



THE NEW BRUNSWICK

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JANUARY 2021

SERVING THE DIOCESE OF FREDERICTON



PAUL SHERWOOD PHOTO

FOUR BISHOPS, INCLUDING NEWLY CONSECRATED BISHOP SANDRA FYFE, process at the Cathedral Church of All Saints in Halifax during the service Nov. 30. From left: Sue Moxley, Arthur Peters, Ron Cutler, and Sandra Fyfe.

Bishops elected, consecrated, while archbishop remains at home in N.B.

BY GISELE MCKNIGHT

Had there been no pandemic, Archbishop David Edwards would have just had a very busy weekend: a flight to St. John's, NL on Thursday to oversee the episcopal election in the Diocese of Eastern Newfoundland and Labrador on Saturday; a flight home Sunday; a drive to Halifax Monday to lead the consecration of the new bishop in the Diocese

of Nova Scotia and Prince Edwards Island; then a drive home to Fredericton today.

But the bursting of the Atlantic bubble due to COVID-19 has kept him home.

"I should have left this morning," he said on Thursday.

His role in NL was to supervise the electoral process, provide a reflection and bible reading and celebrate the Eucharist. Instead, as travel restrictions

to the island were announced, he chose a designate.

"As chair of the Electoral Synod, it is his prerogative to extend the privileges of the chair to whomever he chooses," said executive secretary of Synod, the Rev. Christopher Fowler.

"He appointed the Right Rev. John Watton, bishop of Central Newfoundland, to assume the chair of the Synod in his absence. As the senior bishop

in our Ecclesiastical Province, Bishop Watton was a logical, and most appropriate, choice.

At the Cathedral of St. John the Baptist on Saturday, The Ven. Sam Rose was elected sixth bishop of the Anglican Diocese of Eastern Newfoundland and Labrador. The episcopal election was held virtually. He succeeds the late Rt. Rev. Dr. Geoffrey Peddle.

Abp. David observed the elec-

tion via YouTube on Saturday.

"Let's remember to pray for the new bishop, Sam, leads the diocese at this difficult time in their history," said David.

NS & PEI

It takes three bishops to consecrate a bishop-elect, and Abp. David was supposed to be one of

Bishops continued on page 2

DIOCESAN NEWS



BEN BOURQUE PHOTOS

THE GARAGE AT BISHOP'S COURT, used as the bishop's office early on, and later as an apartment, had to be torn down as part of the creation of a lot between Bishop's Court and the Synod office. It was demolished Nov. 17.

Synod office moves to Cathedral hall

BY GISELE MCKNIGHT

December was a particularly busy month for the Diocesan Synod Office, mostly because, after 35 years, it was time to move.

With the building sold and the closing date in mid-December, staff had to pack up their offices, with some items moving across the street.

"The Cathedral has graciously offered us a couple of spaces and rooms to share," said the Rev. David Peer, executive officer. "We're going to be taking over the choir master's office. We plan to get three desks in there with physical distancing."

That space will house the bishop's secretary, Cheryl Jacobs; administrative assistance Justin McCoy; and David Peer.

Archbishop David Edwards and Dean Geoffrey Hall will share office space, though likely not at the same time. The synod office will have access to the board room and will have portable desks available there.

Not everyone will have a workspace in the hall because most are still working from home.

David has been busy not only packing and moving, but coming up with a new COVID-19 operational plan in a new place. The stricter measures due to the Orange phase have had to be included.

"In Orange, the office is closed to the public, with visitors by appointment only," he said, adding staff are onsite, as they have been, on Tuesdays and Thursdays.

The synod office will have its own cleaner in its hall space. All measures will be taken to keep everyone safe, said David.

Parking will be limited, with the diocese being allocated some space. Free, two-hour, on-street parking is available on Church Street.

One of the effects of the sale was the demolition of the garage at Bishop's Court, which is situated on the new lot. It was torn down Nov. 17.

"We took out anything that was salvageable for recycling or repurposing," said David, adding that included copper and heaters. "What was left was the basic structure and that went to construction waste."

The foundation was also re-

moved and filled with clean fill.

The garage was used as an apartment in recent years, including a place for Abp. David when he needed to stay overnight in Fredericton. Before 1985, though, it was the bishop's office when the synod office was in Saint John.

The move to Cathedral Memorial Hall is seen as a temporary stopping place while decisions are made on a more permanent diocesan home.

"We're there in order to investigate options for the future," said David. "One option is a joint opportunity with Christ Church Cathedral. I'm hoping by mid-year to have enough information to make decisions."

Those options include constructing a building at the newly created lot at 121 Church St., between Bishop's Court and the old Synod Office, both of which were sold to a developer who plans to upgrade them.

"We've been talking about this for a long time," said David of the sale and move. "It's a difficult time for us, but if we didn't put some lines in the sand, well, it's too easy to do nothing."

Reader appreciated Blessing of the Animals coverage

Dear Editor,

In this dreary time of COVID-19, it was refreshing to read Gisele McKnight's cover story on the Blessing of the Animals, accompanied with fine photos [November 2020 *The New Brunswick Anglican*].

The Rev. Canon Bonnie LeBlanc is to be commended for her efforts to make this important service happen under the current circumstances.

And I say important because we humans have not always been good stewards to God's creation. I've always felt that if you want to discern people's true character, look how they treat animals.

Mark Hymers

Christ Church (Parish) Church, Fredericton

Letters

to the editor

We welcome them!

Send yours to

gmcknight@diofton.ca

3 bishops consecrate Fyfe in NS

Bishops continued from page 1

them. Fortunately, the Diocese of Nova Scotia and Prince Edward Island has three retired bishops who were called into action.

Bishop-elect Sandra Fyfe was consecrated on Monday, Nov. 30, by retired bishops Arthur Peters, Sue Moxley and Ron Cutler.

"Without those three, that would have been a real problem," said David. "I don't know how we would have solved it."

With the tight restrictions imposed on Halifax, only seven others were permitted to attend the consecration, including, of

course, the new bishop herself.

"I was very disappointed not to be able to be present at Sandra's consecration," said David. "It's a very important day for her and the diocese."

Had David been permitted to attend, "I would have been leading the consecration part of the service and I would have been installed as metropolitan as well," he said, adding he chose Sue Moxley as his designate and watched the service online.

While the consecration went ahead, it was not what anyone was hoping for in terms of a large, celebratory, but holy, occasion.

"To have bishops from the wider church is very important on these occasions," said David. "The hope is to have some sort of celebration when we're able."

David noted the need for adaptability in the Church, especially during this pandemic, and cited the Primate, Linda Nichols, who commented on the event recently: "I am sorry that the hoped-for installation and consecration celebration will be so different now. We are learning afresh the meaning of flexibility and letting go of our own desires, while continuing the work of the Church in new ways!"



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Believe, belong and bless

Well, 2020 has passed into the history books and 2021 lies ahead.

I am sure that none of us, as we looked out across the coming year last New Year's Eve, could have imagined what was going to happen.

We had barely heard of what came to be called COVID-19 and if we had, it seemed a long way away.

This year I am sure our thoughts are dominated by the pandemic, what has gone and what is to come.

Last year was one of great change. Who would have thought we would have become used to lining up outside stores at two metres distance? Following the arrows around the grocery store? Being funnelled into different lanes to walk around the mall.

Then there are all the new things we have to do in Church and those we cannot do, such as coffee hour. In the main



we have adapted well to the differences we face.

As once again we view the landscape of what 2021 might be, I do not think any of us will be as certain as we would have been at this time in 2020 about what the year will hold.

I think more than ever we are being asked to proceed by faith and not by sight. The last year has pinpointed some of the weaknesses in our Western mindset and attitudes. As fol-

lowers of Jesus we can point to different ways of being.

I am indebted to Bishop Bill Hockin and his first Advent Talk (page 16) for referencing these issues and suggesting what lies in our faith which speaks against them. I have added my own twist at the end and hope that Bill will not mind.

I am not taking the matters in any particular order of importance as I think they all carry equal weight.

The first is skepticism. People are less and less likely to trust ways of believing and any institutions which seek to guide and direct their lives. This applies to government, Church, social norms, the list is a big one.

Christians believe. We believe that there is a God who lives beyond all the noise of life, who loves us and has our best interests at heart.

Secondly there is individualism. My views and beliefs are the most important. You are entitled to your beliefs, but do

not try to influence me. The Body of Christ is a place where we belong to each other and are changed by each other to live more in the image of God.

Another marker in our society is self-centredness. We have to protect ourselves against others who might try to take us down. I have to do things which benefit me and mine.

Christianity is the exact opposite of this. We are to bless each other. Loving God and neighbour lies at the heart of our faith.

As we enter this new year, let's intentionally set out to believe, belong and bless.

David Edwards is
Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

DEC. 24 – JAN. 1
BISHOP'S OFFICE
CLOSED

JANUARY 1
CHRIST CHURCH
CATHEDRAL (ONLINE)

JANUARY 10
PARISH OF STANLEY

JANUARY 17
PARISH OF
NEW BANDON

JANUARY 24
PARISH OF
ROTHESAY; PARISH
OF MILLIDGEVILLE

JANUARY 26
BISHOP'S COUNSEL

JANUARY 28
DIOCESAN
CHRISTIAN FORUM

JANUARY 31
* PARISH OF
LANCASTER

* CONFIRMATION

Stewardship in pandemic

As I write this, we are in Advent, and Christmas is on the horizon with all the hope that celebrating the birth of Jesus brings us. As I wrote before, it has certainly been a different year.

Personally, it has been a difficult year that started in February when one of our brothers-in-law needed emergency heart bypass surgery. He recovered well.

This was followed by the death on my wife's brother in March, compounded much later in the year by the death of a different brother-in-law.

As he got sicker, we drove to and from Dieppe and Hampton for a number of weeks, then supporting my wife's sister.

COVID-19 made it more difficult as I could not visit him in hospital and Judy was only able to get in twice to see him in ICU — not COVID-19 but heart issues.

We were planning on hosting my brother and his family this Christmas but that's not possible with all the travel restrictions. Maybe a Zoom Christmas with



Mike Briggs

my other brothers and sisters is the best we can do.

All these trials show us that even through all these troubles, God is still with us and blesses us with all sorts of gifts and opportunities.

I was able to take part in Zoom calls with my counterparts in other parts of Canada and learn from them as we discuss stewardship on a regular basis (whereas before we would meet maybe annually).

There have been book clubs and webinars, like God and the Pandemic, that was so interesting. That one was organised by our parish development officer.

We are still able to worship in person.

Even the restrictions have a silver lining. If you normally travel, think of using the savings to benefit a cause. There are several to consider: your parish, PWRDE, a Bishop McAllister College student scholarship, and the Diocese of Ho mobile medical clinic to name a few.

How have you thought about being more generous with the gifts you have?

As we begin to look forward to 2021 — which has to be better than 2020 — think deeply about all the good things that God has given you that allow you to be generous to others.

I will close with a some verses from Luke - the only writer who gave a lot of insight into the birth of Jesus.

They will be familiar to anyone who has sung Choral Evensong or taken part in Evening Prayer. It is part of the Magnificat and in Mary's words, states how generous God has been to her and how blessed she is.

Chapter 1, V 46-53: And

Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed;

"For the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.

"He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty."

Think on this and see how, even in this time of pandemic, God has blessed you and how you can use those gifts to help those less fortunate than you.

I wish all our readers a blessed and joyous Christmas and a healthy New Year.

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

*Prayer of 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 con-
soled 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.*

DIOCESAN COUNCIL

Diocesan Council highlights

Diocesan Council met via Zoom on Dec. 5, with 31 participants. Archbishop David Edwards began the meeting with Morning Prayer and a reflection from 1 Thess. 4:13-18.

"At the end of the passage, we are told to encourage one another," said David.

Hoping to encourage others, and inspired by the words of author Michael Frost during a recent webinar, David is building a wooden Christmas ornament for his yard — a light that says 'HOPE'.

"We need to hear this message: God is the one who holds everything in his hands and leads us in this time of pandemic," he said.

BUSINESS ARISING FROM THE MINUTES

The Rev. David Peer, secretary of Synod, updated council on the sale of the Synod buildings.

So far, the Synod office and Bishop's Court buildings have been sold; the city of Fredericton has approved the creation of a lot between the two buildings; the garage at Bishop's Court has been demolished as it was situated on the new lot; the Synod office will share space at Cathedral Memorial Hall temporarily; and options for a permanent home are being explored, which may include building a new structure on the new lot at 121 Church St.

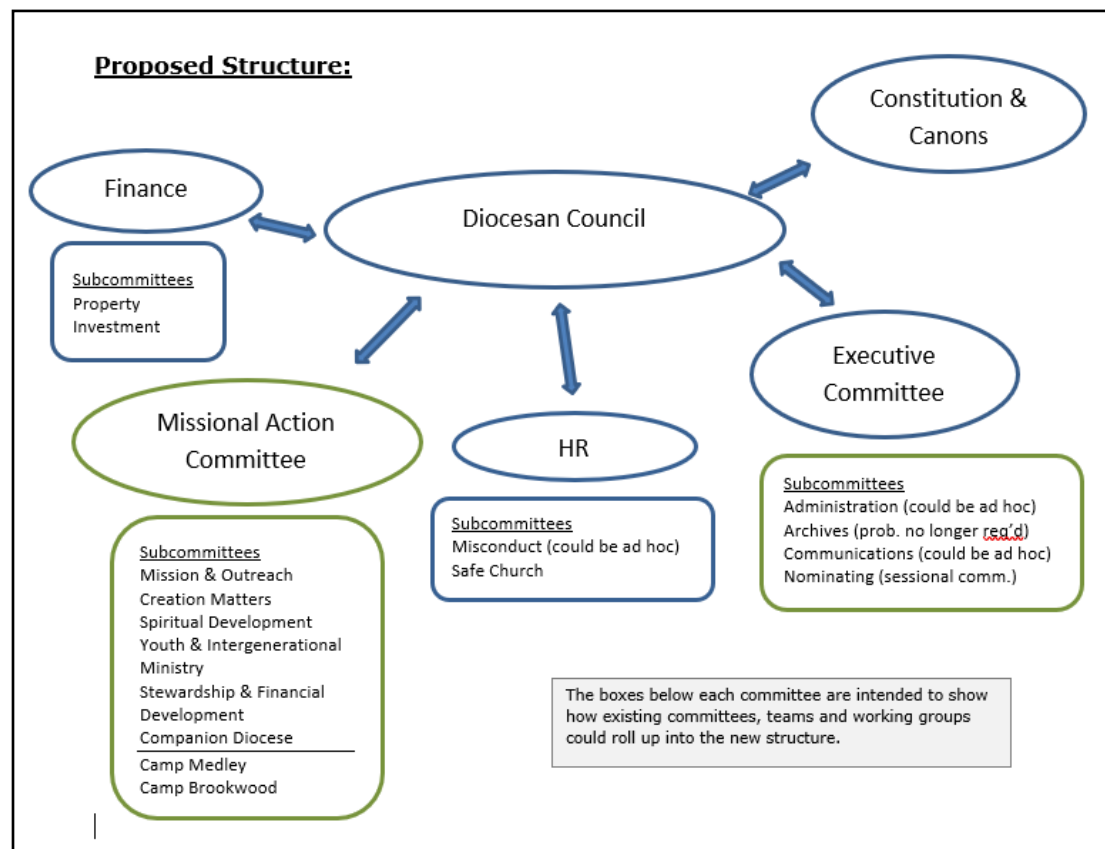
CAMP MEDLEY UPDATE

Camp Medley director John Galbraith gave a presentation with photos on the upgrades done at the camp during 2020. The closure of camps was the opportune time to tackle several projects.

Those upgrades include painting, washroom upgrades, kitchen renovations, Jonathan Young Memorial Amphitheatre seating, new grass for the large field, new deck outside the dining hall, new rooves on the nurse's hut and chapel, and brush removal. About 700 volunteer hours helped get the upgrades done.

A small summer staff also did some of the work, and put on a nine-day family day camp that drew 200 people. About two dozen of the children attending had never been to the camp before.

MOTIONS



A GROUP OF THREE PEOPLE within Diocesan Council, David Peer, Susan Jack and Robert Taylor, have taken on the task of finding ways to re-organize the committee and team structure within the Diocese, which has been in place since 2003. They presented the chart above to council during its Dec. 5 meeting.

- Robert Taylor, of the Nominating Committee, made a motion to appoint Eric Beek as the diocesan youth delegate to Provincial Synod, which takes place virtually in June 2021. There was no candidate on the ballot during the Diocesan Synod of 2019, thus prompting the motion, which was passed. Eric is also the youth delegate to General Synod. Chancellor David Bell had two motions for council from the Constitution and Canons Committee. Both were carried.

- The first was a change to Policy A-3. In the past, parishes often asked permission to demolish buildings, even though it was not in the policy. The motion would include the need for permission to demolish from the bishop and Synod via the Finance Committee.

- The second motion, concerning Regulation 5-3, dealt with investor transfers to the DCIF. "All parishes and Christ Church Cathedral have the option of investing in the DCIF operated by Synod," said David

Bell. "Many do, several do not. It's entirely the parish's choice."

The investing relationship between the parish and Synod is governed by a contract, but the motion would allow a move from a contract to a regulation. One regulation would apply to all investing parishes, rather than having dozens of contracts.

"The rationale for moving from contract form to regulation is transparency," said David.

Although approved, the new regulation will become effective only after there has been detailed communication with the parishes.

- A motion from the Finance Committee, approved, will see the rate of interest paid on parish investments and Synod funds in the DCIF of 2.75 per cent for the six-month period January to June 2021.

- Council approved a motion that will see a two per cent increase, effective Jan. 1, to diocesan clergy compensation.

- A balanced budget for 2021 of \$2.99 million was approved by Council, though not without discussion — specifically a request for more detailed information on staff salaries that remained unresolved. Heather noted the effort to find savings this year, for example, travel reduced by 10 per cent, among other things.

- Council voted to keep the mileage reimbursement rate unchanged for 2021.

TREASURER'S REPORT

Treasurer Heather Harris-Jones gave a report that included revenue and expenditures for 2019.

She also reported that the eOffering project has been completed and is now operated solely through the Synod Office. She offered a thank you to Jean Wilson, who ran the program herself for many years but has since retired.

Heather also noted some changes. First was the transition to in-house payroll starting in January, which will result in savings.

Second was the addition of new investment advisors, called PH&N, an arm of Royal Bank. As of the council meeting, the portfolio has fully moved from Letko-Brosseau.

Currently the portfolio stands at a 1.2-1.5 per cent combined loss, which is a significant improvement since the last meeting. Heather is hoping the improvement will continue and the year will end without a loss.

At the end of October, parish contributions to the Diocesan Shared Ministry Budget were at 94 per cent, down from 97 per cent at the same time last year. Heather noted 10 parishes are struggling to meet their assessments. She will meet with them soon for discussions.

Two challenges for the Diocesan Synod are the interest rate on investments, which remains out of its control, and the ability of parishes to pay their Shared Ministry assessments, she said.

COMMITTEE & TEAM STRUCTURE

Susan Jack, lay vice-chair, reported on progress made by David Peer, Robert Taylor and herself, to improve the committee and team structure that was implemented in 2003.

She noted some teams are not meeting at all, while others struggle to find members.

"It's difficult to recruit, perhaps because the roles are not highly defined," she said. "We need a flexible structure for the future. We need to be agile and focused to deal with challenges and issues in front of us."

The proposal is a relatively simple structure that can be implemented fairly quickly, she said.

One new committee, called the Missional Action Committee in the proposal, would focus on all outward actions and include Mission & Outreach, Creation Matters, Spiritual Development, Youth & Intergenerational, Stewardship, Companion Diocese and the summer camps. Other suggestions were for some ad hoc teams rather than permanent ones.

Susan invited feedback between now and the next Diocesan Council meeting, which is scheduled for Feb. 20.

With files from Secretary of Synod David Peer.

MISSION

Mission accomplished? Not so fast!

In September 2019, a long-standing goal of St. Mary & St. Bartholomew's Mission and Outreach vision finally began to be realized. Ground was broken for the new SMSB Mission Centre.

Remaining true to our parish Mission Statement, "Reaching out with the love of Christ," our goal was to build a centre that would provide outreach ministry to the local community.

This included food security, clothing, Christian counseling services, community cooking classes, Alpha Courses, a flu-shot clinic and so on.

In early February, just before the pandemic, construction was completed, but it wasn't until Oct. 11, Thanksgiving Sunday, that we held an official ceremony. Archbishop David Edwards led us in dedicating the new centre to the Glory of God and in service to our community.

To date, the cost of the project, which included the original cost of acquiring the property, is close to \$400,000 of which approximately \$156,000 remains owing.

If it were not for the Saint John East Food Bank as a tenant, a loan from the Parish of St. Andrews, free labour, and material and financial donations from local area business and individuals, this would not have been able to happen.

A very special thanks goes



MISSION IN MOTION: food security

MIKE FOSTER PHOTOS



LEFT: ARCHBISHOP DAVID EDWARDS and the Rev. Canon Greg McMullin open the parish's mission centre on Thanksgiving Sunday.

ABOVE: Shots of the interior of the food bank.

to the Parish of St. Andrews and the Estate of the Late Jean Swan who helped the project to move forward. We are extremely grateful for their encouragement and support.

Although it is very much "mission accomplished" regarding the construction of the new facility, there is no sense that our mission is fully accomplished. The gates have just opened wide. Now, our outreach escalates.

As its new location, the Saint

John East Food Bank serves approximately 190 households per month. Free clothing services from our clothing bank, known as The King's Closet, are scheduled to be open before Christmas. Other ministries are pending the passing of the pandemic. (For more information please visit www.smsbmissioncentre.com).

In retrospect, when we look at when we first began the process almost two years ago, little

did we know that a pandemic a year later would throw our world into disarray.

All the major construction, including availability of materials, was completed just in the nick of time. If we were starting this in February 2020, imagine the impact the pandemic would have had on this project. It is amazing how God's timing has come into play.

As we reflect on the timing, talents and treasures all coming

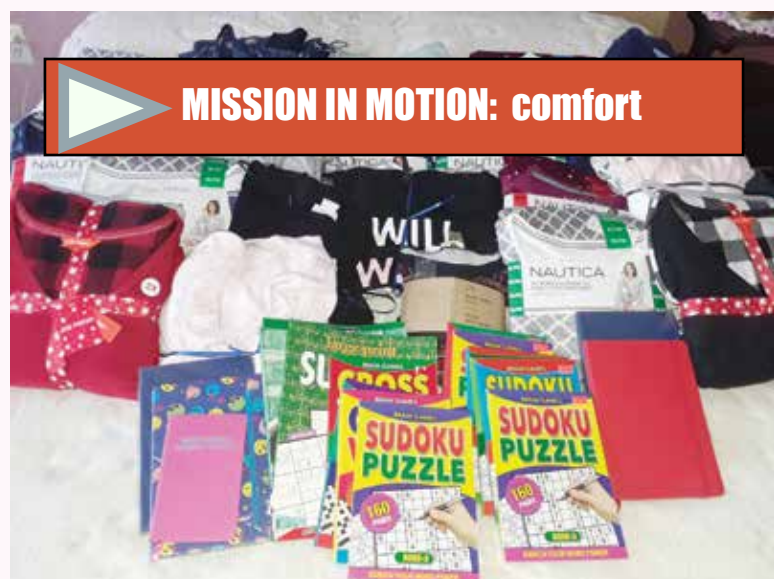
into alignment, we can only give thanks to the Sovereign Hand of God weaving things together to make our vision a reality.

How true are the words of the psalmist: "Unless the LORD builds the house, those who build it labor in vain." Psalm 127:1

Thanks be to God!

Canon Gregory McMullin is rector of St. Mary & St. Bartholomew's Church in Saint John.

Coverdale Centre For Women: Supporting women in the community



BY GAIL EASTWOOD

Supporting women in the community was one area chosen by the Holy Trinity Hammond River ACW to focus their efforts as they celebrated their 110th anniversary in 2020.

Executive director Mary Saulnier-Taylor and program facilitator Chanelle Morgan, of the Coverdale Centre for Women in Saint John, were invited to speak to the ACW group at the October meeting.

The Coverdale Centre has four programs to offer women to create a safe environment with empowering opportunities. They offer drop-in programs for women of all ages assisting them in making proactive decisions and choices.

They also have an emergency homeless shelter as well as Hope Bridge Home which is an apartment offered to women as part of their transition to securing their own residence. As well, their halfway house provides living quarters for women going through the federal and provincial justice system.

The Coverdale Centre welcomes many levels of support and voiced a particular need for pajamas, puzzle books and journals. The ACW gathered a wonderful collection of these items — 20 pairs of pajamas, 13 puzzle books and 5 journals — and donated them to a very appreciative group there.

Gail Eastwood is the Holy Trinity Hammond River ACW president.

BEING MISSIONAL DURING COVID-19

Mission impossible? Certainly not! says Mike Frost

BY GISELE MCKNIGHT

It seems a lot of people are interested in mission during a pandemic, if the recent diocesan webinar is any indication. Led by Australian missiologist and author Mike Frost and parish development officer Shawn Branch, the webinar explored the topic “Being Missional in a Pandemic” and drew 154 registrants.

Many who attend the online session on Nov. 19 were from the diocese, but it also drew participants from Vancouver to Newfoundland & Labrador.

Readers may remember Mike Frost from his BELLS book, *Surprise the World*, and from his keynote addresses at the diocesan gathering in June 2019 called Deep Roots.

Mike described the situation in Sydney, Australia, which, early on, included a cruise ship full of Hillsong fans coming to a concert, some of whom were infected with COVID-19. Bizarrely, the ship was permitted to dock, and that set off the spread of the virus.

People have been referring to the pandemic as apocalyptic, which isn't necessarily inaccurate, he said.

“Apocalyptic refers to a revealing,” he said. “This has pulled back the veneer.”

Australians think of themselves as people who won't be told what to do, but they've largely complied with government orders.

On the other hand, they also believe they are fundamentally kind people. But in the first wave, hoarding of toilet tissue and pasta was rampant. He himself, in a grocery store, decided he needed pasta, “even though I was not there for pasta! It's a fear of scarcity, a ‘look after your own’ mentality.” It's revealed something about us and to the church. It's like lemon juice on ink. It's revealing.”

Mike used an analogy borrowed from a friend to describe how the church is handling the pandemic. He said the great chess teachers have students remove the queen, unusual considering the queen is the most powerful piece.

“But when you take the queen out, you see what all the other pieces can do. Our Sunday meeting is like the queen. We rely heavily on the queen, on the Sunday meeting to do



MCKNIGHT PHOTO

AUTHOR AND MISSIOLOGIST MIKE FROST, left, gestures as parish development officer Shawn Branch looks on, during the webinar entitled “Being Missional In A Pandemic,” held Nov. 19.

all the work. We build buildings for it. We employ people for it. Now the queen is taken off the board.

“So now there's an opportunity for the church to discover what the other parts can do,” he said.

Frost admitted that wearing masks, physically distancing and a lack of singing at church these days have been difficult.

“I'm not getting a lot of out of it. It's not that great,” he said, adding he goes anyway.

Mike spoke of how the patterns and rhythms of our lives have changed or disappeared due to restrictions, but he suggested developing a new pattern, like the 4-S method:

1. Scripture – devote at least one significant period of time a week in reading God's word.
2. Stillness – devote at least one significant period of time a week in prayer, meditation and contemplation.
3. Sabbath – a rest day each week to recharge.
4. Service – who can I serve this week? How can I show people the reign of God?

The important follow-up is to do this with others, talk to each other about it, hold each other accountable for fulfilling it and pray for each other in love when you fall short.

Most of the remainder of the time was spent on discussing how to be missional in your own area.

“This is the perfect time to start praying for your neighbourhood,” said Mike. “Let them know you're praying.”

After the pasta hoarding, Australians settled down and people started “letter-box dropping,” he said, including their cell numbers and offers

of help.

As an example, when someone was going to the drug store, they'd pick up what everyone needed.

“Suddenly, the neighbourhood started connecting. I wish I could say it was Christians who started that.”

He described the times as enormously fertile, and urged those listening to get to know the neighbours, to use the pandemic as a way to connect, establish relationships and show the love of God.

He told the story of an elderly man who died, having contracted the virus from a cruise ship passenger. It was devastating that his funeral could only have five mourners, so his neighbours decided to stand at the ends of their driveways in tribute as his family passed by.

Then a neighbour shouted, “Someone should say something. Hey Dave, you're a Christian. Say something!”

So Dave began to recite scripture and pray, offering a eulogy of sorts during this impromptu service.

“We should know how to speak like this — to speak truth and comfort in love, in times of trouble and trauma,” said Mike. “We need to be more equipped to answer.”

People are concerned for the future, and they don't necessarily have an institution that offers them guidance or hope, like a church, a family, a service club or a union. They're seeking reassurance to help frame and understand the current reality.

“We are people who have that framework,” he said. “We ought to be gold! We should

have developed a structure or framework to respond to people going through trauma. It's important for the church to equip its members to triage these situations.”

The support of local businesses is an excellent way to be missional. Mike spoke of visiting a small restaurant in Los Angeles, which had a brochure recounting its history. It was located near a large church that eventually became the Dream Center, a huge Pentecostal church and social services organization.

In the restaurant's early days during the Great Depression, business was poor, but a pastor of the large church supported it and encouraged church-goers to support it as well, which led to a successful business still open all these years later.

“The church was missional in its support,” he said, adding we can do the same now. “We are on the side of our neighbour.”

He likened these times to early Christian history. When a plague broke out, Christians nearby would meet to pray about who would go to the infected region, care and minister to them, and in all likelihood, die with them.

While that is not what he's suggesting, he noted it's vastly different from the demands made in the U.S. to keep churches open in the name of religious freedom.

“When we look back on 2020, what did the church do? Is this what we want to be remembered for? Demanding our rights?”

Mike described himself as a hopeful cynic, hoping we, as Christians, will have learned

and changed through this pandemic.

He described the celebration during the 2000 Olympics in Sydney, how on a bus or train, everyone was chatting and meeting. For those two weeks, the city was filled with the friendly conversations of strangers. When the Olympics ended two weeks later, those spontaneous conversations abruptly ended. Everything reverted to ‘normal.’

“My big fear is we'll go back to the way it was,” he said. “In a way, it would dishonour what we've been through.”

Mike reminded attendees that when things are out of control, as they are now, people are most open to God, who is in control. And when business and government leaders begin to talk about what's next, the church needs to step up and say ‘we'd like to be participate in that conversation,’ he said.

The church can offer to host these discussions, help rebuild the community, but the conversation cannot be about what the church needs, he said.

In conclusion, Mike suggested we be “other oriented,” draw on the strength of the Holy Spirit and be inspired by the life of Jesus. He also asked that we be especially mindful of the difficulty clergy are having with this new reality.

Mike took a few questions from attendees and offered a prayer at the end of the webinar. He also pointed to his blog post from last spring that outlines “35 ways to love your neighbour right now.”

<https://mikefrost.net/35-ways-to-love-your-neighbors-right-now/>

PRAY

1. Do a regular prayer walk in your neighborhood, praying for each household.

2. Pray in general for those infected, those at risk, and for decision makers.

3. Offer to pray for your neighbors.

4. Host a front yard prayer meeting (appropriately distanced, of course).

ENCOURAGE PEOPLE

5. Chalk messages on the sidewalk at night so it surprises people in the morning.

6. Set up a chalkboard in front of your house and write messages for passersby.

Mission continued on page 7

BISHOP MCALLISTER COLLEGE

Bishop McAllister College begins new construction

BY PAUL JEFFRIES

With the library project coming to a successful conclusion in 2019, my mind began to turn in a new direction.

Over the years I have seen firsthand the love and passion students and adults have for music, dance and drama, nowhere more so than in the schools annual music, dance and drama competition, and more recently as hosts to West Ankole Diocese church choir competitions in the same category.

But more than this, there have been many examples over the year of the students love for music and a desire to learn and develop their talent, whether it is the choir, or learning the keyboard.

We have been very fortunate to have a number of students who taught themselves to play the keyboard and helped facilitate chapel worship. It seemed now was the time to give them a great opportunity.

So I began to dream a bit about a program for music, dance and drama — a program that would also include opportunities to learn to play a variety of musical instruments, particularly the keyboard, but including guitar and drums, and revitalising the school brass band.

For those of you have known me and have supported this ministry over the years, you know I'm always prepared to dream a bit, always ready with



SUBMITTED PHOTOS

CANON PAUL JEFFRIES WAS joined in a sod-turning ceremony last winter by chairman of BOG Lay Canon Freedom James and Paul's long-time friend and colleague, Rev. Canon Caleb Twinamatsiko, former headteacher of Bishop McAllister College and current rector of the Parish of Pennfield in New Brunswick, to break ground for the project. Photo at left shows workmen and the progression of construction.

a plan to match, but never big on the details like a time frame, other than God's time, but always ready to take the first step and see where it goes from there.

So in January 2020 I resolved that we should take the first step and see what happens. And so we did.

Step one was to clear the space where the new music department was to be constructed. It was a great start to the new school year!

By March we were underway with construction of the foundation for the choral rehearsal room. Praise God for this incredible development.

By mid-March we were making steady progress and by the end of March we had reached the first ring beam. Praise God!

With the coming of COVID-19 and school closure, work came to a halt — but only for a short time we hope and pray! We are so grateful for everyone's financial support which has brought us this far.

"To God be the Glory." May God continue to bless and keep you!

NOTE: If you would like to support this construction project, visit anglican.nb.ca and click on Donate. Choose Bishop McAllister College from the drop-down menu.

The Rev. Canon Paul Jeffries, originally from New Brunswick, is rector of Bishop McAllister College in Uganda.

Mission doesn't have to stop just because of a pandemic: Frost

Mission continued from page 6

7. Talk to your neighbors as you walk (keeping your required distance, of course).

8. Join or launch a front window bear hunt for the local kids.

9. Begin podcasting or blogging to share your thoughts and encourage others.

10. Leave a note for your local postman.

GIVE TO OTHERS

11. Launch a street Facebook or WhatsApp page to share needs, ideas, and encouragement.

12. Deliver gifts (hampers, toilet paper bouquets, cookies)

to your neighbors' doorsteps.

13. Rally people at your local supermarket to buy extra groceries for hampers for those in need.

14. Offer one of your spare rooms to a backpacker or asylum seeker for free or cheap board.

15. Ask people to donate laptops and tablets for families who are homeschooling and don't have access to technology.

16. If you live in an apartment, lower a basket by rope filled with comfort items for the homeless.

17. Raise funds for a cause using an online donations platform.

18. Try to form a coalition of pastors, business leaders, community leaders, and others to help meet the needs of families and those in financial difficulty.

19. Set up a little pantry outside your home and fill it with toilet paper and non-perishables.

20. Set up a community street pantry that everyone can donate to.

SERVE OTHERS

21. Drop notes in your neighbors' letterboxes offering practical help.

22. Offer to do the shopping (including the pharmacy) for your elderly neighbors.

23. Add a 'love your

neighbor' page on your church website where neighbors can offer help and seek help.

24. Intentionally support small local businesses.

25. Volunteer at a local non-profit or charity.

26. Clean up trash from the streets and parks.

27. Write letters to politicians to release asylum seekers who are now at higher risk of getting sick.

SOCIALIZE

28. Make a list of all the people you've wanted to catch up with and haven't, and then call or message them to check in on how they're doing.

29. If you're musical, hold a balcony concert, or a sidewalk

or driveway concert.

30. Hold a "Dinner on the Driveway" night for everyone in your street.

31. Host a virtual dinner party using Zoom.

32. Project a film onto the side of a building for your neighbors to watch from their front yards.

33. For apartment dwellers, launch a balcony choir or exercise class.

34. Host an online trivia quiz.

35. Most of all, wash your hands regularly and thoroughly, practice social distancing, and if you have symptoms of fever or infection stay home and seek medical advice.

"SHARING HOPE & HELP"

MISSION

Inner City Youth Ministry reinvents its lunch program

BY GISELE MCKNIGHT

The Threshold Ministries building in Saint John is booming with activity three days a week, though not the way you might think.

In one corner of the kitchen, Terry Jardine and Beth Hudson of CAA are washing apples. At the serving window, Royal Canadian Navy Reservist Acting Sub. Lt. Jason Stephen is teaching Sailor 3rd Class Ben Hallewell how to properly chop carrots. And in the dining area, volunteers retired from Irving Oil are scooping Goldfish crackers into baggies.

All this food is then taken to the assembly area — several long tables pushed together. Volunteers on both sides of the table grab a brown paper bag and fill it. Today, the menu is sliced cucumbers and carrots, an apple, crackers, fruit bar and yogurt. The big room is a cacophony of noise — voices, chopping, bagging, people moving about.

They're at Threshold, now the operations centre of Inner City Youth Ministry's Lunch Connection, helping provide lunch for four schools in priority neighbourhoods: St. John the Baptist-King Edward; Centennial; Hazen White-St. Francis and Glen Falls. By the time you read this, a fifth school, Princess Elizabeth, will have been added. On the day of our visit, 372 lunches were prepared in about an hour.

VOLUNTEERS & PARTNERS

It's a much different situation than a year ago, when ICYM executive director Erin Rideout and a small fleet of volunteers showed up at each school to cook and serve lunch to children who don't have one.

With pandemic precautions in place, there's no entering the schools, so the ICYM team has re-invented its program, now offering brown-bag lunches.

"We've had a fair amount of change," said Erin, now in her fifth year with ICYM. "But our heart has stayed the same."

ICYM doesn't take on this challenge alone. Many of the volunteers have been school helpers for years. When the schools closed, they turned



CLOCKWISE FROM TOP RIGHT: THE BAG LUNCH assembly line, with Nadine Ellsworth (retired, Irving Oil) and Joe O'Leary (Knights of Columbus) in front and Royal Canadian Navy Reserves members Sailor 1st Class Dave Ward, Sailor 3rd Class Ben Hallewell and Acting Sub Lt. Jason Stephen at back; Ben Hallewell, left, gets a lesson in carrot chopping from Jason Stephen; Jason Stephen takes cooler bags filled with lunches to the vehicle that will deliver them to local schools.

to ICYM. Then there's the corporate support, not only in donations, but in bodies, like the ladies from CAA and the men from RCN.

Partnerships are vital to the effort as well. For example, PALS, (Partners Assisting Local Schools) delivered all the lunches on the day we visited. A school official meets the PALS delivery at the door and distributes the food to classrooms.

PALS, devised by JD Irving chair James K. Irving and the Saint John Education Centre of Anglophone School District – South, creates partnerships between neighbourhood schools and local businesses and community groups. Its focus is to break the cycle of poverty in Saint John's priority neighbourhoods — an apt partner for ICYM.

The school district's community engagement co-ordina-



MCKNIGHT PHOTOS

tors are heavily involved with ICYM because much of their focus is on feeding their students. During our visit, Erica Lane and Ben Gillcrist popped in to see how production was going.

"Inner City Youth Ministry is meeting us with that," said Ben. "Without that element, we would be nowhere with this. Erin herself is amazing."

FOOD SHOPPING

These days Erin spends a lot of time shopping for food. In the summer she met with the school district to map out what the fall would look like.

"We'd been talking about a hub program — a central place — but I didn't think it would be like this," said Erin. "I worked to put together a menu and got the schools' input. Our first day was Sept. 29."

That menu had to meet school nutritional guidelines,

so nuts, pudding and other sugary snacks were out. Sandwiches were deemed wasteful and too labour-intensive. They also had to choose easily packed items. Bananas, they learned, didn't fit well, were often green or brown and too fragile.

"I went to Costco and walked around asking myself, 'if I were a kid, what would I want?'" said Erin.

Cooked lunches cost about \$1 per serving. Bagged lunches cost about \$1.68 each. The increase is significant, but they didn't have much of a choice.

"I could do it cheaper if I spent 40 hours a week just shopping," she said.

The upside is the variety, and the chance for students to take home what they don't like or don't eat.

"It's an appropriate lunch

Lunch continued on page 9

MISSION

ICYM reinvents its lunch program

Lunch continued from page 8

for children,” she said. “They don’t need a three-course meal.

“I learned a lot from the emergency food program (run last spring and summer in Saint John) on how to do this smarter. Sometimes you do it smarter even though it’s not cheaper.”

Even so, she’s still thrifty, having figured out how many ½ cup servings of Goldfish crackers are in a case — 51. They use 11.5 cases a week. Fruit bars are 22.4 cents each. She’s got it all tracked on spreadsheets.



MISSION IN MOTION: food security



CLOCKWISE FROM TOP LEFT: CAA employees Beth Hudson and Terry Jardine fill bags with crackers; a PALS team member from JD Irving Woodlands fills a vehicle with bagged lunches ready for distribution; Richard Snowden, a 20-year volunteer with St. John the Baptist School, shifted to ICYM when the school closed to volunteers; Erin Rideout takes a break after the lunches are packed and on their way to schools around the city.



FINANCES & FUTURE

ICYM recoups some of the food costs from the schools. Some schools in turn charge parents a capacity fee, for example, \$15 a month for daily lunches. Some can pay, some cannot, but no one is turned away.

The Diocesan Synod supports ICYM financially, as do Trinity and Stone churches in Saint John. There are individual and community supporters, like the Knights of Columbus, which made a donation and had a volunteer on the production line. Chop-Chop is

a twice-annual fundraising initiative where participating restaurants give \$1 per meal sold to ICYM. All that and some fundraising help pay the bills.

Erin feels blessed to be using a facility that’s spacious, has lots of parking and is accessible.

“Threshold Ministries has been very generous with offering us space. It’s the perfect facility for us,” said Erin, a Threshold evangelist. “People say ‘what’s Threshold?’ and I get to tell them.”

Back in the dining room, the place suddenly goes quiet. All the bags are packed. Now they’re counted and put in cooler bags, and the PALS team, today from JD Irving Sawmills Division, arrives to collect them for delivery. After two months, it’s become a well-oiled machine.

Sailor 1st Class Dave Ward is one of Naval Reservists lugging bulging cooler bags to the front door. He’s taken a vacation day from his job at Nutrition Food Services at the Saint John Regional Hospital

to help out.

“I grew up on the streets,” he said. “Not everyone was born with a silver spoon in their mouth. It’s important to go to school with food in your tummy. If you don’t feed children, they’re not going to be attentive.”

Recently ICYM received confirmation that the Lunch Connection was getting a grant from the Brewer Foundation in Fredericton.

It will allow the purchase of equipment, including a refrigerator, and the hiring of a

half-time person to help Erin. That could bring her dream of adding more schools to reality.

Another dream is a mentorship program, where a parent could be hired.

“I’d like to address long-term food security,” said Erin. “The biggest source of food insecurity is income, so can we offer a job opportunity, like a social enterprise? That’s my goal, to offer opportunities besides a subsidized lunch — empowerment and relationships.”

Thanks to you, we're
2/3 of the way to our
fundraising goal!

Give the gift of health

Fundraising campaign for a mobile medical clinic in our
Companion Diocese of Ho, Ghana

MISSION IN MOTION: international

If you can help, please visit our website, anglican.nb.ca, and click on donate. As you can appreciate, this very worthwhile cause has been derailed by COVID-19, but the urgency for health care remains. Please donate as you can.

“SHARING HOPE & HELP”

MY JOURNEY HERE



SALLY AND WALTER KENDALL AT NIAGARA FALLS, Ont., Canada. Sally and Walter moved to Miramichi in 2016 for Walter's work. She is from Xian, China, and he is from Newfoundland. They hope to move to Beijing soon to care for Sally's parents.



SALLY KENDALL

BY GISELE MCKNIGHT

“What if” is a recurring theme in the lives of Sally (Jing Zhang) and Walter Kendall. What if Walter never had heart issues? What if Sally had stayed in China? What if she'd never read the ad in the Chinese newspaper? What if they'd never stayed at the Howard Johnson's hotel in Miramichi? And what if the elderly Chinese lady on the streets of Vancouver had never invited Sally to church?

All those seemingly unrelated factors in their lives came together through God's own hand, landing them in the Diocese of Fredericton in 2016. But let's go back to the beginning — to the faraway, ancient city of Xian, China, an important cultural and political centre in northwest China and the starting place of the Silk Road — and Sally.

SALLY
Xian is Sally's birthplace and she still has family there, but she and her parents moved to Beijing for work when she was three. As a young adult, Sally was a television producer for a weekly show.
“Every week I had to make this program, but I needed challenge,” she said. “I decided to immigrate to

Canada. I was always interested in culture and wanted to see the world.
“My parents at the beginning didn't want me to go. I am an only child,” she said. “They really wanted me to stay with them, but they understood.”
It took three years to get here, and she stayed one month.
“I didn't quit my job [in China]. I couldn't find a proper job in Toronto.”
But the lure of Canada was strong, and over the next several years, she went back and forth, this time focusing on Vancouver.
“I liked Canada. I really valued the opportunity to stay,” she said, adding she still had a career as an independent film maker in China.

WALTER
A native of Newfoundland & Labrador, Walter also had a sense of adventure, brought on by major heart surgery at the age of 18.
“The doctors told me I might not live past 30, so I thought I might as well hurry up and start living,” he said.
He travelled the world on Irving Oil tankers, toured Asia for months, and lived in the Canadian Arctic. When he decided to move south, he sought out the most snow-free climate around — Vancouver — and went to work for the federal government.
The couple met online in 2006. Sally read the ads in a Chinese paper in Vancouver, went online and found Walter. They've been together ever since, but with many trips back and forth to China, both together and solo for Sally.
After a few years, Walter took a leave from work and they visited China for nine months. Then in 2010, they got married there.
Afterwards, Sally stayed for awhile in Beijing and

Walter returned to work in Vancouver. It was not a pleasant return. While walking through a park one day on his way to work, Walter was suddenly struck with frightening symptoms, that, after years of tests, consultations and treatments, turned out to be severe environmental allergies.
“They were year-round and they kept getting worse,” said Walter.
The damp, wet climate was thought to be an aggravating factor, so Walter asked his employer to relocate him, hence, the move to Miramichi in 2016.

FINDING FAITH
While waiting to cross a Vancouver street one day, Sally was approached by an elderly Chinese woman who asked her a question: “She asked me if I had ever been to church before. No, never. She invited me on that weekend.”
She took Sally's address and arranged for someone to pick her up, and Sally began attending.
“At the beginning, I didn't believe. I'd sometimes go for Bible study. I had a bible and I took it to China with me and brought it back, but I never read it.”
It took a crisis and much change in her life to make her open that book.
It was the spring of 2010, just after she and Walter had gotten married. She was still in Beijing when her mother was diagnosed with cancer.
“I was very afraid to lose her,” she said. “I had just married Walter. I was unsure of the future with Walter and me. I couldn't sleep. I wanted God's help.”
At the time, she was making a movie, looking for actors to add to it. She saw a beautiful actress on TV and sought her out for her movie. God sent her an actress, a good friend and a Christian, all in one.
“She started to give me some [Christian] knowledge,” she said.

By November that year, her mother was recovering, and Sally returned to Vancouver. She promptly sought out her church friends and rejoined them. Then a friend gave her a book about near-death encounters, where some in their dying moments saw peace and love, and others were terrified. It had a big impact.
“I told myself, ‘I think it's time to have faith,’” she said. “A friend led me to do confirmation.”
Confirmation, she explained, is the act of asking forgiveness, asking Jesus to be your saviour and following his example. To further cement her commitment, by the end of that year, she was baptized.

MIRAMICHI
The couple arrived here in February 2016, staying at the Howard Johnson's in downtown Miramichi for two months before finding a home.
“She wanted to go to church, and St. Andrews [Anglican Church] was very close,” said Walter.
“After the church service, they had a [coffee] meeting,” said Sally. “The people were so friendly. They make us feel very warm.”
Even when they bought a house on the Chatham side, they made the 20-minute drive to St. Andrews, passing many other churches along the way. That drive continued until Walter's allergy issues returned.
For a couple of years, the Miramichi climate and air were helpful in keeping the severe symptoms at bay. But dampness had always been a trigger and lately,

there have been a lot of damp winters that have had an adverse effect on Walter. He's been put on medical leave indefinitely.
One of the triggers, sadly, was the 160-year-old St. Andrews building.
“It got so I couldn't stay inside for more than 15 minutes,” said Walter.
They sought out a newer church, St. Mary's, on the Chatham side of the river, though they still have connections to St. Andrews.
“We made a lot of friends there and the ladies are very, very nice,” said Sally, adding she's joined in activities and volunteers at Hope Café.
“She got me going back to church, kicking and screaming!” said Walter, who described himself as somewhat reluctant after distancing himself from the church he grew up in. “She's slowly bringing me back.”

THE FUTURE
Sally and Walter don't plan to spend much more time in Miramichi. They spent a recent winter in Beijing where Walter's allergies were completely under control. So that's where they're headed.
In fact, if it hadn't been for another heart surgery and a worldwide pandemic, they'd already be there.
As for church, they are not at all sure of the safety of attending in China.
“You can go to church in Canada and you can go to church in China,” said Walter. “I highly recom-

mend going to church in Canada.”
In China, he endured a two-and-a-half-hour sermon, after which he told his Canadian pastor he would never complain about the length of his sermons.
But beyond that, there is real fear.
“Right now is a very sensitive time,” said Sally.
“The underground church in China is beginning to be persecuted. I think it will be getting worse.”
Walter recounts that they left a church in China after the government demanded the personal information of all attendees. Visas are being denied to some foreign pastors wanting in. There are government-controlled and underground churches. In government-controlled churches, the communist party's priorities are part of the teachings.
But family and health are propelling them east.
“My career is basically over,” said Walter. “She put her career on hold and now it's her time. We still have an apartment in Vancouver that we hope to retire to one day.
“Our plan is to sell our house in Miramichi and relocate to Beijing. We have [parental] responsibilities there,” he said.
“The only thing that helped my allergies was traditional Chinese medicine. I love Beijing. The Chinese food is incredible. I plan to cure my allergies and eat my way through China,” he said.
Godspeed, Sally and Walter.

'This is what we do'

BY ANDREW HORNE

Editor's Note: This sermon, by the Rev. Andrew Horne, was delivered Nov. 22 during the Upper Gagetown Service in the Parish of Gagetown.

"For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you invited me in." Matt. 25

For a few years in the 1980s I owned a little Suzuki motorcycle: 400 CCs, no windshield. This was a bike designed for going to the grocery store, but I would sometimes ride it for the 500 miles between Prince George and Vancouver.

One day I was riding north from Vancouver. It was raining. I was cold. Halfway home, I stopped at the Dairy Queen in Cache Creek. I had a burger, paid, went to the washroom and left.

Outside once more, while climbing onto my bike, I thought how stupid it was that I left my wallet in my jacket, on the back of my chair when I was in the washroom.

How easily it could have been stolen. But I could feel my wallet still there in my jacket. And so, I thought, no harm done.

I rode north in the rain, and as the road climbed, the temperature dropped. My worn-out raingear began to leak. I began to get wet. My hands started to shake with the cold. I needed to stop.

All the motels at Clinton were full, and it was the same at 50 Mile House. No Vacancy. So I kept going, as the sun set, northward into the darkening day.

It was an hour to Hundred Mile House, and I didn't know whether to ride fast, and suffer greater wind-chill for a shorter time, or ride slow, and suffer less wind chill for a longer time. It was an unhappy choice either way.

I had forgotten about the 70 Mile Motel and there, to my immense relief, I saw the red Vacancy sign lit up. The woman at the front desk was



RANDY-LAYBOURNE ON UNSPLASH.COM

DURING A MOTORCYCLE TRIP FROM VANCOUVER TO PRINCE GEORGE, B.C. long ago, Andrew Horne found himself with no money and no shelter on a very rainy night. What he did find was God — in the form of a motel clerk who gave him a bed for the night and cash to get home.

reading a book and drinking tea. She was very nice. She had one room left. I was happy to take out my wallet to pay.

But somehow my wallet didn't feel right. It felt thin. I think I knew right away. I looked and there was no money in it, and no bank card. When I went to the washroom at the Dairy Queen at Cache Creek, I had left my wallet, in my jacket, on the back of the seat. Someone had taken it out and emptied it.

I stood there in the lobby of the motel, dripping water on the carpet. I was very cold and very tired. I needed a hot shower and a bed. And I had no money.

But if I couldn't get a room, what was I going to do? If I'd had a car, I would have slept in the back seat. But what do you do with a motorcycle? In the rain?

So I stood there. And then I told the woman everything. I showed her my empty wallet. I said, "I'm so sorry. I'm so sorry. But you have to help me."

This wasn't true, of course. She didn't have to help me. But she listened, and she smiled, and handed me the last room key from the cupboard on the wall.

I said, "I'm sorry to ask this too, but I have no money. I'll have money tomorrow when

I get home, to Prince George. But right now I have nothing. I need money for breakfast, and money to put some gas in my bike. Can you lend me \$20?"

The woman opened the till and gave me \$20. Then she paused and gave me another \$20. I didn't know what to say. "Thank-you," I said.

She had a slow, quiet smile. She had obviously met my kind before. "It's \$40 for the room," she said, "and another 40 for breakfast and gas. Tomorrow, when you get home, you will send me \$80 in the mail."

"I will," I said.

"I know you will," she said.

"Thank you so much," I said.

"No problem," she said. And then added the simple words I'll always remember: "This is what we do."

The 70 Mile Motel is not a nice place. Still, like every other place on the planet, it can serve as a small outpost of heaven. I found my room, turned the heat up, had a long, hot shower, and lay on the bed.

But then I went back outside. It was late and I was tired, but I wanted to talk to the woman. She seemed to know something that I needed to learn. She seemed to be in touch with something that I needed to touch.

I would guess that this

woman had had a hard life. No one, as a child, dreams that one day they will grow up to work the front desk, late at night, at the 70 Mile Motel. But there was a remarkable peacefulness about her.

She was still there behind the front desk, staring out the window, the occasional truck passing by, brightening the rain with its headlights. I asked her why she was staying up, when all her rooms were rented.

She said, "I stay up as long as the traffic holds."

"But all your rooms are rented," I said.

"You're not the only desperate soul in the world," she laughed, and then she pointed at the couch along the far wall.

"We have some troubled local people," she said. "Sometimes they sleep here if they have nowhere else."

And she said once more the words she had spoken earlier: "This is what we do."

The next day, after a good sleep, a big breakfast, a tank of gas, and five hours on the highway, I got home. I put \$80 in an envelope. Then I put another \$80 in the envelope. And finally, because this woman had warmed me, housed me, fed me, rescued me, I wrote her a letter, and put that in too.

I don't remember now what I wrote. But I know now what

I wish I had written: "For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you invited me in."

For me, the central meaning of this memory is this: the road that runs between us and God runs right through this world. Because there is no other. We can meet God only in particular earthly places, in particular people, and in the particular moments of our lives, as they come and go. For if not here, then where? And if not now, then when?

In our gospel lesson, Jesus speaks of Himself as King. He is, at first, a remote figure. He dwells in glory, with all his angels, and takes his rightful place on the throne of heaven. And He judges, as a king must judge, between nations and people. And, as a good King, he will extend his kingdom to all his loyal subjects.

So far, so good. But there is more. There is the Incarnation. The King of Heaven is revealed in the Earthly Jesus. The Son of God is revealed in the Son of Man. As we read in Philipians, "Being in very nature God, yet he did not consider equality with God as something to be grasped, but made himself nothing, taking the

Motel continued on page 13

PARISH EVENTS DURING COVID-19

TEAM
WORK!

SUBMITTED PHOTOS



HOLY TRINITY CHURCH, PARISH OF HAMMOND RIVER hosted a Bean, Brown Bread and Apple Crisp Takeout Oct. 24 as a fundraiser to support the efforts of the parish's Mission, Outreach and Health Ministry Group. A total of 140 takeout orders for meals were prepared with The Guild of St. Joseph members helping with the drive-thru. The event went smoothly and turned out to be a wonderful day of mutual fellowship, friendship, laughter and just plain fun! Prayer cards were included in the take-out bags, with many people commenting about the blessing that the simple message gave them. Clockwise, from top left: Jim Eastwood and Pat Hanratty, members of the Guild of St. Joseph, found a neat way to carry filled takeout bags; Mark Allaby and Rick Floyd, members of the Guild of St. Joseph, look after the 'drive-thru' sales in the parking lot; Lynn Browne prepares the beans for takeout; Darlene Cannell fills takeout bags.



Found: An outpost of Heaven on a long, rainy night

Motel continued from page 12

very nature of a servant." God enters History. Jesus enters into our earthly stories.

Let's return for a moment to the 70 Mile Motel. As I said, it was, in the 1980s, not a very nice place. I drove by three years ago. It is still pretty shabby. Yet, by God's grace, I knew it as an outpost of heaven.

Christ the King, who comes among us as a servant, was, by His Holy Spirit, embodied in a particular woman, seated behind the front desk late at night. She read a book. She drank tea. She gave away her last room, on a promise.

She took \$40 out of the till, and gave it to a stranger, on another promise. She stayed up late, watching the traffic on the highway, because there was



SILAS-BAISCHOW ON UNSPLASH.COM

A MOTORCYCLE IN THE RAIN is no shelter at all, as Andrew Horne learned on a long road trip.

someone out there who might need to sleep on the couch, in the lobby, of her motel.

She was Jesus, the Good Shepherd, looking out for her lost sheep. She was the Good

Samaritan, rescuing the man on the side of the road who had been robbed. She was Jesus, for me, that evening. And when I asked her the wherefore and the why of her life, she answered simply, "This is what we do."

Which means this: we are to be Christ for one another.

So far, so good. But there is more. For in our gospel lesson, Jesus insists that he, our King, is also revealed through those who can only beg. "I was hungry and you gave me something to eat," Jesus tells us. "I was thirsty and you gave me something to drink. I was a stranger, and you invited me in. I tell you the truth, whatever you did for the least of these brothers and sisters, you did for me."

Jesus insists that he is the careless young man, with a

small motorcycle and insufficient rain gear. Jesus is tired and cold. Jesus has his money stolen.

Jesus has to beg for a room, and enough money to buy breakfast and a tank of gas the next morning. Jesus is with all of us, his brothers and sisters, when we are most abject.

Such is our King: infinitely great and infinitely humble. Such is Jesus, with us, always and everywhere.

He is present in our wealth, and in our weakness. He is the giver of all good things, and He is the gift.

And He is the cold, hungry, lonely stranger to whom our gifts must be given.

The Rev. Andrew Horne is the priest-in-charge in the Parish of Gagetown and the Parish of Cambridge and Waterborough.

"SHARING HOPE & HELP"

COVID-19 RESPONSE

What have we learned during the pandemic?

During such unprecedented times that have greatly impacted the Church, there are lessons and truths to discover

BY THE REV. CHRIS HAYES,
PARISH OF SALISBURY &
HAVELOCK

'We have learned to do some old things in new ways, realized new kinds of needs amongst us, and have had to understand our gifts and talents in a different light'

Much has been written about the pandemic this year at the personal, corporate, and community level. As a church community, we have also been greatly affected — far beyond the sadness at cancelled events and “doing differently” our regular activities.

While not negating the terrible things that have happened, good things have already come from this experience, namely, that we have learned from it.

Here is some of what we've learned in the Parish of Salisbury & Havelock, a rural, multi-point parish of two, small, regularly meeting congregations of under 40 per week on average.

• **Worshipping together is of vital importance** It wasn't about not liking the changes that pandemic restrictions placed on public gatherings; we really felt bad not being together to worship God on



ZERA-LI ON UNSPLASH.COM

CHRIS HAYES SAYS HOW WE GATHER may have changed forever because of our experiences dealing with COVID-19. The concept of a buffet or pot luck supper seems 'ridiculous' these days.

Sundays.

Written devotionals were distributed to the members of the parish (online and in print) and made available to the public. At least we were reading the same Scripture passages and praying some of the same prayers, even if not together. There was a sense of “better than nothing” about the whole thing.

• **The corporate mission work of the Church was a challenge** The lack of being able to gather, and restrictions

placed around sharing food, meant that a number of events were outright cancelled, such as Dinner and a Movie, Coffee Drop-In mornings, and more.

Fundraisers for the work of the ACW were cancelled, meaning that financial support for mission was lacking.

The silver lining in this meant that there was a focus placed on personal mission work, such as caring for one another in whatever ways were needed and/or possible.

Many phone calls to friends

and neighbours were made in the parish; many conversations on the streets whilst out for walks were had.

• **How we care for each other in a gathering has changed, maybe forever** Much has been learned about how disease is spread, and we are much more aware of our role in helping to prevent that. How we handle food in the church, and how we respect each other's personal space will likely change. Already, the concept of a buffet or pot-luck

supper seems ridiculous!

• **Creativity in Church life, within and without, has been hurt** It might come as no surprise that when we can't meet together, new ideas, opportunities, needs, and more are not shared in the same way, and have not been able to be tended to.

Virtual gatherings on platforms such as Zoom have not been able to mitigate this reality, in the experience of the parish. Real presence cannot be replaced by something else, it would seem. The work of the church, it appears, has been hampered by this inability to be together, and to work together.

• **Conclusion** This has been our experience in the parish as we have had to navigate the changing waters of 2020. We have learned to do some old things in new ways, have realized new kinds of needs amongst us, and have had to understand our gifts and talents in a different light, as the changing recovery levels of the pandemic allow and/or disallow different activities.

We are continuing to try and understand how we have or have not been faithful to what God has put in front of us, and how we have responded to what we've seen, heard, and understood in our communities. There is more to learn, to be sure. We pray that God continues to guide us, and that we are led willingly.



SUBMITTED PHOTO

'FAMILY' FLU CLINIC

On Thursday, Oct. 29, a community flu and shingles vaccine clinic was held at Holy Trinity in the Parish of Hammond River in partnership with Costco. Organized by pharmacist Melanie Cromwell and parish nurse Cleo Cyr, all pandemic protocols were followed with 30 people having pre-booked appointments to receive vaccines. The event became a family outing for the Floyd family bubble with brothers Jim, Rick, George and Rick's wife, Nancy, sharing a moment of 'vaccine togetherness.' From left: Jim Floyd, Rick Floyd, Melanie Cromwell, George Floyd and Nancy Floyd. Missing from picture is Cleo Cyr.

What have we learned during the pandemic?

Creativity has been the focus during the crisis

BY THE REV. STEVEN SCRIBNER, PARISH OF SAINT JOHN

Remembering our last service on March 15 as Trinity ceased holding worship services, and wondering how we would stay together in community, prompted much thought and prayer.

We quickly learned that although we were worshipping together weekly through three different services, the actual interaction between services with our parish family was less than what it could be.

After March 15, Trinity moved to utilize distance using very personal interaction mediums. We started with the telephone, striking a four-person telephone committee and dividing the parish list in quarters.

An invention that once was the heartbeat of new technology became the personal one-on-one connection to one's well being.

This was paired up with an even earlier form of communication — postal mail. We sent cards to those who we felt might enjoy receiving a thoughtful weekly note from a Trinity family member.

Trinity augmented the above by sending out, via email and post, a large weekly newsletter covering a host of topics as a forum to keep all apprised of ongoing parish ministries, local and world points of interest, spiritual reflections, local history, parish financial health, missional opportunities, local history and some humor.

Subsequent to this, Trinity initiated a dedicated YouTube channel. Weekly sermon messages were uploaded and on three occasions — Easter, Pentecost and Trinity Sundays — a complete service was posted. The viewer numbers were incredible, and some weeks exceeded 300.

During the shutdown, a parish survey was circulated and taken up one-on-one by the phone committee on the approach to return to worship as approved by both the Province of New Brunswick and the



HAYDN-GOLDEN ON UNSPLASH.COM

LONELINESS AND ISOLATION OF PARISHIONERS have prompted parishes to reach out using some old-fashioned methods, like the telephone and Canada Post, since not everyone is online.

Diocese.

This involved all regular Trinity members and assured them what to expect when they returned — the safety protocols in place for their safety and how they individually would support the safety of others.

Key lessons: We learned to communicate more intentionally and have continued all forms to this date.

Also, the parish family got a lot larger through social media. Trinity continues to record Sunday worship and uploads the service for those who have found us worldwide. The phone and the mail remain a favourite for communication for many.

For all the above initiatives and others not mentioned, Trinity has become stronger than ever as we continue to explore the opportunities COVID has forced upon the parish.

The challenges: The restrictions for visitations both privately and publicly in hospitals, retirement and care

facilities are very difficult for those experiencing a real sense of loneliness.

As well, the sense of community has been altered. We do not gather as we did pre-COVID for social times before and after services and at publicly open events.

Creativity has to be a constant focus for us all in these times.

Please don't stop the music!

BY THE REV. ROB SALLOUM, PARISHES OF HILLSBOROUGH RIVERSIDE; ST. ANDREW SUNNY BRAE; ST. PHILIP

Renowned jazz singer Ella Fitzgerald said, "The only thing better than singing, is more singing!"

How challenging is this proclamation during the global pandemic.

The far-reaching effects of the Coronavirus have prompted us all to pause and reflect upon the things that are



MCKNIGHT FILE PHOTO

THIS PHOTO IS FROM AN ORDINATION at Christ Church Cathedral, with the late David Drinkell leading the choir. Rob Salloum is hoping for more singing in church soon.

meaningful to us. I have been dwelling on the importance of music and singing.

Thus, the current restrictions concerning congregational singing have challenged me to also think about more creative ways to keep on singing — while observing the guidelines.

The ability to sing is a great gift regardless of one's ability. Music touches our hearts and souls. Throughout history, music has held a prominent place in most cultures, including our Judeo-Christian heritage.

In scripture, most, if not all, the Psalms were set to music. Some even have a specified tune.

For sure, King David must have been quite the musician. King Saul, during his dark times, often summoned David to play for him. The music brought comfort and consolation to the King's heart and drove away tormenting spirits.

In the New Testament, Zechariah was moved to sing a song of praise upon hearing of the announcement of the birth of John the Baptist. Mary was moved to sing after she received the good news about the special son, Immanuel, whom she would bare.

During this pandemic, our congregational singing has

been greatly reduced and for many, suspended. Thus, I have been challenged to keep the music alive in my soul.

Reading stories about the lives of the great hymn writers of our time has been both touching and inspiring. It is heartening to see how God moved in them to write such enduring and faith-filled hymns of praise. We are the richer because of this.

I have observed many creative ways in which people have adapted to the restrictions concerning singing together.

This past summer, in European cities, apartment dwellers "congregated appropriately" on their balconies to enjoy the music of local musicians — singing and dancing to the music.

I have also enjoyed the "Zoom choir" parties, where people from different cities and countries have sung together. The harmony is beautiful!

During this pandemic, as we are being stretched but not squelched, we are witnessing beauty — not simply in song, but also in the creativity in the midst of the conditions.

While I look forward to being able to sing together safely again, without the need for masks, I am enjoying the new and creative ways that people are singing — more!

ADVENT TALKS

Advent Talks with Bishop Bill Hockin

“Finding the Stable in the Storm”

BY GISELE MCKNIGHT

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

First of all, there are four talks, not the usual three. Retired Bishop and leader Bill Hockin offers 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. Technical support and editing were provided by Peter Jacobs.

Collectively, the series this year is 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 London, Ont. where he lives. All four are being released on YouTube on the four Mondays of Advent.

The first, on Nov. 30, featured Bill and was entitled *Finding the Stable in the Storm*.

Bill began by noting he has presented Advent Talks for more than 20 years, and at the heart of each one has been “the spiritual roots of the celebration of Christmas,” he said. “And always at the root of our talks lies the figure of Jesus of Nazareth, and his beginnings in Bethlehem.”

He noted that with this pandemic has come a great deal of disruption, anxiety, isolation, and a loss of community, connection and safety — many of the topics of his talk.

Bill divided his talk into two parts, the storm and the stable. There is no doubt about the storm this year, with suffering and death, isolation and stress. He likened it to the storm described in Mark 4, the story of Jesus and the disciples in the boat during a storm. Jesus is asleep, and the disciples go through a range of emotions, asking Jesus, ‘don't you care?’



MCKNIGHT PHOTO

RETIRED BISHOP BILL HOCKIN during the first Advent Talk on YouTube, which debuted Nov. 30.

Below is the painting, *The Storm on the Sea of Galilee*, which Bill used to illustrate points in his talk.



REMBRANDT - WWW.GARDNERMUSEUM.ORG / WIKIMEDIA.ORG

“Jesus gets up and rebukes the wind,” said Bill. “Then he asks, ‘why didn't you trust me?’”

Bill looked at the famous Rembrandt painting called *The Storm on the Sea of Galilee* to

illustrate some points.

“The boat is being savaged. The men are afraid,” said Bill. “Roughly half the disciples are gathered around Jesus; the others are working on the lines and the sails, fighting the

storm, trying to save themselves. The others are calm.”

These are two reactions to the same storm, rather similar to the two reactions we are seeing to the pandemic. Bill cited a *Globe & Mail* article from August that illustrated the difference in pandemic deaths between Asian and Western countries.

Japan, at that point, had had eight deaths per million population; South Korea and Taiwan had six deaths.

By contrast, the UK had had 674 deaths per million during the same time period; the U.S. had 451 and Canada had 235 per million.

“Why the dramatic difference between East and West?” asked Bill. “Due to societal, social and religious values. The West focuses on the individual. Eastern societies focus more on community.”

While people in the East wears masks without an issue, and have for years, in the West, the mask had become a symbol of the battle between individual rights and collective responsibility, he said.

This storm is called individualism, a commitment to self above community, he said. Ironically, western societies are considered Christian, but the commandments to love God and love your neighbour have been all but lost because God has been lost.

Individualism, he said, has produced three children: skepticism, selfishness and social isolation.

Skepticism is cynicism and goes beyond doubt to mistrust.

“It's where conspiracy theories come from. There's no truth in this, only opinion,” he said.

Selfism or selfishness, means, “believing that I have no obligations to care for anyone beyond myself,” he said, adding that the next step is narcissism.

Social isolation is the sad result of skepticism on one side and narcissism on the other, said Bill, likening it to the Prodigal Son in the pigpen,

“alone and in want, the scripture says.”

There is a failure to connect, but even more, a deliberate effort to not connect or communicate.

“Behind the pandemic is the ideology of these three destructive children,” he said.

So where do we find stability? In the stable.

Bill described his happiest times in parish ministry during baptisms, when he would describe three gifts: faith, friends, and family.

If you translate those three to Christmas gifts, they become believing, behaving and belonging.

“If there is any semblance of a real Christian Christmas, these three gifts must enter into all our celebrations,” he said.

Believing comes amid all the confusion, chaos, fear and doubt to make room for the spirit.

“If people make room in their minds for the holy, God catches our actions and pours in more of his spirit,” he said.

Behaviour is our ethical action of loving God and loving our neighbour.

“Gift-giving, not out of obligation, but out of a genuine desire to please someone else,” said Bill.

Belonging to a community is vital to our mental health, and without it, there is isolation. Bill cited Ernest Manning, former premier of Alberta, who wrote that during a Prairie snowstorm, the cattle scatter in all directions, leading some to death. Buffalo, on the other hand, face the storm together, protecting the youngest and most vulnerable in the centre.

“Rembrandt's work of art offers us a choice this Christmas,” said Bill. “Are we disciples in the bow flailing around as individuals, or are we like the disciples in the stern, centred around Jesus, caring for each other?”

As always, Bill ended with a prayer and the Peachtree benediction.

ADVENT TALKS

Advent Talks with Canon Albert Snelgrove

“Bethlehem Bubble”

BY GISELE MCKNIGHT

This year's Advent Talks series comes 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. Technical support and editing were provided by Peter Jacobs.

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The second Advent talk, by the Rev. Canon Albert Snelgrove, was available for viewing on Dec. 7. Albert began with prayer, using a verse from “O Little Town of Bethlehem.”

The pandemic has prompted an entirely new vocabulary: social distancing, contact tracing, self-isolation, N-95 masks — all frightening and scientific.

“But one word seems like fun — bubbles,” said Albert, recalling his sons' bubble baths as children and the fun of bubble gum.

“Christmas has a sense of a bubble, don't you think?” he asked. “The Holy Family, Mary and Joseph, all alone, no midwife, no family to help... But the baby arrives and we have a lovely picture of the three huddled together. As we look upon it we bask in the glow. That Bethlehem bubble seems so innocent and pure.”

Albert recalled his university days, filled with tension and stress during Christmas exams.

“But I remember this happy



MCKNIGHT PHOTO

THE REV. CANON ALBERT SNELGROVE during his Advent Talk on Dec. 7 on YouTube.

thought: just finish this question, lay down your pen, get up and go home — to Mom's cooking, putting up the tree with Dad, watching the game, teasing my older sister and fighting with my younger brother. The Snelgrove Christmas bubble was glorious.”

We need places where we feel secure, where we belong, he said. But the world is not always a friendly place.

“The bubbles of the creche and in our homes are not quite what Jesus fully came to do,” he said. “Jesus was born into a world of violence and anger.

“Jesus was hunted. He was a threat to the ruthless King Herod who went about tearing male toddlers out of parents' arms and murdering them in his intention to remove what he saw as a potential threat to his power and authority. That's not in the Sunday school Christmas plays.”

We can only imagine the fear and terror Mary and Joseph must have felt as they fled, watching for soldiers.

“Jesus needed the safety bubble of his parents to shelter him from these nasty possibilities,” said Albert.

We need the protection of a bubble, but the problem is that a bubble creates the impression that we don't need to be con-

1940 with barely a whisper from the white Church?

“Groups are notoriously selfish. They have a limited capacity to step outside their own interests and see the world from another group's point of view,” was the answer.

“There is a danger in bubbles,” said Albert. “There is a limited vision in them.”

The Apostle Paul spoke often of the body of Christ, inclusive, sharing and loving, which was a revolutionary way to look at the world, said Albert.

“Do we see life as individualist, exclusive, independent, private, restrictive? Or do we see life as a body — shared, interdependent, wonderfully and beautifully diverse?”

Albert recounted his friends, Mennonite pastors in Petitcodiac, who told him of their time ministering in Europe immediately after the Second World War.

“The need was great. There were hundreds of thousands of displaced people. It was a shambles,” he said, adding mothers were overjoyed just to get old newspapers to use as diapers for their babies.

With the first Christmas

after the war coming, they wanted to celebrate the birth of Jesus by giving, so they cobbled together little parcels for people, though resources were dreadfully limited.

Someone suggested taking parcels to a small group of displaced Jews living in the woods. That was met with skepticism — ‘Why? They're not Christians!’

This was the response: ‘I know. But I am.’

During this pandemic, there is a need to respect safe bubbles, “but we must remind ourselves that in the bubble of Bethlehem, Jesus did not play it safe,” said Albert. “He came to a violent, nasty, mean world.”

He left the glory, and safety, of Heaven to live among us, “to a dirty old barn, so he could call us his brothers and sisters, and we might call each other brother and sister, to see the face of Christ in everyone we meet.”

Albert ended his talk with prayer.

Find Advent Talks online: <https://www.youtube.com/channel/UCsRM068-EtHES6i-URCU9lFg/videos>

WANTED

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

COMMENTARY



TERENCE CASEY-HORNER ON UNSPLASH.COM

TERENCE CHANDRA CAME TO UNDERSTAND that his grief over the loss of his unborn children was unlike his wife's, but he still needed time and space to come to terms with it.

Miscarriage: A Father's Story

BY TERENCE CHANDRA

Buried somewhere on a 50-acre stretch of woodland near Bouc-touche, New Brunswick is a small, earthenware container no larger than a soapdish.

In it are the tiny remains of the 8-week old fetus that my wife lost in the first trimester of her pregnancy — the second miscarriage that we'd suffered since the healthy birth of my now nine-year-old son, Samuel.

I remember the day of the burial well. Jasmine and I did triple duty as pallbearers, priests and undertakers, carrying the tiny box into the woods as the April rain soaked into a black, polyester jacket I'd unwisely chosen to wear that day.

I remember the tangle of roots that made digging the grave difficult and irksome.

I remember placing the little stone box into the crater that we eventually managed to trowel out of the mud and clay, finally covering it with a few spadefuls of earth.

I don't remember praying although I'm sure Jasmine did — a terse, non-liturgical prayer directed at a God whom I didn't particularly feel like talking to that day.

It's not that I was mad at God (although I certainly have been in the past). It's not that I somehow doubted His existence (although I've done that, too).

It's more that I simply didn't see the point of prayer.

During the entire duration of my wife's pregnancy, I had been praying for the health of our unborn child — earnestly asking God to spare us the pain of another miscarriage, hoping all the while that, on

the day of our first ultrasound, we would finally get to see that little peanut-shaped blob on the screen, coming in and out of focus as the doctor slid the probe over Jasmine's belly.

I was praying that this day would be a day of joy and relief. It was not.

After that appointment with the OBGYN, Jasmine and I found ourselves out in the hallway weeping in each other's arms. It had happened again and, this time, the experience was even more painful than it had been the first time.

I don't exactly remember what happened next, but I do remember taking a week off of work to grieve. During this time, I slept a lot. Sleep gave me a periodic release from that implacable sense of grief that dogged me at every waking moment.

When, after eight hours or so, my mind would inevitably swim back to consciousness, the grief would instantly return and, with it, a sense of dread: Do I really have to face another day?

There were many moments when Jasmine and I felt united in our grief — particularly in the immediate aftermath of both miscarriages. Jasmine was like a fellow soldier with whom I had just experienced a scarring ordeal.

Nobody truly understood my pain like she did. After the first miscarriage, I recall asking her, over and over again, "What are we going to do now? What are we going to do now?"

In hindsight, I'm not sure why that was such a pressing question for me. Perhaps it says something about my approach to life: I need to have a plan, a series of next steps, an ultimate goal to pursue.

But, of course, there was nothing to be done now. No amount of strategizing could possibly bring this baby back to life and, as for the thought of trying again, I just wasn't there yet. There was nothing we could possibly do except mourn together.

However, there were times when we simply could not mourn together for the simple reason that we — two different people with two different

parts to play in the reproductive process — were grieving differently.

For example, as a father, I found that the grief came in one, great initial wave — a wave that first broke upon me in the moment of that dreadful ultrasound but gradually receded to manageable levels as the weeks and months wore on.

For Jasmine, however, the grief came in two waves — the first when we found out that we lost the baby, and the second, several weeks later, when her body eventually passed the amniotic sac.

Which leads me to another point of contrast. My grief, as a father, was more abstract. I was grieving the loss of an expectation and a hope — the expectation that I would, one day, hold a newborn in my arms again; the hope that, soon, my son would know the joys and irritations of sharing his childhood with a sibling.

My wife was grieving all of these things, too, but in a far more visceral way. She, after all, had been carrying this child in her own body. This baby was a part of her in a way that it was never a part of me.

For that reason, there were times when I could not — and sometimes, would not — join her in her mourning.

On more than one occasion I recall waking up in the dead of night to the sound of her crying.

Sometimes, she was lying next to me in bed. Other times, she was in the bathroom alone, the sound of her quiet sobbing escaping with light through the small crack beneath the closed door.

There were times when I had the strength and willingness to reach out to her and hold her. But there were also times when I shrank back, worried that, if I tried to offer any comfort, I would fall back into a level of grief and heartache that I hoped to leave behind.

To this day, I don't believe I've fully left that grief behind. I, did, however — over a long period of time, in partnership with Jasmine and with the help of a few good friends — manage to experience a good

amount of healing.

I slowly learned how to pray again — beginning, at first, with the simple, daily recitation of a psalm of lament and gradually arriving at a deeper place of trust and intimacy with God.

Eventually, I even began to receive the sacrament again — something from which I had fasted for roughly two months after the miscarriage.

And I won't lie to you: The eventual birth of our second child — our now three-year-old daughter, Naomi — played an enormous part in our healing.

Like every parent of a toddler, I'm at times driven to madness by her behaviour. But never, for a moment, do I take her life for granted. Her middle name is Joy — a constant reminder of the gift that her very life is to us.

Sadly, I know this is a comfort which many couples who have experienced miscarriage have yet to receive, and my heart aches for them.

I won't, however, say that I'm "completely over it." I'm not and I never will be. Occasionally, when something reminds me of those children I've never met, I feel a brief stab of grief.

And, from time to time, I'll have dreams. In one dream, I'm in our living room, watching my children play. I see Sam and Naomi, horsing around together on the living room carpet, tangled together in a mass of limbs and giggles.

With them, however, is another child — indeed, a little boy, somewhere in between their age, at one with his siblings in their play.

I want to take that child into my arms and hold him. I want to feel his small, warm body clinging to mine in the same embrace that I now share with my living children.

But, like everyone who mourns in faith, I must be patient with this longing and simply wait.

The Rev. Terence and the Rev. Jasmine Chandra lead a mission in priority neighbourhoods called the Central Saint John Community Ministry. They are also the priests-in-charge at Stone Church.

Let the music inspire you — or not

The month of January is a lull in much of the entertainment industry, and the music industry is no exception.

Christmas music has come and gone, and new music is not out yet in any real quantity. It's a great time to take a step back from the projects being pushed on reviewers and listeners, and consider some things about music in general. I promise this will not be a sermon!

In this monthly column over the years, music by new and emerging artists has been reviewed just as seasoned and well-known performers' music. Genres from praise and worship to rock; pop music to country have been looked at.

To what end? To expose readers to new artists? To give new materials for worship in our parishes? Answer: all of the above, and then some.

For this article, I wish to



think about music as entertainment, and music as an aid to worship our Lord. Let me explain further.

In the life of the Christian faith, and of the Christian Church, music can serve both of these roles, as entertainment and as a medium of worship. People have sung to God from the earliest of times, and humans have been entertained by music of various kinds from the most ancient of historical times.

As Christians, it is important to understand which role our music is fulfilling for us at certain times. Music as

entertainment has little place in a corporate worship service, even if that same music may entertain us at other times in our lives.

The opposite, however, is not always true, as we can worship the Lord at any time, and music can always be a part of it, as long as our attentions are directed "upwards."

While some projects by some artists have been specifically labelled a "worship album," and others not, this

column has never tried to dictate such a distinction to you, Dear Reader.

I leave you to make that decision for yourself in your life, and any given time.

Why is this? I believe different forms of music impact each of us differently. That's a pretty obvious statement, but it describes a reality. A song might move one person to tears and another person to boredom (the pull-your-phone-out-and-check-Facebook kind of boredom).

In the same way, one person might see a song as an ideal aid to worship, while another may see it only as something they find interesting.

Consider some of the artists featured in this column over the last year: We Are the City, Matthew West, Ben Bourque, Sidewalk Prophets, needto-breathe, and others. Some might find their music downright divinely inspired, while

others might find it good ear candy at best. Let's not even talk about what's at the worst!

The point I'm trying to make is that it's good for us to understand how we feel about the music we listen to, and how we think of it. Does it inspire us? And what does it inspire us to do, or feel, or express in return?

Understanding these things about our relationship to the music we listen to can enable us to get even more meaning and value from it. And that might enable us to love it even more, and to inspire us to seek God that much more. End of non-sermon.

Next month - pandemic virtual concerts and the first 2021 releases!

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



Sally Kendall, independent filmmaker, Miramichi resident, attends St. Mary's, Chatham

Favourite book of the Bible - Genesis

Birthplace – Xian, China

What you love most about God – God's mercy

Favourite place on Earth - Canada

Farthest you've been from home - St John's, Newfoundland from my hometown of Beijing

Favourite meal or dessert - A Chinese dish call squirrel fish

Biggest fear – Away from God

Hidden talent – Writing

Favourite movie or book – Movie *Love Actually*

Your hobby – Going to the yard sale and the second-hand store

Three things always in your fridge – Eggs, milk, some Chinese cooking sauce

Favourite sports team - Chinese women volleyball team



further three years, to December 31, 2023.

The Most Rev. Claude Miller has been appointed to the Parish of Fredericton Junction and the Parish of New Maryland to collaborative ministry with the Rev. Canon Albert Snelgrove, effective Nov. 1.

The Ven. Cathy Laskey has been appointed interim archdeacon of Woodstock for the year 2021.

The Ven. Keith Osborne's appointment as Archdeacon of Saint John is extended for a

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 by early January to enable distribution in time for Lent.



THE ARUSHA CALL

The Arusha Call to Discipleship

There is no vaccine for the environmental peril we face

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 # 6, written by Jonathan Hallelwell.

That creation care is very much a part of our Christian discipleship feels instinctive to me, yet it is not clear to everyone.

The practical steps one takes towards sustainable living are common actions that all responsible citizens should take. What makes anything we do, recycling for example, particularly Christian or a way of following Jesus?

Discipleship makes our faith real. It is potentially dangerous to think about our faith outside of the challenge to become a disciple, as that leads to the notion that beliefs are effective without practice. James says, "faith without works is dead."

To believe in having a healthy diet is of no benefit if all I eat is hamburgers, fries and chocolate bars; and could quickly lead to me being as dead as James' faith without works.

Our faith must lead to a way of life, and it must be about all of life. It is not merely 'churchy' or 'Christian' activities that shape our discipleship.

The Apostle Paul commends us to live in submission to authorities, and to do what is good. Good citizenship therefore is good discipleship.

This year we have all participated in an actual life parable about ways of living — a kind of discipleship.

It is incredible to think that about a year ago, one individual was exposed to a then-unknown virus. Their decisions and interactions over the following days began a chain of events impacting every nation, and nearly every person on the planet.

We now see and manage our lives in terms of bubbles and distancing; becoming very aware of how connected we are to one another, and of how our lives impact not only those around us but everyone on planet too.

Epidemiologists have laid out a basic way of life that in observance we protect ourselves, and the ones we love: keep a responsible distance, keep your hands clean and know when you need to wear a mask. Simple — so one might think.

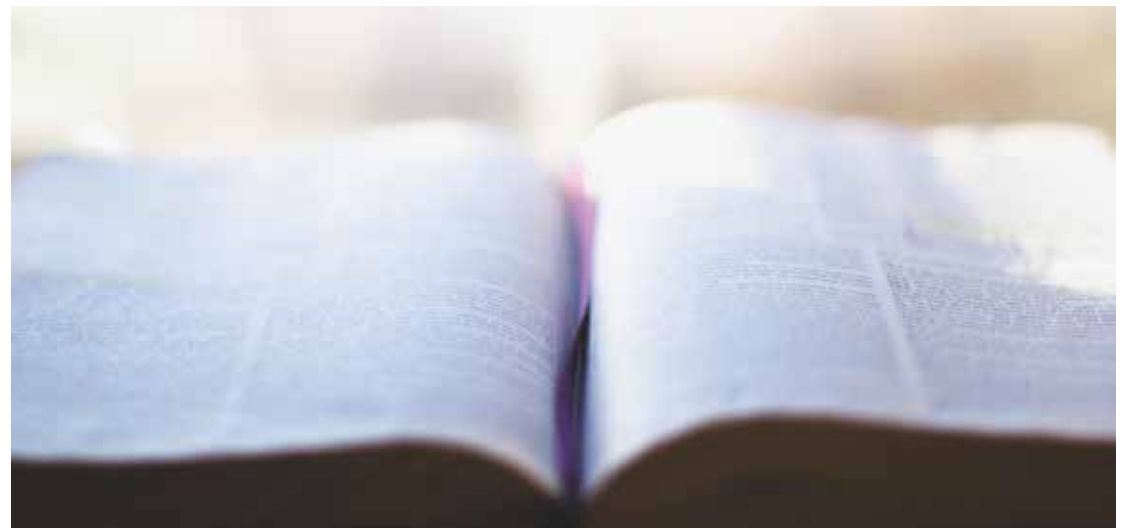
You could call these simple practices Christian in that it calls us all to act out of love for our neighbour as ourselves, and to do unto others as we would have done to us. If you have this in your heart it makes it easier to adopt these short-term impositions unbegrudgingly, being a good example to others.

This short-term schooling is beneficial for us, not merely to get through this pandemic, but because the threat posed by climate change has the real potential to be vastly more devastating than COVID-19.

There is no vaccine for the environmental peril we face. It requires global changes in the way we live that are far more involved than hand washing.

As with a pandemic, it will be easier with a change of attitude, partnered with true repentance — a change of thinking.

Building in awareness of the



CAROLYN V ON UNSPLASH

Arusha Call # 6:

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.

This call to transforming discipleship is not a one 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.

impact of each of our choices is a mindset we need to take forward into this climatic endeavor.

Although the gospels don't address a climate crisis, they set Jesus in an existential crisis of another kind. Jesus could see the crisis engulfing Israel at a heart level.

If people didn't embrace his way of loving foe as well as friend, offering radical forgiveness, then disaster would result.

Sadly, civil war and rebellion against Rome brought destruction within a generation as Jesus prophesied.

You can see the same dangers today in increasingly polarized societies. Just as hatred leads to violence and war, so spiritual emptiness fuels the greed and consumerism that the Arusha declaration highlights. How vital it is to be filled with the Spirit.

To be sure, individual actions have limited potential to

alter the climate. If you recycle and even alter your life to have a net positive carbon impact, the actual impact is more symbolic.

However, it is vital that we make personal strides in stewarding everything well, so the good deeds shine out.

We, individually and as churches, should set examples in moderating consumption, buying local, growing food, preserving water, limiting waste and so on. Global solutions requires international cooperation; individuals, however, can make an impact — just look at Greta Thunberg! Aside from the good stewardship required of all people and organizations; perhaps our role is prophetic and intercessory.

Using renewable energy, even in a limited fashion sends a visual message; a prophetic signpost. We need to speak the truth about the climate crisis, knowing that we might take some heat from people who

dispute the science.

This also reminds us that we have an important intercessory role, praying not only about our own response but for those making decisions, that they be filled with wisdom and granted the fortitude to persevere. To pray for all the people of the earth to be responsive to truth of the situation. To pray that climate action become an area of political consensus and co-operation instead of division.

The call to be good stewards was God's original purpose for humanity; now that Christ has restored our relationship with God, surely we should take up our responsibility to care for His creation anew.

When we do, we stand in solidarity, not only with those nations who suffer the worst effects of climate change now, but also with all the future generations who will follow us.

The Rev. Jonathan Hallelwell is the rector in the Parish of Renforth.