.

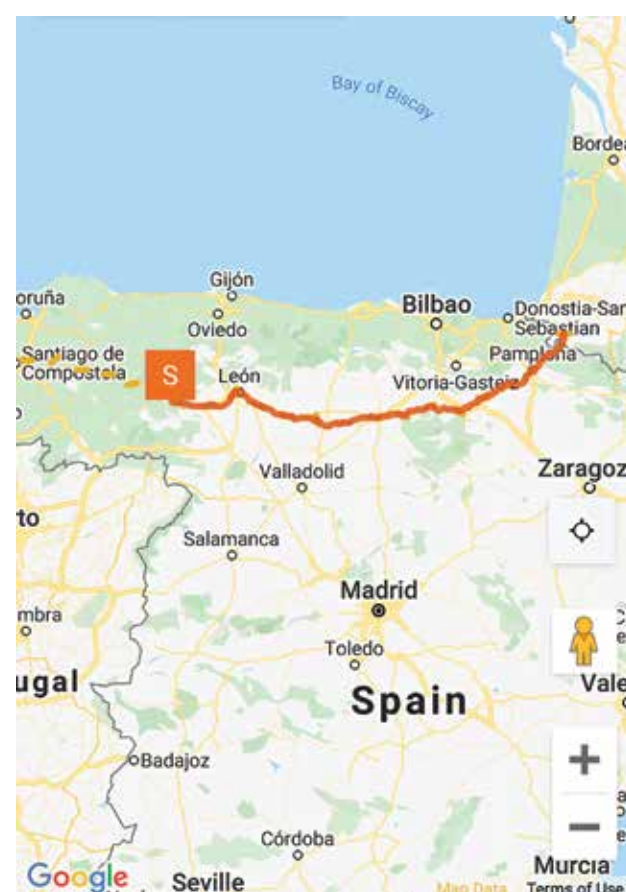
Secondly, it has shocked my body into a more healthy rhythm — one I need to embrace going forward.

Third, by walking the full French Way, the total of 484 miles consecutively, I will have proven my ability to do so and hope to actually walk the full Camino starting in May 2022.

The Virtual Camino is available to all who wish to register, and by doing so, you will benefit in many ways as I am

I wish you all 'Buen Camino' — meaning in Spanish good road or good path — both physical and spiritual.

The Rev. Steven Scribner is the incumbent at Trinity Church, Saint John.



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anglicanfoundation.org/kids

My Journey Here

The NB Anglican is looking for people to feature in the series called **My Journey Here**. If you're from far away, but worship and live here in the diocese, contact us! gmcknight@diofton.ca

PANDEMIC RESPONSES

Being the Diocese in a pandemic

BY GISELE MCKNIGHT

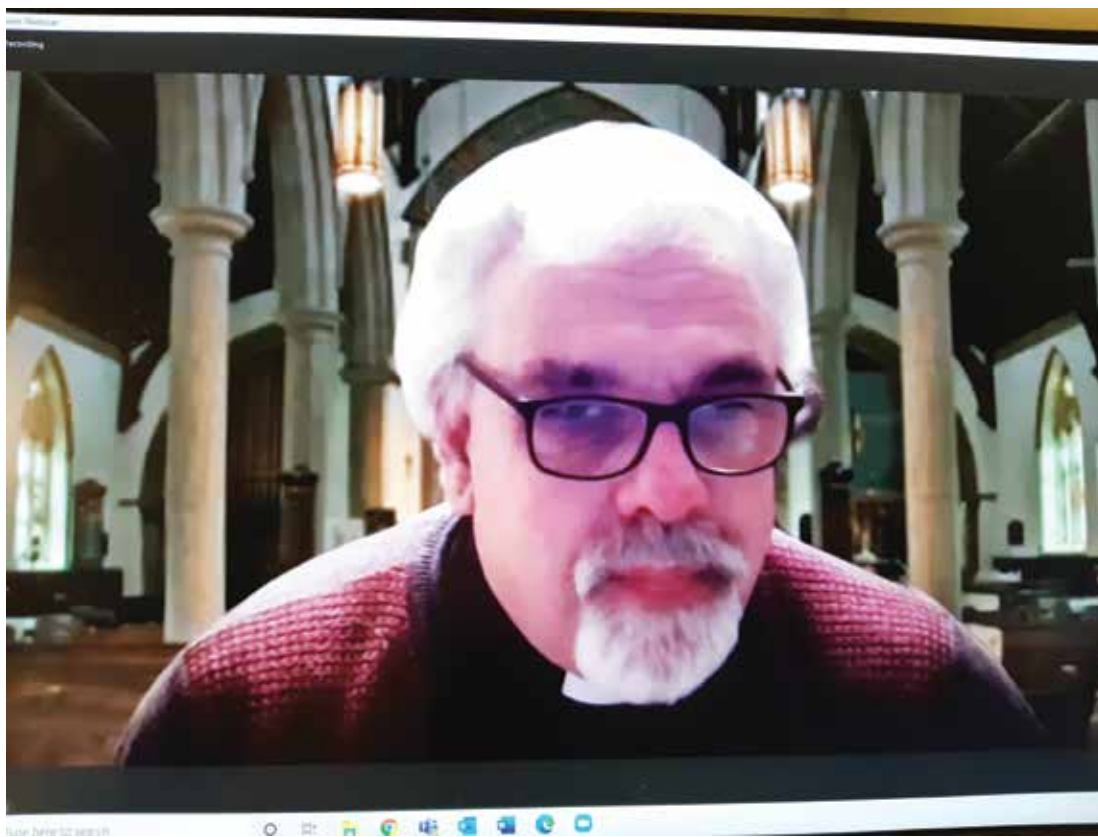
Parish development officer Shawn Branch hosted a webinar on Feb. 11 that featured Archbishop David Edwards as the guest. The event was entitled Being the Diocese in a Pandemic. About 80 people registered for the event, with some from across the country, but most from the diocese.

The first question Shawn posed was ‘what’s something people don’t know about you?’

“My Welsh background is something I value,” said David. “In the last two or three weeks, I’ve started to learn Welsh online.”

Why? “Boredom, mostly.”

The rest of the event was a natural flow of conversation punctuated by questions from Shawn.



MCKNIGHT PHOTO

ARCHBISHOP DAVID EDWARDS IS SEEN during a Zoom webinar entitled Being the Diocese in a Pandemic, held Feb. 11.

What are some of the most surprising things you’ve noted during the pandemic?

“The thing I’m most grateful for is the way people have stretched themselves beyond what might have been expected. Maybe we’ve surprised ourselves. Maybe they never believed they could do worship on Zoom and so on.”

David noted, though, that many don’t have the ability, in rural areas, to access the quality of internet that would allow them to participate in a Zoom meeting.

What are some opportunities and challenges we’ve faced?

“I was reflecting the other day that it’s been almost a year since I wrote to the clergy saying I think Palm Sunday will be OK.”

Uncertainty, people’s mental health, isolation, and the way government regulations have stopped us from giving support to others have all been challenges.

Has the Church stepped up?

“We’ve stepped up in a lot of ways. People really worked hard to make contact and stay in contact.”

David has heard many stories of friendships made and renewed during the pandemic, not merely online, but though the use of such older technology like phone chains.

What is something you wish you’d known a year ago?

“I wish I’d know how long this was going to go on for. It’s very difficult to do any kind of planning.”

“One thing I miss is being out and about with people.”

What have you noticed happening in culture and the Church?

“Culture has become very uncertain. People are shocked by what’s happened. I don’t know the implication of that for the church and society.”

“What I think has happened is there were divisions out there and COVID has brought them in very close. It’s very difficult to say ‘how do we respond to this?’”

Has there been a voice from the Faith community during this pandemic?

“People have looked to us as the Church to be the people we are supposed to be — showing the love, showing the care of people.”

David and other faith leaders have been in many consultations with government in the past year.

There is that idea that the faith community’s role has been the glue that’s held the

community together, and the question of where that has gone.

“It’s hard to know what the lasting impact of this will be on our culture.”

Where do you see the Faith community taking a lead in this pandemic?

“One of the compliments that’s been passed to us [by government] has been ‘thank you very much for the care you have taken in ensuring that there has been no infection within your Faith communities.’”

There is no where in the province where a church has been identified as the source for any infection. That’s something we should be grateful for.”

All those people taking all those steps in all our churches for all the regulations is appreciated, he said.

“The issue here is ‘love your neighbour.’ What can we do to ensure our neighbours and friends are safe?”

‘Love your neighbour’ is pretty much ground zero in the Christian faith. Yes, it’s hard for us at times, but maybe the pandemic is giving us the opportunity to practice that

more intentionally.”

How do we continue to fulfill practical care ministries during regulations?

Food and clothing ministries have been impacted for certain. Also, housing has been impacted when properties have been sold and the rent has gone up.

In rural areas, when people have to downsize or go into care, they can’t often stay in their communities. Is there a role for us in these issues?

Do you see the Church involved in housing?

“We’ve done it in fits and starts and that’s OK. One of the things coming out of the pandemic is how do we establish partnerships.”

“What we don’t want to lose sight of is we’re not just a social service agency. We’re also a group of people who represent a loving God. All of those things have to work together.”

So when we’re thinking of our social responsibility we have to have a clear theology. That doesn’t mean we have to whip souls into Heaven, but we must try to invite people with us on a journey, he said.

With your role having changed during the pandemic, what has been a personal blessing to you?

“Apart from Debbie, learning to be a grandparent has been a blessing.”

“Both Grace and Isaiah are teaching me a lot about who I am and what I am and how I relate to little people. All of that, the building of a new family, has been a blessing, and something I’ve had time to do which I wouldn’t necessarily have had time to do had I been on the road.”

Hitting the wall, this pandemic grind, might not sound like a blessing, but it has forced him to find God in new and different ways, he said.

Has faith enabled you to navigate this time?

Through my life I’ve been very blessed. But also there have been times I have not felt very blessed. The dark times have enabled me to get through the dark times, if you know what I mean.

There’s always a question around when you hit the dark times, ‘OK Lord, what do you want me to do now with my life?’

Not having children was tremendously difficult for David and Janet. He had to learn to ask God, ‘what have you put us here to do?’ It was a lesson that he said took him 25 years to learn.

“That’s the kind of question I’ve learned to ask. Sometimes that answer doesn’t come.”

He sometimes takes a direction to see if that works, and try again if it doesn’t.

When you think back to Sept. 24, 2014 (consecration day) what has been the most surprising part of that day you hadn’t thought of?

“It’s been very surprising as I look across the diocese, there are a lot of people who are starting to get the idea that we have to look beyond ourselves.”

On my good days, I can see that. There is a shift among many of us towards a different direction. But I’m impatient by nature.

Pandemic continued on page 13

PANDEMIC RESPONSES

Being the Diocese in a pandemic - continued

Pandemic continued from page 12

What changes might be ahead of us as a Diocese?

Buildings can be used for many more things than we thought. David has offered church buildings to be used as vaccination centres.

One of the bishop's aims is that people who wish to access Anglican worship should be able to. Anglicanism is about the whole person. The 'cure of souls' is important in our care of the whole person.

"What a cure does is it moves you from one place to another. A major part of our role is how do we move people from one place to another?"

It could be through partnerships, a food bank, housing, school breakfast programs — they all move people from not having to a having place, a better place.

"I think we have a very important role to play in that."

Some say such efforts don't bring people through the doors of the church, but what it does is create a platform to speak authentically as a credible witness that allows us to speak about Jesus.

Questions from participants

What idols have been toppled during the pandemic?

The pandemic has fueled an increase in online shopping. Think of the impact: do we, as a society, want to go down that route of limited interaction?

The idol we have is being down on ourselves. This self-abasement says we're not very great, there's not much to us, yet there are so many doing so many great things.

We also have the Holy Spirit who empowers us, the Church, to do ministry.

What is an area of growth for us?

One potential area is taking the time to intentionally seek what God's spirit is calling us to do. That will involve us doing things that don't work, that are not the success we hoped they would be. The disciples had the same problem. Peter started to drown.

"We can't hear God perfectly. That's OK. We will discover if we're intentional that God



PARISH DEVELOPMENT OFFICER SHAWN BRANCH poses questions during the Feb. 11 webinar.

blesses what we're seeking to do and will lead us."

What has been the loss of physical attendance during the pandemic?

"From what I can work out, in the yellow phase, the average was about two-thirds of what we might have seen previously."

When allowed, will there be a mad dash back to our buildings, or will the changes implemented continue?

"I think probably both. It's a lot of hard work to do the digital thing, especially if you haven't got people around you that are tech-savvy."

"I think what we have seen is the digital piece has, for a number of parishes, opened new possibilities. But it's not going to be universal."

"I would hate for church leaders, clergy or lay folks, to think 'I'm not up to snuff because I can't do the digital thing.' I also want to say thank you to those who have been able to do it."

"I know if I had been in a parish on my own, I would have found it incredibly difficult to do anything digital. You might have got an email out of me."

"We have to accept that different ones of us do different things. If we're not the great

video producer, that's OK. If we can learn it, that's OK. We don't need to think we're any less or any better no matter where we are on that scale."

The tendency of churches, Anglican or not, is to see the latest thing as the miracle cure. This is going to change the world.

"It could be an Alpha program, the latest leadership program, Taize. Digital media is not the silver bullet. It's a useful adjunct, maybe a primary thing for some of us, but it's part of a whole to deal with the issues we're facing. There

are many eggs in our basket."

What message do you want the diocese to hear from their bishop?

David recalled his time attending a church in Milton Keys, UK, where the rector insisted that those being confirmed stand up in church and say why they wanted to be confirmed. One young man named Philip, who had Downs Syndrome, stood up and said, 'I love Jesus and Jesus loves me.'

"We're loved. It's not just the Church that's loved. God

loves the whole of his creation. How we get a hold of that idea can be difficult for us in those places when it feels dark. But at the bottom line, that's the message: God is love. God calls his Church to live in that love and express that love in ways creation can understand. It comes back to love. That's who God is."

What could our communities be like if we could grasp that?

David recounted his mother's journey, suffering from Alzheimer's. She is violent, she's punched her husband several times. She's paranoid. She's angry at David for not visiting. David's father would say he's an atheist, but he's becoming more of an agnostic.

Nevertheless, he visits his wife twice a day. Recently, this 92-year-old man's car broke down, so he walked the mile up a very steep hill, in the snow, to visit his wife. Then he walked home.

"That's self-denying love. Self-denying love is not just the purview of the church. We can see that outside in other people. It's important for us to recognize that. We're made in the image of God and it may be a shattered and broken image."

Shawn ended the webinar with a prayer for David and his ministry; David prayed a blessing on the country, the sick and suffering, our governmental and medical leaders, the dying and those who sit with them.



PARISH NEWS



Pandemic outreach going strong one year later!

MISSION IN MOTION: food security

SUBMITTED PHOTOS

THE ‘SANDWICH BRIGADE,’ made up of parish families and friends from Holy Trinity in the Parish of Hammond River, started with weekly donations of sandwiches in March of 2020 to provide a helping hand to the Outflow Ministry men’s shelter in Saint John. The Brigade quickly expanded to trunk loads of casseroles, sandwiches, muffins, cakes, cookies, gift cards and more, providing sandwiches weekly and larger amounts of food monthly for the past year. It’s a ministry that offers hope and help and is gratefully received by Andy Alford and others at Outflow Ministry. The Sandwich Brigade, left to right: Denise Arseneau, Jean Wilson, Nancy Floyd, Sandra Smith, Brenda Bowron, Verla Darling and Kathy Allaby. Missing from the photo are Barb Hill, Ruth Saunders, Kathy Ferguson, Cleo Cyr, Terry-Ann Jardine, Peggy Hanratty, Elsie Jardine, Shirley Arbeau, Pam Munn and Kathy Perrin. At right is Andy from Outflow Ministry receiving the meals, and at far right, the trunkloads of soups, casseroles and sandwiches.



Walking for a better community

MISSION IN MOTION: community

SUBMITTED PHOTO

A GROUP OF 22 PARISHIONERS AND friends from St. James walked in Moncton’s Old West End on Friday, Feb. 19 in support of the national fundraiser Coldest Night of the Year. Snappy blue toques and goody bags were distributed. Many enjoyed hot chocolate afterwards in the church hall. The grand total raised by the St. James Jesters was \$2,305. It goes to Youth Impact Jeunesse Moncton which serves at-risk youth in the area. Thanks for your spirit and generosity!

How to endure in ministry without facing exhaustion

BY BOB CHEATLEY

Spring can be terribly unpredictable, but in this time, it is not only the weather that keeps us isolated and, in many ways, disconnected.

We know that many in society are suffering increased challenges to their mental health due to the restrictions related to COVID-19 — and clergy and ministry leaders are not immune to trials of the mind and spirit.

Paul the apostle writes to the Corinthians of his many trials and hardships for which much patience and endurance were given him by God's grace (2 Corinthians 6:1-10).

Similarly, clergy and other Christian leaders sometimes face seemingly insurmountable demands on their time and abilities.

Too many have struggled to meet the requirements of their roles and in time have suffered depression or what is often called "burnout" in the workplace.

One costly, but effective, cure is a complete detachment from the work that brought on the depression, along with counselling to help restore one's sense of well-being, balance and control.

The strictures imposed on churches and the resulting reduced giving due to COVID-19 have only heightened the mental health risk to our church leaders.

Often the approach of dangerous overload is subtle and unseen. In its onset we may still believe that we are in control.

We might feel we are getting enough sleep, taking time to be with our families, meeting our deadlines and working our schedules so that everything is being accomplished.

Yet danger may be coming. Often it is the worried comment of a spouse that is the first sign of trouble ahead.

In my 15 years as a Christian university president, I watched presidents of schools come and go, often staying in the role less than seven years.

I have seen that pattern repeated in other Christian ministries where the average tenure of leaders is the same.

Usually they just leave, per-



IAN ON UNSPLASH.COM

haps before the job becomes overwhelming, or sometimes they leave for another opportunity. But I have seen burnout in friends and colleagues too many times.

So my question is: How do we continue our work with endurance, health and well-being so that we do not leave exhausted and create needless turnover in our vocational roles?

John Wesley, the leader of one of the most powerful revivals in Britain, had a rule about never taking on more work than he could accomplish in a day, including his extensive prayers. Martin Luther is reputed to have increased his prayer time when the demands of work and ministry increased.

I think the key to endurance in ministry is in the way we work, the way we pray and the

way we rest.

The way we work

Jesus said, "Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls" (Matthew 11:28-29).

One interpretation of the image Jesus uses is of working oxen, where two are yoked together.

A younger ox is yoked with an older one so that the younger may learn from the older how to pull properly and do so together.

So too in our work, we need to learn how to work in concert with the Lord and to learn from him.

Too often we find ourselves working in our own strength and not in his. There is noth-

ing in our ability and training that cannot be improved by seeking the Lord and his way to accomplish what is to be done.

That requires a mindset of practicing the presence of the Lord in every situation, to invite him into every decision and task.

Our way of work must be Spirit-led. Blessed are the poor in spirit (Matthew 5:3a) — that is, blessed are those who know they need God's help.

The way we pray

Prayer is our shield and our resource for a life in ministry with endurance. Too often our prayer life gets short shrift when the demands of work increase significantly.

For instance, our personal time with the Lord may be comingled with a task that is for the benefit of others, such

as preparing a Bible study.

I believe this must be resisted. Prayer at its best is when we are alone with the One who waits for us to set aside all else and sit at his feet.

At its best, prayer is a time of listening to the Holy Spirit speak into our lives and circumstances. Sometimes this is helped by a spiritual director or companion who journeys with us and helps guide our prayer experience.

When we cannot hear or when prayer seems to go cold, we can always turn to the Psalms, to the great prayers of old, or to Lectio Divina to help us reconnect with the Lord in prayer. Prayer is our lifeline to the Almighty God.

The way we rest

Finally, there is rest. This is no small matter, regardless of how much energy we may feel we have or how busy we are. God built rest into our walk with him through the sabbath and the command to rest on the seventh day.

I have come to learn that my marriage, productivity and prayer life are all improved when I make a sabbath rest my pattern.

In addition, I believe there is also a place for setting aside times to be with the Lord in the sense of a personal or silent retreat. In my journey, I have gone on retreats of one day, three days, seven days and once even 40 days.

Jesus always honours a time provided just for him, no matter how long.

On retreat, my prayer journal inevitably fills with fresh insights, Scriptures, and words from the Lord to keep me excited about my relationship with Jesus, my prayer life and my work well into the future.

As the writer to the Hebrews says, "Let us run with endurance the race that is set before us" (Hebrews 12:1b).

May we encourage each other in how we work, pray and rest so that we may continue in leadership with well-being.

The Rev. Bob Cheatley is interim president of Focus on the Family Canada and a deacon in the Parish of St. Andrews. This article first appeared in a Focus on the Family clergy mailout.

AROUND THE DIOCESE

A message from Camp Medley






Boys & Girls 1
(ages 6-10) July 4-9

Boys & Girls 2
(ages 6-10) July 18-23

Boys & Girls 3
(ages 6-10) Aug. 8-13

Welcome to Camp 1
(ages 6-9) July 4-7

Welcome to Camp 2
(ages 6-9) July 18-21

Day Camp Destination - for the whole family
July 24-31

Junior Teen 1
(ages 11-13) July 11-16

Junior Teen 2
(ages 11-13) Aug. 15-20

Senior Teen
(ages 14-16) Aug. 22-27

Girls Camp
(ages 6-10) Aug. 1-6

Girl Boss
(ages 12-15) Aug. 1-6

Girls Adventure 1
(ages 12-15) Aug. 8-13

Girls Adventure 2
(ages 12-15) Aug. 15-20

Boys Adventure 1
(ages 12-15) July 18-23

Boys Adventure 2
(ages 12-15) Aug. 15-20

Medley Makers
(ages 12-15) July 11-16

campmedley.ca

Since our province has entered the Yellow level of recovery, we are busy making plans for this summer at Camp Medley. Like many others, we are continuing to adjust and modify the operational plan and considerations for the summer, as needed.

Campership Fund

This fund is made possible through designated donations. It is used to help support families who cannot afford the full costs of sending their children to camp. These children are not being sponsored by a local church or community organization. We want to encourage people to give, as they are able, to this fund to help us reach the children who want to be at Medley.

Camp Medley believes every child in New Brunswick should have the opportunity to experience a week at camp! We are doing all possible to keep costs down for all campers. The need for support is very real and important.

Want to donate? Visit our website (<https://nb.anglican.ca/>), click on donate, and choose Camp Medley campership from the drop-down menu, or mail your cheque to Diocesan Synod Office, 168 Church St., Fredericton, E3B 4C9. Note Camp Medley campership fund on the cheque.

Thank you from the Rev. John Galbraith, director of Camp Medley, jgalbraith@diofnton.ca

DONATIONS: <https://www.canadahelps.org/en/dn/13778>

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The Arusha Call, continued

Arusha continued from page 20

Finish what he has started

During the Syrian refugee response it was the church in New Brunswick that responded first.* Whenever we begin to participate in God's work, he will open to us plenty of opportunities to continue it until it is finished.

These opportunities are everywhere we see displaced persons waiting for Jesus to show up. That is why he called his Church into being; to be incarcerated yet incarnated in this life together, to discover and share the freedom and goodness of God's kingdom life with one another, all the dispossessed.

Jesus has made this possible. Hallelujah!

**Refugee Diaspora: Missions amid the Greatest Humanitarian Crisis of our Times; by Sam George and Miriam Adeney, William Carey Publishing, Pasadena, CA 2018, p. 79).*

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SUBMITTED PHOTO

THIS PIECE OF ART is the work of a prisoner. It is used here with permission.

The Rev. Dr. John Paul Westin is the former rector of Stone Church in Saint John. He

works in prison chaplaincy and lives in Westmorland County.

MUSIC COMMENTARY

Harry Connick Jr. shines on self-made album

Some people simply hibernated for part of the pandemic last year.

Musicians, like many artists who depend on others seeing and purchasing the fruits of their labours, were caught unaware.

Some made the most of the situation, changing up the way they shared their talents. Others stopped working for a while. Some used the time to take on new projects.

Harry Connick Jr. says he always wanted to record a gospel album, "but then I started to think maybe I should write a little bit more broadly, and include the whole idea of faith and what it means at a time like we're in right now."

So, the man who has always professed his faith but never in the form of a Christian-themed record, put together a full Christian album during a time when it would have been easy to do nothing.



"Alone With My Faith" is an album that contains several classic hymns, as well as new songs written by Harry.

With his trademark crooner's voice and lush harmonic style, Harry has presented this album as part jazz, part gospel, with a bit of faux-dubstep along the way.

Because of his lack of access to other people and their talents, he performed everything on the album — all the instruments, and all of the vocal lines, up to 25 different tracks on a song.

Who knew he played trumpet and trombone?!

With 13 tracks and a total



playing time of just under an hour, the album serves as a great tour of classics, new songs, and a man's faith.

Harry was raised by a Catholic father and a Jewish mother (she died when he was 13), and says that in a subconscious way, he still seeks their approval, just as any son would, and that drive finds its way into the spirit of the album.

What one might find very interesting is the choice of classic hymns, and how

they interact with the new songs written for this project. Popular picks are here, such as *Amazing Grace*, *How Great Thou Art*, *The Old Rugged Cross* and more, and they get a jazzed up harmonic treatment in the process.

They sit beside songs such as *All These Miracles*, a slow ballad that seeks to appreciate the small things around us better, as well as *Benevolent Man*, which wonders if little acts of generosity really mean much in the big picture (spoiler: they do).

All together, the song choices speak of the traditional aspect of faith passed along to today, where those who have received these songs grapple with the practical aspects of the faith of which they sing.

Harry has a lot fun on this album, and has also done a great deal of work. The arrangements are full, with lots going on in the background.

Many of the songs are bright, toe-tapping, energetic arrangements.

Particularly check out *God and My Gospel*, *Old Time Religion* and *Look Who I Found* for such songs that also include a couple of dedications, and speak-singing a bit of a story here and there.

This is a great album. The fact it was created during last year's pandemic lockdown should not be seen as an excuse for a sub-par album, but rather a testament to how great and complete a musician Harry Connick Jr. is.

This project is a strong album regardless of when, or where, or how it was created. It is a great listen, and well worth the time invested to hear it. Give it a try!

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



Noeline Alston, altar guild member, New Zealand native

Favourite book of the Bible: Psalms

Birthplace: Whakatane, New Zealand

Love most about God: That he is always present, even when we stray from him.

Favourite place on Earth: Anywhere beside either the Atlantic or Pacific Ocean, or in a beautiful garden

Farthest from home: India

Favourite meal or dessert: Really fresh Atlantic lobster or scallops

Biggest fear: Personally, a painful death; societally, the loss of democracy

Favourite movie or book: Book - George Eliot's *Middlemarch*

Your hobby: Looking at art books while sitting by the fire

Three things always in fridge: Eggs, butter, mango juice

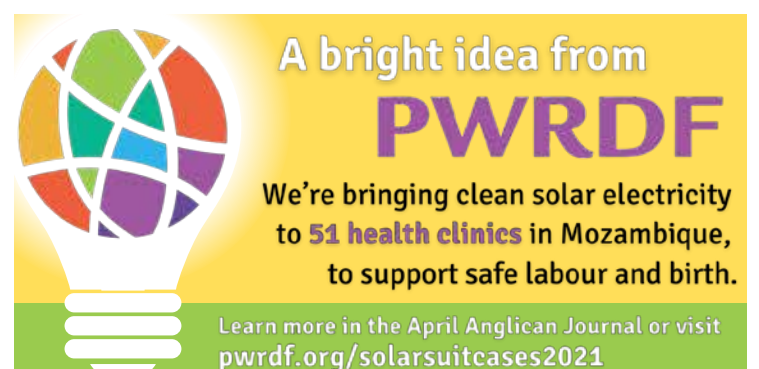
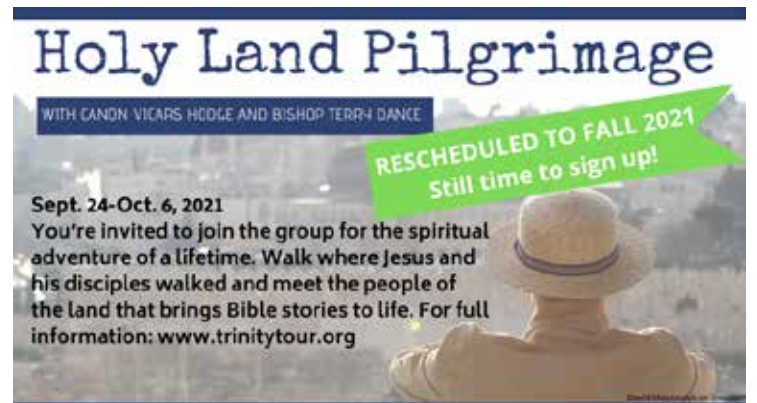
Favourite sports team: Any curling or tennis doubles team

Episcopal Announcements



Sharon Arbeau has been approved as a candidate for ordination and will be ordained to the diaconate (vocational) on May 23 (Pentecost) in the Parish of Kingston.

The Rev. Robert Cheatley will be ordained to the Priesthood on Sunday, June 6, in St. Andrews.



THE ARUSHA CALL

The Arusha Call to Discipleship

Breaking down walls

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 # 10, written by John Paul Westin.

Incarcerated with Christ: A Road to Freedom

Remember those in prison, as though you were in prison with them; those being tortured as though you were being tortured (Hebrews 3:3 NRSV)

As a part-time prison chaplain for 18 years, and now a full-time chaplain, I have seen some very important similarities between the experience of incarnation and incarceration or vulnerability, both for Jesus and for all people.

As embodied souls, we are all incarcerated in a body in time and space. Christians outside the prison walls should have little trouble remembering Christians on the inside, as though they were in prison with them, because our human experience is of a kind of shared imprisonment in the body, with the limitations each of us have imposed on us by life.

Jesus' ministry was to bring God's redemption through

our human limitations

Jesus embraced his mission to reveal the Lord's favour and abundant life to the poor, the imprisoned, the blind and the oppressed (Luke 4:18,19).

Regardless of these people's present disempowering circumstances, God had a better future planned for them all.

A limited world can still be an eternal and God-bathed one. With Christ we are called to enter the vulnerable and powerful world of God's incarnated children.

As members of the Body of Christ, we are called to engage with God's purposes in our own lives and to help others fully engage with him in theirs.

Break down walls

God told Israel not to be afraid because he would be their protection. Israel was to break down and not build new walls between them and the stranger and dispossessed because they knew how it felt to be foreigners.

They had been treated cruelly as refugees who were then made into slaves in Egypt (Leviticus 19:34). But they weren't slaves any longer. They were free.

The greatest struggle inmates have in changing their lives is to reform their thinking from being imprisoned in their past to being free to choose in the present, so that they can build something new and better in the future.

God has to reform our thinking, as he did with Israel during 40 years in the wilderness, from slave thinking to inheritors of the Promised Land thinking.

Seek justice with people who are dispossessed and displaced from their lands

"God so loved the world that he gave his only son so that all that believe in him should not perish but have eternal life" (John 3:16). All are loved and Jesus died for all. All have the ability to grasp eternal life, but some still perish because they do not believe that they are more than their limitations.

Jesus tells the story of the

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).

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.

good Samaritan who sees someone in need and, at great cost to himself, steps out, breaks down walls, seeks justice and resists the forces that work to keep the man who fell among thieves separated from his life and future. We don't hear whether or not the man he saves embraces that new life.

Prisons, refugee camps and places of disempowerment are no one's homes. It is where people are incarcerated until they are sought out and incar-

nated into the new justice of God restoring lives.

Resist new frontiers and borders that separate and kill

Sin in human beings is like a virus that continues to mutate in order to get around the body's defenses. We can't just break down the old walls, we have to resist the building of new variant walls.

The variants may be worse than the old ones! Resist the devil and he will flee, advises the

apostle James. Jesus says of the good, neighbourly, Samaritan, "Go and do life like him" (Luke 10:37).

The church is not a repository of religious knowledge, it is the wall breaking, seeking out and resisting, life embracing, incarnated body of Christ, continuing his work of making all things new in the world, until he comes again.

Arusha continued on page 18