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THE NEW BRUNSWICK

# ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

OCTOBER 2021

SERVING THE DIOCESE OF FREDERICTON



**Blessings on you, Kato**

MCKNIGHT PHOTO

**THE REV. RICK ROBINSON GIVES KATO THE PARROT** a blessing, as she sits on the shoulder of Ken Tompkins. In the background are Ken's granddaughters, Madison (partly hidden) and Brooke. The Blessing of the Animals service took place at Holy Trinity, Hartland, in the Parish of Richmond on Aug. 21. This was a first for the parish, but with good weather and a great turnout, the parish was pleased. In the church basement, people in attendance were invited to view the animal-themed art — paintings, carvings and needlework. They were also treated to lemonade, water, cookies, plus dogs treats. See more photos and the story on pages 10-11.

**A PRAYER FOR SYNOD:**

Almighty God, giver of all and ruler of all that is seen and unseen; we ask for continual divine grace to your Church, and especially to this Session of Diocesan Synod. May we talk in your way, leading lives worthy of our calling, in humility, gentleness and patience, bearing with one another in love, and maintaining the unity of your Spirit in the bond of peace; through Jesus Christ our Lord, Amen.

# The Anglican Foundation in our diocese

BY GISELE MCKNIGHT

Clyde Spinney would like you to know much more about the Anglican Foundation.

For almost 20 years, he's been a fan, a member and a supporter of the foundation that encourages and supports ministry within the Anglican Church of Canada through grants.

Clyde, former diocesan chancellor, has been the Foundation's diocesan representative for a few years, since it decided to appoint a go-to person in each diocese.

"It happened to be that I'd been a regular donor to the Anglican Foundation and known to the administration of the Diocese," said Clyde. "The Foundation preferred that the appointee already be a donor, so I was selected.

"Basically I try to encourage

membership in and support of the Foundation throughout the diocese — awareness of the programs and ministries it supports," he said of his role. "I would like to be busier."

Clyde was a member of the Anglican Church for a number of years without knowing much about the Foundation.

But then his children got involved in junior choir, and the highlight for them was the annual Diocesan Choir School. He learned choir school was supported by the Foundation.

"That's when I first became a member and I continued it," he said.

Back then, a \$50 donation made you a member, and that donation amount has remained unchanged since its inception in 1957.

Over the years, Clyde has seen the effects of Anglican

Foundation generosity in the construction of the Church of the Resurrection in Grand Bay-Westfield, and more recently in the creation of its Sunrise Play Park; St. John the Evangelist Church on Fredericton's north side; Camp Medley; and in the Parish of St. George, to name but a few.

"I see it all around," he said. "They've really been the unsung partner in the forward movement and development of our diocese."

One way to get the Foundation's message out is to have Clyde come to speak at services, deanery meetings and church group meetings. Contact him by e-mail at [spinney@nbnet.nb.ca](mailto:spinney@nbnet.nb.ca) or by telephone at (506) 450-9968.

Cut out the membership form below to support the Anglican Foundation.



*138th Diocesan Synod*

Saturday, November 6, in-person, as pandemic regulations allow

VENUE: Journey Wesleyan Church, 131 Duncan Lane, Fredericton, off Prospect Street West

Please pray for a blessed, productive, successful Diocesan Synod

**Plans for an in-person synod on Nov. 6 continue. Whether it takes place will depend on provincial COVID-19 restrictions and an assessment closer to the meeting date.**

**We have not made preparations for a virtual synod, or a hybrid of an in-person/virtual synod because of the cost and the resources required to support voting.**

**If the November synod does not go ahead, we will plan for a synod in spring 2022.**



**The Anglican Foundation was established in 1957 to encourage and support ministry within the Anglican Church of Canada.**

Many projects in our diocese have been funded in part by the Foundation's generosity, including Trinity Church's steeple campaign in Saint John, Diocesan Choir School, Deep Roots—Diocesan Gathering of 2019, Renewing project in the Parish of St. Mary, York; Sunrise Play Park; Jonathan Young Memorial Amphitheatre at Camp Medley and many more.

**Becoming a member is as easy as sending a \$50 gift. Join today by mailing in the membership form below.**

**YES!** I would like to be a donor to the Anglican Foundation of Canada.

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*Letters to the editor*

We welcome them!  
 Send yours to  
[gmcknight@diofton.ca](mailto:gmcknight@diofton.ca)



**DEADLINE for news and photos for the November edition of the New Brunswick Anglican is Oct. 1. Send submissions to [gmcknight@diofton.ca](mailto:gmcknight@diofton.ca)**



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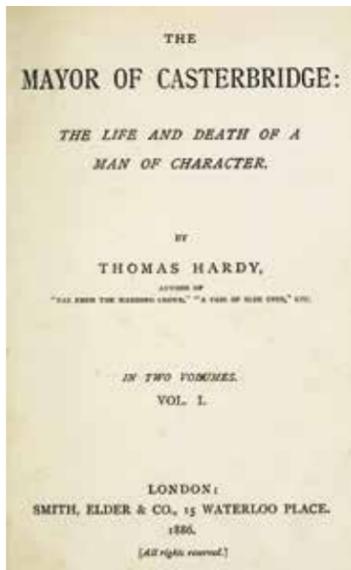
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THE BISHOP'S PAGE

# Renewal at Thanksgiving

One of Thomas Hardy's greatest novels is *The Mayor of Casterbridge*. Set in a fictional town in the southwest of England, it has many features of the era just before it was written.



WIKIMEIDA COMMONS

It is a glance backwards to an old way of rural life and the battle with newly arriving mechanization. The chief protagonists in this aspect of the story are Michael Henchard, representing the old ways and Donald Farfrae moving into the new.

By the time of the book's publication, 1886, it was clear that Farfrae and people like him were ahead.

In general Hardy's novels tend to look back wistfully to a pre-industrial age. I am not sure that he sees it as a better time, though in a work like *Under the Greenwood Tree*, that is certainly the case.

Basically, my reading of his writing is that if he sees there is something good happening, around the corner crouches disaster, which will always win.

Henchard dies a broken man, Jude Fawley dies alone, al-

most un mourned, and Tess Durbeyfield is hanged for murdering the architect of her downfall.

As a novelist he is almost the epitome of "life is hard, then you die."

Many have claimed that Hardy was an atheist, but that does not seem to be the case. He thought of himself as an agnostic. He loved the Anglican Church of his youth, but as an adult could not accept its doctrine.

His remains are buried in Poet's Corner in Westminster Abbey, but his heart lies in the churchyard of Stinsford, in

his beloved Dorset.

Why I am writing of Hardy at Thanksgiving? Because he bore witness to a great convulsion which took place in the literal, intellectual and moral landscape of his day. He saw life in terms of good being always destroyed by disappointment, self-destructive behaviour or misfortune. The past was unreachable and

the future bleak.

Today we find ourselves in a disrupted place. The might of the Western powers has been unable to bring any kind of resolution to Afghanistan. The COVID-19 pandemic continues with no end in sight. Our changing climate is a worry to many of us.

As we pass through this, it would be easy to become as forlorn as Hardy. But yet, the promise of God is one of renewal. God does not point to dashed hope at every turn.

I think Hardy looked into his world and became unable to look out. We are reminded to look beyond the hills to God who is our help. At Thanksgiving we thank God, because God is faithful.



David Edwards is Diocesan Bishop of Fredericton.

## Thankful for science this Thanksgiving

*Give thanks to the Lord, for he is good, and his mercy endures for ever.*

As I write it is just before Labour Day, and by the time you read this it will be close to Thanksgiving, so I thought I'd start with the opening verse of Psalm 107. There is not much I can add, but perhaps I can expand on how it relates to stewardship in the next few paragraphs.



Mike Briggs

Yes, we give thanks to God at every service, whether online or in person. We pray for his mercy and our faith is based on His infinite capacity to forgive and grant mercy. However, we also need to think on the following.

God has given us free will and a brain. It's these things that have enabled scientists and research-

ers to develop vaccines to help mitigate the COVID virus. Some research began years ago after SARS and MERS. Judy worked at Toronto General Hospital during SARS. It was then a very scary virus as little was known and research had just begun.

Give thanks to God not only for the gifts you have received but also for the gift of scientists

and vaccine manufacturers. If not for these people and companies, we would either be hunkered down still or facing many more deaths and overcrowded hospitals — or both.

Some nations are now starting to re-open to visitors and we will be able to visit loved ones in other countries. For me it is close to two years since I've seen my brothers and sisters, and I am sure Archbishop David is anxious to visit his parents again.

Give thanks for the goodness of God that will enable us to begin seeing family members again as we are protected against the worst aspects of COVID if vaccinated. If you are not vaccinated, your travel prospects are somewhat limited with vaccine

passports coming to different provinces and certainly to international travel.

Give thanks to God that Canada as a whole and New Brunswick in particular have been spared the worst of COVID. We did not have a big issue with the ICU numbers.

Give thanks to God for all the gifts He has given to you. I encourage you, where you can, to use these gifts to help others, through your parish, the diocese and other worthy charities. Spend Thanksgiving reflecting on your gifts and resolve to use them wisely.

Happy Thanksgiving, everyone.

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

PRINCIPAL ENGAGEMENTS

SEPTEMBER 27 - OCTOBER 1 ACC HOUSE OF BISHOPS

OCTOBER 3 PARISH OF ST. MARK'S, SUSSEX CORNER

OCTOBER 7 AST FOUNDERS MEETING; UNIVERSITY OF KING'S COLLEGE BOARD MEETING

OCTOBER 17 PARISH OF GONDOLA POINT

OCTOBER 24 ST. PETER, WICKHAM

OCTOBER 26 BISHOP'S COUNSEL

OCTOBER 29 WYCLIFFE BOARD MEETING

NOVEMBER 5, 7 COUNCIL OF GENERAL SYNOD

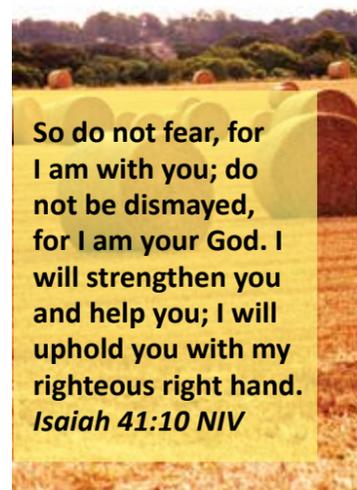
NOVEMBER 6 DIOCESAN SYNOD

NOVEMBER 7 \* PARISH OF ST. MARY, YORK

NOVEMBER 13 PWRDF GATHERING

\* CONFIRMATION

WHEN YOU ... listen with all your heart • HONOUR YOUR ELDERS • encourage young people to take over the church often and loudly • choose good over evil • welcome the stranger • write the government about the issues that matter • invite a co-worker to church • help your dad do housework • get messy with your Sunday school kids • say "Thank you Lord" and mean it • Tweet your blessings one by one • introduce your grandchildren to nature • READ AND SHARE GOD'S WORD • ...THEN YOU ARE LIVING THE MARKS OF MISSION [www.anglican.ca/marks](http://www.anglican.ca/marks)



So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. Isaiah 41:10 NIV

## DISCERNMENT



BY CATHY LASKEY

“Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone.” 1 Corinthians 12:4-6

The graphic illustration above, being used for this series on discernment, includes a road with many lanes.

The different lanes remind me of our diocesan discernment journey towards ordination. Our hope is to expand this discernment to include not just ordination as deacon and priest, but also other licenced lay ministries.

Last month, three postulants discerning a call to priestly ministry shared a bit about the road they have travelled thus far.

This month, two vocational deacons, Sharon Arbeau and Barb Haire, grace us with their story of responding with “Hear I am.”

St. Paul in 1 Corinthians 12 provides an explanation of spiritual gifts and emphasizes that they are to be exercised in the context of the church for the “common good” of the body.

He further illustrates that there are different kinds of spiritual gifts, each coming from the Holy Spirit and that no gift indicates that a person has “more of” the Spirit than another.

The blessing each of us has as baptised Christians is that we all have at least one spiritual gift.

Deacons are “gifted and equipped to inspire and mobilize others into ministries of service, healing, and justice. They become sacramental signs of the presence of Christ in places of need and risk and vulnerability, in the faces of

strangers and friends alike.” (ref: The Iona Report:

The Diaconate in the Anglican Church of Canada, pg. 19 / <https://www.anglican.ca/wp-content/uploads/iona-report.pdf>).

The deacon’s ministry is not so much within the parish but rather serves as a bridge to connect members of the parish family to the broader community. A deacon’s ministry is more about being outside the walls of the church building, and our world so needs diaconal ministry.

When I was priest and rector of the three-point Parish of Heart’s Content in the Diocese of Eastern Newfoundland and Labrador, I was blessed to serve alongside Deacon Mildred Glynn. I knew Mildred before arriving in the parish as she was studying the three-year weekend Diploma in Theology and Ministry program at Queen’s College while I was completing my Master of Divinity.

Mildred was a great help to me in my ministry, and more importantly, she joyfully served the people of the three communities. She was that bridge between the congregations and communities she knew so well. She ministered to many pastorally as she humbly served.

Deacons find themselves saying, “Hear I am” by responding in ways of service to all people, particularly the poor, the sick and the lonely. If you are gifted serving in this way, maybe it is time to move into a lane to discern a call to the vocational diaconate.

*The Ven. Cathy Laskey oversees discernment of vocations; theological education; and clergy and clergy family pastoral care and support in the Anglican Diocese of Fredericton. Contact: [claskey@diofton.ca](mailto:claskey@diofton.ca)*



MCKNIGHT PHOTO

**THE REV. SHARON ARBEAU IS ALWAYS AT PEACE** at her home on the Kingston Peninsula. Here she is shown next to her lawn swing, where she spends a lot of time enjoying nature and talking to God.

## Sharon Arbeau

BY GISELE MCKNIGHT

Standing outside the Rev. Sharon Arbeau’s home high on the Kingston Peninsula is an exercise in serenity. On a hot August afternoon, the only sound is the crickets. The view to the south is panoramic: the Kennebecasis River, Nauwigewauk, Darlings Island, Meehan’s Cove, and parts of Quispamsis.

It’s a view Sharon would like others to experience.

“I’m so blessed to be here,” she said. “I have a desire to share it.”

In the planning stage, on her bucket list, is turning her home into a day-retreat.

“I’d like to invite people who are discerning a calling to my home,” she said. “My home is very peaceful and bright.

“People could just sit and discern to find out what God is saying.”

The white lawn swing overlooking the cliff toward the river is where Sharon finds God.

“It’s my place of peace and contentment. I sit and be with God. I carry on great conversations with him. I’d like to make that available to others.”

That lawn swing is where Sharon had many conversations with God about her own discernment, which came to fruition in May when Sharon was ordained a vocational deacon.

### THE BEGINNINGS

Sharon has been the parish administrator in Kingston for 30 years. But her Anglicanism goes back to birth.

“It was just a natural thing

to be involved in the church. Mom and Dad were both Sunday school teachers,” she said. “I grew up knowing that church was very important. I always felt drawn to ministry, I just didn’t know what.”

She was a Sunday school teacher herself, then Sunday school superintendent, and a Beaver Scouts leader.

“God was calling me, but I wasn’t paying attention,” she said.

Two priests — Dana Dean and Bonnie LeBlanc — were the first to say ‘you’re called to more.’

“I said I’d pray about it, discern about it, and I did, but I got sidetracked again — by life.”

But she became a layreader in 2000 as a first step, knowing it was right, and feeling comfortable doing it.

“Then Bonnie was at me again, adamantly, so I did more with her — bible study, helping with the services,” she said. “But I felt called to do more.”

She’d looked at the discernment pamphlet from the diocese. Thought some more, prayed some more.

“But it takes that one person to say, ‘you are called to more’ and that person was Douglas,” she said.

The Rev. Douglas Painter has been her priest for about four years. They prayed, they formed a discernment committee, and instead of finding excuses, Sharon said, “I knew it was time. If I was ever going to do this, I wanted to be able to do it for a few years.”

### ANSWERING THE CALL

The discernment committee, made up of two parish members and three people from the archdeaconry, was supportive and affirming. Then she had a meeting with Archbishop David Edwards, and they talked about the ministries of deacons and priests.

“I told him, ‘I’ve been working with priests for 28 years. I don’t want to be one. My call is to be a vocational deacon, to be with the people.’ We were all on the same page.”

From there, she began taking online courses through the Atlantic School of Theology. She described it as a challenge, though she has enjoyed it. She was awarded a Diploma in Theological Studies in April 2020. She also worked on formation with Douglas and completed clinical pastoral education requirements.

Despite becoming a deacon, not much has changed for Sharon. She’s been the go-to in the parish for a long time, and that job, which will continue, often involves drop-ins who just need to talk to someone.

“I like to be able to sit with people and just listen,” she said. “That’s a lot of what I do at the parish hall. People know I’m there.”

She will lead bible studies now, rather than assist, and she’ll continue with the weekly devotional videos she’s been producing. And she’ll preach a sermon now and then, though she’s been doing that for several years.

Part of her diaconal ministry includes taking reserved sacrament to shut-ins and pastoral visiting.

Sharon also has another part-time job, seven or eight days a month, at Brenan’s Funeral Home. She’s a receptionist, but “being there isn’t just for someone who’s lost someone, but for the funeral directors themselves,” she said. “I’ve learned many things there about end of life, about how different people cope with death.”

Sharon is now 65, and has lived in the house her late husband built since 1989. She’s travelled extensively, enjoyed her life. Her two children and three grandchildren, with whom she enjoys a close relationship, live nearby.

While she’s not much for titles, and her life hasn’t changed drastically, Sharon believes she is where and who she is supposed to be — a vocational deacon in the parish where she has lived her whole life.



# Barb Haire

By Gisele McKnight

The Rev. Barb Haire has the distinction of being the first person Archbishop David Edwards ordained, back in November 2014.

But it was years of working with seniors that led to the day when Barb became a vocational deacon.

Barb's mother was Anglican, her father Catholic, but mostly, she attended a United Church in Riverside-Albert because it was open and close by.

"The Anglican church was only open once a month," said Barb. "But I chose, as a teenager, to return to my mother's church and got confirmed."

In 1971, she got married and moved to Halifax. She had four children, but in 1981, returned home to Albert County after a divorce.

## BACK HOME

Five years later, she married Rupert Haire, who was retired from the Canadian Armed Forces. They had one child and Barb settled in to work at Forest Dale Nursing Home in Riverside-Albert as its program coordinator for outreach, a job she cherished.

She felt an absolute calling in her work with seniors. She was certain she was where God wanted her to be.

Life was good. She became a layreader in her Parish of Hillsborough Riverside. Her marriage was good; her job was good, until things changed.

In 2006, the nursing home board made the decision to cancel all outreach, and Barb's job disappeared. Despite her years of seniority, she was bumped.

"In order to keep my full-time job, I had to go to the kitchen," she said. "My calling was with the residents."

She was so angry, she wanted to quit her job. This was not

how she had envisioned her career. But God's hand was on Barb, steering her on his path.

## A NEW PATH

"The Rev. Rob Salloum got me through that, and it's his fault I'm a deacon!" she joked. "I was already helping him with the services at the home. He said, 'you're already doing things a deacon does. You need to get into the diaconate program.'"

And that was it. Though there was residual regret about her job, she did not run from God. She saw the logic and felt God's guidance. So her education began to become a deacon.

Unfortunately, it was interrupted when Rupert was diagnosed with cancer.

"I stopped to take care of him," she said. "He died in 2009, and then I continued my studies."

She retired in 2011, sold their 12-room home and moved to Moncton.

"I couldn't stay in that big house without him," she said, adding her daughter bought the house.

She shared a condo with an old friend who was looking for a roommate, and from there, completed her online courses from the Atlantic School of Theology and worked as the parish administrator at St. John the Baptist Church in Riverview.

At the age of 60, she graduated from AST and a few months later was ordained.

## DEACON OR PRIEST?

Did she think about being a transitional deacon and then becoming a priest?

"Rev. Rob asked me about that, and I did think about it — briefly," she said. "At the time I was thinking I was too old to become a priest. And I thought it would keep me away from



MCKNIGHT PHOTO

**THE REV. BARB HAIRE IS SEEN HERE** at St. Mary's Anglican Church in Hillsborough. Barb was ordained a vocational deacon in 2014, and feels blessed to be working in the parish, and in particular, with seniors in her community.

the residents at the nursing home.

"I felt my ministry was to stay in the vocational field and work with seniors," she said, and that is what she did.

She is a chaplain at her former workplace, and also leads services at two special care homes. She leads services, bible studies, memorial services at Forest Dale and funerals. Recently she officiated at the funeral of a resident at Forest Dale, the last one who was a resident when she worked there.

Barb is busy with her ministry at the nursing home and special care homes, plus her work in her own parish. She leads services at St. Mary's in Hillsborough and St. Albans in Riverside-Albert on the Sundays Rob is in Moncton. She does home visitations, and is on the call list at the Albert County Funeral Home.

She and her husband, Peter Jubb, lead a parish initiative in Hillsborough that has proven very popular. Once a month the parish organizes a community potluck dinner to whomsoever would like one. Before COVID, it was a sit-down affair. Since COVID, it's been a take-out hot meal, delivered by

now what God had in store for her all along.

"I think I knew God wanted me to do this when I started at the nursing home," she said. "There was something I was meant to do with seniors. I just didn't know what."

It's odd when she thinks of it — her fulfillment working with the sick and dying.

"I could never face death, and God put me there!" she said. "I was there six months when I sat with my first dying resident. It was very peaceful, spiritual. It stopped my fear of death."

She also realizes that, though she lost her cherished job, she gained a new one — as a deacon — that put her back where she wanted to be.

"When I look back now, Rob was waiting for that window to open," she said. "That's how I got back to my residents."

## BARB'S ROLE

Ordination was never on Barb's mind until Rob raised the subject with her.

"I didn't know anything about the diaconal program," she said. "I thought all deacons became priests."

She loves her role as deacon and has never felt pressured to become a priest.

"My job is to bring the concerns of the people back to the church to see what we can do to help," she said.

With her beloved seniors, her role is to keep them in touch with their faith.

"They're isolated. They were raised in the Church, and they miss it."

At 67, she's a busy deacon, and she encourages others to consider their own path.

"Being a vocational deacon is a blessing," she said. "It's wonderful, rewarding work."

Peter and Rob.

"We're hoping by October we can sit down with people and socialize," she said.

They normally cooked for 45 to 50 people before the pandemic. But these days, they've been providing 75 to 80 meals, a testament to the impact COVID has had on the population.

"There was a need," she said. "People lost their jobs during COVID."

## GOD'S CALLING

Looking back, Barb can see

May 13-14, 2022

DEEP ROOTS

A gathering of the whole diocese for equipping, encouragement and formation.

Save the date and plan to join us | more details to follow.

## ST. PETER'S BLACK HISTORY

## The legacy of St. Peter's: community, inclusion, forgiveness

BY GISELE MCKNIGHT

When you are surrounded by history and your education is focused on history, what do you do? You share it.

The Rev. Canon Dr. Ross Hebb has been sharing history in the form of books for several years, but this past summer, he unveiled something more user-friendly and accessible: a large information board at the entrance to St. Peter's Anglican Church, Fredericton, where he is the rector.

Ross calls it a billboard, rather apt since, at its conception, it was only the size of a poster. The vast amount of information demanded the larger size, and now everyone can read about a fascinating and compelling aspect of St. Peter's past: its Black history. It is entitled *The Black History of St. Peter's Church*.

When the historian and priest arrived in the parish 25 years ago, he was thrilled to find an abundance of history just waiting to be discovered.

"It takes time to dig it up," he said. "It wasn't really known when I came here."

Binders, files, boxes and books are all part of his years of research. And earlier this year, he came up with a plan to condense it and share it on the billboard.

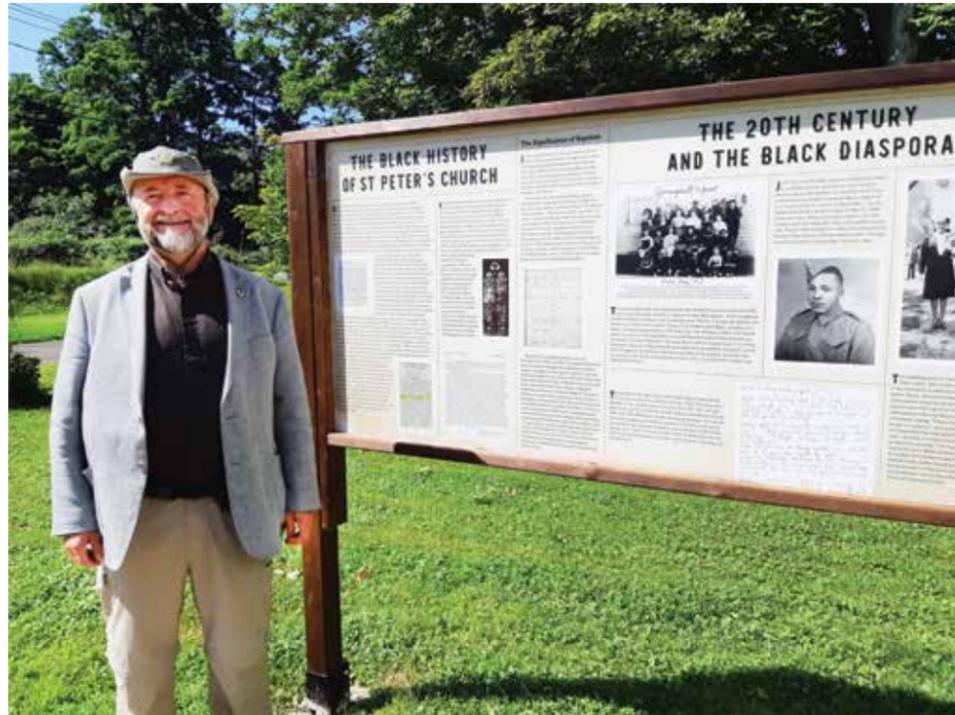
"St. Peter's literally provides the framework through which the Black history of the area is told. I had all this information in my mind, so I thought about doing something of an exhibit outside," he said.

The billboard's first section is on the slave era, since many Black people — slaves, former slaves, indentured servants — arrived with Loyalists in what is now New Brunswick in the 1780s. The rest illustrates the growth of the Black community in Springhill, just up-river from Fredericton's early boundaries, and the growth of St. Peter's as a worshipping community with a significant Black population.

**CHURCH HISTORY**

After the establishment of the Loyalists in Fredericton and the growth of the community, daughter parishes were established nearby, one being St. Peter's.

It could be that the most significant decision in the parish's history was one of its first:



MCKNIGHT PHOTOS

**ABOVE: THE REV. CANON DR. ROSS HEBB** stands next to the billboard he designed for the front of St. Peter's Anglican Church in Fredericton, where he is rector. In the 25 years he has been at St. Peter's, Ross has been amassing the Black history of the parish, the highlights of which appear on the billboard.

**TOP RIGHT: In 1978, sisters Gladys Lupton and Esther Burgess** had this stained glass, depicting the church's construction, installed at St. Peter's, another testament to the inclusive beginnings of the parish. Their ancestors, George and William Leek, were hired as the carpenters in 1837.

**RIGHT: Bob Matthews** helps install the billboard earlier this summer near the entrance of St. Peter's, Woodstock Road, Fredericton.



SUBMITTED PHOTO

the hiring of George Leek and his son, William, to build its church.

It was 1837, and contracting a Black carpenter was a bold step.

"A great deal of trust was placed in them," said Ross.

The church was successfully built, and over the years, many Black families found their community at St. Peter's. They were baptized, married and buried at St. Peter's.

"They comprised at least one-quarter of the congregation and they were fully involved in everything.

"There were no segregated pews. They were on vestry, and in the choir from very early on. Choir was a big deal here," said Ross.

To illustrate their impact, the billboard has a record of the vestry minutes of 1922, in which a motion to give women the right to vote and participate in church business, was made by a Black man. It passed.

"April 24, 1922, moved by

Fred Leek, seconded by Chas. Murray: 'Lady members of the congregation have equal voice with the men at all parochial meetings.'"

George Leek, builder of St. Peter's, had left another legacy — the mover of that motion was his grandson. The billboard also notes that three of the six vestry members were Black.

Dr. Mary Louise McCarthy is part of the George Leek legacy. She has three sets of grandparents buried in the St. Peter's cemetery, maybe even a fourth, according to Ross's ongoing research.

She often visits the grave of her beloved grandmother, Martha Beatrice Leek McCarthy, at St. Peter's. Mary's maternal line is the Dymonds of Springhill, who were also parishioners. Truly, St. Peter's is her family's spiritual home.

"I feel very, very proud of my family legacy," she said. "I tell my nieces and nephews, you have such strong DNA in your body. You can't get me to

stop talking about my genealogy!"

Mary earned a PhD from the University of Toronto last year. Her dissertation delved into early Black communities of New Brunswick, with an emphasis on segregated graveyards. (See the February 2021 edition of the New Brunswick Anglican to read Mary's story.)

**FORGIVENESS**

How was it that, in an era when the governing race of Whites was well-known for its despicable treatment of Blacks, St. Peter's was the exception?

"St. Peter's was an island of equality amidst a much more hostile society," said Ross. "And it was because of the application of baptismal theology."

Here is his explanation: In the Thirteen Colonies, missionaries wanted to baptize Black slaves, but their masters wouldn't allow it. Why? Because to baptize them would mean they were equal members of God's family, part of the body of Christ, and worthy

of his love — uncomfortable truth for men who owned people.

When baptisms of Black members took place at St. Peter's a century later, "it was proof that there was a general understanding of equality.

"The story of Blacks at St. Peter's is a story of people who chose to join a community," said Ross.

"They didn't go off and build a Black church. They joined the established Church of England. They made that choice because they wanted to be part of a broader community."

What the early Black community of St. Peter's understood is something we often forget, said Ross.

"The Christian religion is about forgiveness. The traditional 'big deal' about baptism is forgiveness."

Ross believes that forgiving the perpetrators of slavery is what allowed them to sit in the

**Billboard continued on page 7**

## EMANCIPATION DAY - ST. PETER'S

# Emancipation Day celebrated with opening of Black history exhibit

## St. Peter's Church figures prominently in museum exhibit

BY GISELE MCKNIGHT

In an upstairs room of the Fredericton Region Museum, you will find a miniature version of St. Peter's Anglican Church on Woodstock Road.

It has "stained glass" windows identical to the ones in St. Peter's and a couple of pews as well. It forms the backdrop for an exhibit that opened on Emancipation Day, Aug. 1.

Emancipation Day stems from the proclamation of Aug. 1, 1834 which abolished slavery throughout much of the British Empire.

The exhibit is called *Our Black Heritage: Early Black Settlers of York-Sunbury Counties 1783-Present*.

"That church (St. Peter's) is the cradle for the local Black population," said Melynda Jarratt, the museum's executive director.

"They built the church. They attended each other's baptisms, funerals — and they're all buried together. That's quite incredible!"

The exhibit was three years in the making, according to Cynthia Wallace, chair of the exhibits committee at the museum.

Cynthia, retired from the provincial civil service, is an adjunct professor at the University of Ottawa, specializing in history education, particu-



MCKNIGHT PHOTO

**A REPLICA OF A STAINED GLASS WINDOW** at St. Peter's Anglican Church in Fredericton, seen in the photo above, is part of an exhibit of Black history at the Fredericton Region Museum. A museum crew visited the church to take measurements and photos to recreate the church for the exhibit that opened on Emancipation Day, Aug. 1.

larly difficult knowledge; and learning in museums. She is also an Anglican.

Both Cynthia and Melynda were uncomfortably aware that the museum told a distinctly white version of Fredericton's history.

"Melynda approached me to help her bring together people to deliver an exhibit on Black history," said Cynthia.

"We were well aware that the Fredericton Region Museum had long overlooked Black history."

That began the quest to tell the story. They found three people — Dr. Mary Louise McCarthy, Jennifer Dow and Graham Nickerson — who acted as Black history consultants.

"Those three were instrumental in guiding the narrative," said Cynthia, adding there was very little substantial, written Black history.

"But once you start digging down, you find the story is very rich and very interesting, and not necessarily the same as the rest of North America."

With the help of grants and summer students, the research began, from which developed a story line, which then was interpreted into the exhibit. Much of the information is new and original.

The exhibit has two distinct sides. Behind one pew are the stories of difficult experiences stemming from the arrival of the Loyalists with their slaves.

Behind the other pew are the stories of resilience, determination, success and hope for the future, said Cynthia.

Some of the features of the exhibit are a Book of Negros — the list of Black Loyalists, refugees and slaves who arrived on the St. John River in the 1780s; photos of past and more modern events; and stained glass that matches some of St. Peter's.

Of note is the panel that depicts George and William Leek, local master carpenters, building the church in 1837. Their offspring became an integral part of the parish and one of their descendants is Dr. Mary Louise McCarthy.

By the end of September, assuming pandemic restrictions allow, visitors will be able to access a virtual reality feature as part of the exhibit.

"You'll be able to sit in a pew, put on a headset and experience what Springhill looked like in 1878," said Cynthia.

After so much work and time, Cynthia is pleased with the outcome.

"The response was very positive," she said. "It's very rewarding to hear the responses from the families."

June Carty, wife of Gerry Carty, long-time choir member at Christ Church Cathedral, cut the ribbon to open the exhibit. The Rev. Canon Dr. Ross Hebb, rector of St. Peter's, spoke.

The exhibit will be a part of the museum for five years. You can read about the exhibit here: <https://blacknbnoir2.blogspot.com/>

## 'St. Peter's a model of the way forward'

Billboard continued from page 7

pews of a Church of England building — not figuratively, but emotionally. Otherwise, how could they be part of the institution?

It was not as if there was a ceremony to officially mark that forgiveness, and there were no reparations for the wrongs done.

"In the 19<sup>th</sup> century, there was no overt public admission of guilt, but for Black and White to go to the com-

munion rail side-by-side — well, actions speak. It was all substance, not symbolism."

Ross sees a lesson in the generous, forgiving nature he believes was foundational at St. Peter's.

"It's a model of the way forward," he said. "It was ahead of its time and it speaks to the issues of our day — Black and White together, persisting together."

"That's the story I want to tell of St. Peter's."

**From Ross Hebb: A special thanks to Bob Matthews for his fine work and ideas in the erection of the billboard. Also thanks to Wilfred Alliston for his proof reading of the entire text and thanks to Dr. Mary Louise McCarthy for proofreading of the George Leek/Isaac Allen text.**

## Origins of Emancipation Day

William Wilberforce (1759-1833) is widely credited with helping bring about Emancipation Day in much of the world. After meeting a group of anti-slave-trade activists, the young, wealthy, British MP, Anglican and evangelical Christian took up the cause, beginning in the late 1700s by proposing bills that would end the slave trade, and eventually, slavery.

He worked for 20 years before the Slave Trade Act of 1807 was passed. That forbade British ships from carrying potential slaves. The hope was this law would naturally cause the end of slavery, but it was not to be, so his work as an abolitionist continued.

His ongoing bills in parliament were voted down. His wealthy colleagues and friends, many of whom profited from the slave trade, didn't think much of his efforts. Nevertheless, he persisted, literally to his dying day.

Wilberforce died just days after being assured that the Slavery Abolition Act of 1833 would pass in parliament. It came into effect on Aug. 1, 1834. Adapted from Wikipedia.

## MY JOURNEY HERE



# Maria Smith

Each month until we run out of stories, the *New Brunswick Anglican* will feature a member of the Anglican Diocese of Fredericton whose roots are far from New Brunswick. This feature series is called *My Journey Here*. If you are from away and would like to tell the story of 'how I got here,' send your name and contact information to the editor: gmcknight@diofton.ca or 506-459-1801, ext. 1009.

BY GISELE MCKNIGHT

The Thatcher years were not always kind to the British working class. Recession, strikes, factory closures, layoffs, redundancy, riots — it pushed Maria Smith's father, Donald, to seek a better life for his family.

In its heyday, their hometown of Burnley, Lancashire boasted 26 cotton mills and was the highest producing cotton community in the world. But by the late 1970s, unemployment was rampant and poverty was widespread.

The family considered South Africa and then New Zealand. Then some friends who had gone to Canada urged Maria's father to visit.

"He came back and said, 'we're immigrating to Canada.' I had to look up the words 'immigrate' and 'Canada.' I had never heard of Canada," said Maria.

Despite their efforts, the family was turned down repeatedly — they were too old, they would be a burden. Refusing to take no for an answer, Maria's parents kept up an unrelenting pressure, and finally, they were granted permission to immigrate.

"To me, it wasn't real because it took so long," said Maria.

The downside was that her older sister, Venita, had gotten married and was pregnant. She stayed behind and wanted Maria to stay with her.

"It was hard on her," said Maria.

"She said she became an orphan over-

night. She said the worst thing that ever happened to her was us moving to Canada."

## ARRIVAL IN CANADA

Nevertheless, the family landed in Edmonton, Alberta on Feb. 6, 1982.

"It was -45 degrees. Snow was billowing in through the airport doors," said Maria. "Mom turned to Dad and said 'what have you brought us to? This is an insane country!'"

It was Maria's first time on a plane, first time in a hotel, first time seeing a skyscraper. She was 16 and had just finished high school.

The family flew on to Calgary, went to a hotel for one night, a motel for a week, then a rowdy rented four-plex they did not enjoy.

They had no jobs after an initial job in Ontario was withdrawn, with the recession here to blame. They had no real home and only each other. They wondered many times if they'd made the right decision.

"It went from horrendously bad to gradually better," said Maria. "I was actually the first to get a job!"

Her father got work in the oil fields and eventually in a bank. Maria, her mother, Sheila, and sister, Lorraine, worked at the Pallister Hotel.

Maria and her father discovered Alberta was an excellent place for the hobby of paleontology and on their days off, they took many trips to the mountains and Badlands.

## MILITARY DREAMS

Before the move to Canada, Maria had her life planned out. Her father, with whom she was particularly close, had been in the military, and she wanted to join as well. That dream evaporated when they left the UK.

When she tried to join up in Canada, she learned she didn't qualify. Only citizens could apply. In the meantime, she earned a gold Duke of Edinburgh Award.



After she became a citizen, she joined the militia, but never made it through basic training because of back problems. She loved the camaraderie and hated to let go of the dream, but then she was married with children. The Gulf War had begun and there was a real possibility she would have been called up.

Her husband was from New Brunswick, and early in their marriage they moved from Calgary for N.B. A few years later they moved back to Calgary and finally to the Miramichi area of N.B. again in 1992.

Her parents moved to be near her in 1998.

But by 2004, Maria's marriage was over.

"I was so scared when my husband left," said Maria. "Everybody in the community was related to him. I thought everybody would turn their backs to me. But it was open arms. I was totally shocked. I had been enveloped by the community."

That community was Bay du Vin, and she still calls it home.

## ANGLICAN LIFE

Though she was born a United Reformed, her husband's family was Anglican. Maria found a home at St. John the Evangelist Anglican Church.

She discovered the congregation to be very welcoming. First there was a call asking if she'd like to help out with Brownies, then an invitation to the quilting club, and another to an ACW meeting. Lonely, she said yes to them all.

She was particularly intrigued by the ACW. She didn't even know what it was, but what she remembers was tea and dessert.

"I just sat there and watched. It was like, really posh — China cups and saucers," she said.

Once she joined one group, it snowballed into more involvement, more friends, more opportunities to become part of the community. She's taught Sunday school for years, and loved every minute.

"When I moved to New Brunswick, the church became a big part of my life," she said. "People say, 'I've left everything behind; I have nothing.' I say 'go to church.'"

It's not just the religious aspect

## MY JOURNEY HERE



SUBMITTED PHOTOS

## CLOCKWISE FROM TOP LEFT:

A collage of family photos (clockwise from top left) 1. Maria at 14, 1979. 2. Sisters Lorraine, Maria and Venita 1966. 3. Maria's nana Edith Tomlinson and dog Bell. 4. Columbia Ice fields - back row: Clay (Maria's first husband), father Donald and Robin Gibson (sister Lorraine's first husband). Front row: mother Sheila, Maria, friend Mary Lyons, friend Jayne and sister Lorraine, 1986. 5. On the beach at Barmouth in North Wales. Back: sister Venita. Front: Dad Donald, Mum Sheila, Bell and Maria, 1974. 6. Brother-in-law John and sister Venita. 7. (centre) Venita, Lorraine, Bell and Maria, 1973.

Maria Smith at Christmas 2020.

Map of Lancashire, with Burnley, Maria's birthplace, just north of Manchester.

Maria exploring at Grizzly Creek, Kananaskis Mountains in Alberta, 1982

year she will welcome her first grandchild. She is happily single.

Maria has worked as a home support worker for the past 23 years. When she began, they did the cleaning and cooking for clients.

"Now we're all nurses, really," she said. "We do physio, work with paraplegics, quadriplegics, psych patients. I love it. I'm always having to learn. It's not boring. I love to study, to learn."

Venita, who stayed in England, now has a Canadian son-in-law and three grandchildren who live near her. Lorraine still lives in Alberta. Their mom, Sheila, died in 2012, their dad, Donald, in July this year.

Maria has been back to Burnley only twice, in 1984 and 2009.

"I do miss home," she said. "Where you are from will always be your home."

Fortunately, Venita, whom she calls her best friend, calls her from the UK every morning to chat.

Maria has a message for Canadians and would-be Canadians.

"Canada opened up so many opportunities for immigrants," she said. "Canada liberated me from the political structures of England."

"I want to say, you don't have to stay the same. You can grow. I think it's wonderful we have such an influx of immigrants to Canada."

"I've had such a great life here."

a newcomer will have, but a social network, an opportunity for outreach, volunteering and friendship, she said.

Over the years, Maria has become the unofficial church historian, particularly of the cemetery.

"People are always calling with questions," she said. "You do what you can in the community, especially when you're living rurally."

## PRESENT DAY

Maria has been in Canada 39 years. She has three grown children, all of whom live in New Brunswick. Next

AROUND THE DIOCESE

AROUND THE DIOCESE



# The blessing of the animals



**CLOCKWISE FROM TOP LEFT:** Bauer, a Maltese mix, and Buddy, a cocker spaniel, greet each other at the service, while Dinah the Sheltie looks on; In the background, Nancy Robinson, Jeremiah Miller and Cindy Derksen lead the singing, while Betty, a Pomeranian, sits with her mom, Louise Bell; Dinah the Sheltie; Teddy Bear, pays no attention during the service; Bauer expresses an opinion on the Blessing of the Animals service.

## MISSION IN MOTION: community



**CLOCKWISE FROM TOP LEFT:** Callie with Scott Goodine; Buddy with Kim Smith and Teddy Bear with Blaine Tompkins in the background; Chris Green and Shirley Green with Daisy and Bauer, as the Rev. Rick Robinson gives them a blessing; Kato the parrot, Ken Tompkins and his granddaughter, Brooke; animal-themed art show held in the church basement of Holy Trinity in Hartland.



## Hartland service draws a crowd; animal-themed art show highlights a love of nature

BY GISELE MCKNIGHT

Eight dogs and a parrot “with an attitude” were in attendance at the Blessing of the Animals service at Holy Trinity in the Parish of Richmond Aug. 22.

The Rev. Rick Robinson presided over the service in Hartland, which organizers say was the first ever for the church. A few barks, whines and parrot squawks were heard throughout the service, but most animals were quiet and well-behaved.

In the church basement, the parish built an exhibit of paintings, carving and needlework — all animal themed — highlighting local talents, including parish members. Lemonade, water, cookies and dog treats were available to refresh all creatures on the hot, sunny day.

The outdoor service saw about 40 people join in the readings and singing. Guitarist Jeremiah Miller led the music.

This sort of service is usually held on or near the feast day of St. Francis of Assisi, the patron saint of animals. He followed the example of God, showing kindness, mercy, compassion, and love for all creation and God’s creatures.

Rick explained the purpose of the service. He was assisted by layreader Cindy Derksen. The parish accepted donations for animal care in the region.

“See that jar over there on the table?” asked Rick. “That money’s not going to me. It’s for the Carleton County Animal Shelter in Debec.”

Readings were from Genesis 1 and Matthew 6. During a version of Psalm 148, all manner of animals were mentioned: dogs, cats, rabbits, hamsters, goldfish, guppies, swimming creatures, robins, wrens, singing birds, raccoons, squirrels, deer, horses, cows, sheep, lizards, snakes and creeping things — “every animal in the sky, the sea and the forest.”

Rick prayed for animal shelters and the work of service animals. He had each person bring their pet to the front as he blessed each one. Each pet received a certificate of blessing signed by Rick.

Others brought photos and the ashes of their beloved dogs and cats, which Rick acknowledged, thanking God for the companionship and life of each one.

During what he called “one of the shortest meditations of any clergy person that’s ever spoken,” he mentioned the parrot that was present.

“I’m told the parrot, Kato, may tell me to shut up. I’ve seen

**Animals continued on page 11**

### Animals continued from page 10

that in the eyes of parishioners before!”

He also told the story of visiting a sometime-church goer in the Bathurst area.

“She had a large parrot. Throughout the visit, the parrot said, several times, ‘time to go!’ I heard it with great clarity. So we left!”

The service was organized by Rick; his wife, Nancy; Ernest Clarke and Ken Tompkins. Rick is filling in at the Parish of Richmond while they search for a priest.

“It seemed to be well received, not just by parishioners but by other people from the community as well,” said Ernest.

All three churches in the parish were well represented. Organizers were thrilled with the turnout, and were glad to have held it while the weather was still warm.

“Folks were still smiling and commenting on the service after Sunday morning worship,” said Nancy.

Donations of \$350 were raised for animal shelters, with the local Debec shelter receiving the bulk of the funds.

“Although it takes quite a bit of effort to organize, I would recommend it as a project that other churches might consider as a natural way to open the church to the community,” said Ernest.

The ‘Creatures Great and Small’ art show was a popular stop, with visitors enjoying examples of painting, carving, needlework

and stained glass.

“I want to thank all the artists and those who loaned art,” said Ernest.

**Artists who loaned art for the show:** Sandy Anderson, Andy Bell, George Britton, Ernest Clarke, Nancy Clarke, Jean Haywood, Robert Haywood, Max Hutchinson, Roseanne Hutchinson, Helen Pincombe and Helen Wilson.

**Those who loaned art:** Nancy and Rick Robinson, Blaine Tompkins and Marilyn Wilson.

### Pets in attendance:

- Kato the parrot, with Ken Tompkins
- Buddy, approximately 8, a yellow rescue dog, with Kim Smith
- Dinah, 9, a Shetland sheepdog, with Ronda and Robert Foster
- Callie, 4, a large black and white dog sporting a bandana, with Scott Goodine and Bonnie Sparks
- Daisy, a Yorkshire terrier, and Bauer, a Maltese mix, with Chris Green and his mom, Shirley Green
- Buddy, a golden cocker spaniel, with Lisa Cummings
- Teddy bear, a black shepherd, with Blaine Tompkins
- Betty, a Pomeranian, with Andy and Louise Bell

# Rob Salloum enrolled as captain of 8th Canadian Hussars

BY GISELE MCKNIGHT

The Rev. Rob Salloum was enrolled as chaplain of the 8<sup>th</sup> Canadian Hussars B Division on May 6. That was the easy part. The hard part awaited him in July.

Basic training, held mostly in Moncton rather than Quebec due to COVID-19, was demanding.

“Physically, emotionally, mentally,” said Rob. “I’m 53, with kids mostly 18 or 19 years old.”

Candidates were up at 5 a.m. and on some days, running or marching with a full pack by 5:30.

“As a 53-year-old guy, I certainly underestimated what you go through,” he said. “I was tired out a bit.”

Despite the demands, he is quick to point out the time was right for him.

“I couldn’t have done this 20 years ago,” he said. “I now have the maturity to fulfill this position that I didn’t have 20 years ago. I’d advise anyone to first go into parish work.”

Much of basic training is learning how to leave oneself behind in order to become part of a well-functioning unit. Tasks impossible for one become doable together.

“The whole point is to work as a team, to rely on each other,” he said, adding that learning how to deal with stressful situations was another lesson well-learned.



SUBMITTED PHOTO

**Padre Rob Salloum, centre, was enrolled May 6 as the chaplain of the 8th Canadian Hussars B Division. With him are fellow Anglican priests and chaplains Chris VanBuskirk and Michael Caines. Rob takes on the role Chris held before his promotion.**

During one seemingly impossible task, he found himself “freaking out.” Then someone said, ‘Padre, don’t worry, just think.’

“You learn to keep your head in all situations,” he said. “That’s helpful advice in a parish.”

“There’s certainly a lot of skills I’ve acquired and am developing that are transferrable across the two professions,” he said. “What I’m developing in

the military I’m using in the parish.”

He is thankful for the support of his parish in taking this step. But why, at 53, did Rob decide to become a military chaplain?

It’s all Chris VanBuskirk’s fault!” he said jokingly.

The Rev. Canon Chris Vanbuskirk is a major in the Canadian Armed Forces Reserves, and a fellow Moncton priest.

While Chris did offer en-

couragement, being a military chaplain has been on Rob’s mind for years. He had talked about it with retired chaplain Walter Williams, and his family heritage played a big role.

“My grandfather was a padre in the Second World War,” he said, adding that he was pressed into service as a navigator and flew many missions over Normandy, never to return.

Now that he’s a captain in the Reserves and a military

chaplain, Rob has regular duties to fulfill. Every Thursday night and one weekend a month, he and his unit are training.

But his role is a balanced one. While he’s a soldier, he’s also an advisor to the commanding officer, and a strong support for the members of his unit.

“It’s like having a meal together,” he said. “Walls come down as they get to know me.”

“They keep talking about it being a family. I’ve seen it. It’s true. It is a family for sure.”

Rob joins several other priests in the diocese who are also military chaplains:

- Major Chris VanBuskirk, Deputy Division Chaplain of 5th Canadian Division, responsible for all Reserve chaplains in Atlantic Canada.

- Major Michael Caines, Senior Brigade Chaplain for 37 Brigade, and Rob’s immediate supervisor.

- Capt. Rob Langmaid 37 Combat Engineer Regiment.
- Lt. (Navy) Gregory McMullin, HMCS Brunswicker.

In forming a list of retired military chaplains in the diocese, we have come up with these names:

Walter Williams, Wally Corey, David Keirstead, George Acklerly, Don Trivett, Ellis Jagoe and Malcolm Berry.

If you know of others, please send them along to the editor: gmcknight@diofton.ca .

**Jaime Louise Bartlett, daughter of Adam and Alya Bartlett, was baptized on Sunday, Aug. 22, at All Saints Anglican Church in St. Andrews. In his youth, Adam was a server at All Saints Anglican Church, as well as a tour guide for the church in the summer. Jaime’s baptismal gown was made by her great grandmother, Hazel Gass, with material from Jaime’s grandmother’s (Cindy Bartlett) wedding dress. The baptismal gown was worn by Jaime’s father in 1991. Hazel and Paul Gass are parishioners of St. George’s Anglican Church in McAdam. From left: grandparents Peter & Cindy Bartlett, great grandparents Hazel and Paul Gass, parents Alya and Adam Bartlett, and baby Jamie.**



**Welcome, Jaime!**

SUBMITTED PHOTO

# The Stone Church Bicentennial Project 2024

BY MARJE HARRISON

Anyone looking up whilst near Carleton Street in Saint John during the last two years might have noticed yellow strapping round the tower pinnacles of St John's (Stone) Church.

Some folks have asked why yellow? Well, I guess we just wanted everyone to notice. The reason for the strapping is to help keep the tower stable. Inside the tower are stabilizing bars and other engineering paraphernalia.

Stone church vision is "The Heart of Christ in the Heart of Saint John." Noticing the tower is a start.

After almost 200 years of community worship and outreach use, then-rector the Rev. Dr. John Paul Westin raised concerns regarding the condition of the whole building after the old hall was demolished.

Heritage Standing of Fredericton was consulted and eventually hired to assess the conditions.

We are now well into the conservation project under the direction of our two rectors, the Rev. Jasmine and the Rev. Terence Chandra, and two wardens, Danny Marmen and Ruby Ranson.

Heritage Standing has started the project with Tom Morrison, who has a wonderful staff of engineers and labourers working on a structural health monitoring system.

A 2024 Conservation Committee was formed under the chairmanship of Barbara Shantz. Barbara comes with



SUBMITTED PHOTOS



At left, the photo shows the stone pinnacle strapping high above Saint John. Above, at the front of the building, Rebecca Ellis looks up at the work being done, with Susan Wallace, Ann Hadfield and Coralie Losier looking on.

years of experience of Christian fundraising (as well as being Jasmine's mum) and has created a labyrinth of sub-committees which are active and excited to get going.

Besides the tower project, a remake of the garden area where the old hall stood is in progress.

There is a plan to open up to the community a quiet sitting area for prayer and meditation, an outdoor chess set (Stone has a history of chess tournaments), and a community vegetable garden where folks can help themselves to something for supper, and an area for children.

We know it's ambitious, but we are not daunted.

Funding has started and some committees have started

their individual projects. The Sunday school will be recruited to start seeds indoors next spring for the community garden and prices are in place for raised beds, seating and fencing.

Stone church is a happy, warm, welcoming place and has a strong presence in up-town Saint John. This project is bringing the congregation closer and making a great future for the congregations of tomorrow.

This is a four-year plan culminating with a celebration in 2024 our 200th anniversary. Stone Church has stood the test of time and is fulfilling its mission: "We are a community of followers of Jesus Christ called to spiritual growth, building one another up, and

sharing the love of God in the wider community."

We offer sincere thanks to John Paul Westin for getting us whipped up for this; to Jasmine and Terence Chandra for taking the reins; and especially to Barbara Shantz for her enthusiasm and expertise in fundraising ideas.

We have managed through this COVID pandemic to keep going, with God's help we will succeed in our endeavours for 2024.

Want to help with this project? Donations can be made through Canada Helps, cheque, or e-transfer to [stjstone@nb.aibn.com](mailto:stjstone@nb.aibn.com). Canada Helps: <https://www.canadahelps.org/en/charities/st-johns-stone-church-st-mark-parish/>

Mailing address for cheques: 87 Carleton Street, Saint John, NB E2L 2Z2. Please note "Stone conservation project" on the memo line.

## 200 years of history:

- 1823-1826** – Church was built
- 1872** – Chancel was built
- 1891** – Hall was built (demolished 2016)
- 1987** – Designated as a National Historic Site
- 2016** – Church building interior redesigned
- 2018-2019** – Tower stabilization work completed
- 2021-2024** – Building conservation project
- 2024** – Bicentennial celebrations

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## Provincial Synod 2021 – a lay perspective

BY ROBERT TAYLOR

The 2021 Provincial Synod of the Province of Canada, covering seven dioceses from Quebec to Newfoundland, convened June 18-19. It was an on-line gathering using the Zoom platform.

One of the questions asked on our evaluations was our opinion of virtual versus in-person. While there is no question that virtual is more efficient and less costly, I pointed to a number of precious memories from my two previous Provincial Synods (Quebec and Halifax) to support my hope that future gatherings will return to in-person. We'll see what happens in 2024.

Keynote addresses were given by our bishop as Metropolitan and Synod Chair, along with Indigenous Archbishop Mark MacDonald and our new Primate, Archbishop Linda Nicholls.

Archbishop David pointed to decreased commitment to the institutional Church and the need to prayerfully discern what God intends the Church to be.

Archbishop Mark focussed upon the wounds opened by the (then) recent discovery of 215 unmarked graves in Kamloops, stressing the need to accept that it has happened and to move forward in a spirit of repentance.

Archbishop Linda pointed out several effects of the pandemic, such as reaching out through technology and the re-discovery of the Daily Offices. She promoted the Surprised by the Spirit initiative that can be found at [www.spirit.anglican.ca](http://www.spirit.anglican.ca)

Other sessions were led by the Secretary of General Synod (a review of their recent

work), along with the Anglican Foundation and PWRDF. The Anglican Foundation showed a 12-minute video which is worth a look at [www.anglican-foundation.org](http://www.anglican-foundation.org) The very start was the only quote I recorded in the two days: "In a year when the world said NO – NO to the Peace, NO to kneeling side by side, NO to the common cup, AFC said YES to...."

Foundation projects mentioned included the Say Yes to Kids program and the steeple renewal project of Trinity Church, Saint John.

Primate's World Relief focussed on the Canadian Government's 6:1 matching of private donations for COVID safety clinics in select countries. Donors gave over \$300,000 and the government added \$1.9 million.

There were also group discussions (using Zoom's "breakout rooms") of the General Synod's draft document "Re-Imagining the Anglican Church of Canada During a Triennium of Transition."

Business motions adopted concerned several minor canonical changes, and also the financial reports as given by our own Peter Irish.

At each Provincial Synod, each diocese elects a clergy or lay representative (in rotation) to Provincial Council for the next three years. Provincial Council functions between Synods in the same way as our Diocesan Council does.

This time the Diocese of Fredericton chose a lay person, and I am honoured to be that person. I thank the Diocese for its confidence in allowing me to represent it at several recent synods and now on Provincial Council.

*Robert Taylor worships in the Parish of Rothesay.*



NANCY CARSON PHOTO

All Saints Craft Guild hosted the (possibly) first annual Quilt and Rug Hooking Show on August 13 & 14 in Saint Andrews. The church was overflowing with colour and creativity. The beautiful masterpieces were created by members of the Quoddy Quilters, Quoddy Loopers, All Saints Craft Guild, community members and the congregation. The crafters enjoyed the well overdue fellowship after not being able to gather during the last 18 months.



MARILYN WILSON PHOTO

The Parish of Richmond entered the Richmond Corner parade on Aug. 20 as part of Richmond Corner Recreation Days. Pat Margison, seen here, trimmed her vehicle with balloons, photos and information, while Charlotte Clouston acted as co-pilot. They were awarded a ribbon for 'Most Enthusiastic Vehicle.'

MUSIC COMMENTARY

# Switchfoot album reflects today's social atmosphere

**O**K, yes, the album title, Interrobang, is weird, unless you know that the symbol on the album cover, a question mark and exclamation point, is, in fact, called an interrobang; it denotes a question asked in an energetic manner.

Switchfoot albums have always asked questions; Jon Foreman's lyrics run deep, and beg the listener to reflect on the topics being presented.

The band's music has only gotten better, more diverse in style, and speak to an ever-wider palette of musical influences.

This album is just like a Switchfoot album, and yet like nothing they've ever done before.

"Covid albums" — ones conceived, written, and recorded during the pandemic — will likely be remembered as a group for the process: for what the artists did, and how they did it when their usual routines were taken away.

This album begins with the lyric, "Maybe all the world is insecure / maybe all of us are



looking for a cure." But Foreman is not talking only about pandemics and lockdowns.

He's talking about love. Love sounds like an overly general theme for an album (and has been done so many times before), but it is a specific kind of love — a love born not just from fuzzy feelings and desires to care for another, but a love that grows from that, and through disagreements and troubles.

It's love that chooses to be expressed to each other, in all seasons. The lyrics throughout the album show this kind of love in earthly relationships, and in our divine relation with God.

Much reflection, pondering, and deep thinking have gone into these songs. The first one, "beloved" (all song titles are

in lowercase; not a mistake!) expresses the love of God for us through seeing each other.

Wrap your head around this lyric: "I see reflections of the sea reflecting the sky (I see myself looking at you, looking at me looking up)."

This is a more reserved track for the band, sonically speaking, as Switchfoot is so well-known for their rock anthems, shout-choruses, and raw passion; but to really know the band's music is to know there is much more than that.

In recent years a rather "Beatles-esque" sound ("Dig New Streams" from Native Tongue comes to mind) has come out in some of the melodies and harmonies on

the record.

On this record, listen to "I need you (to be wrong)" or "the hard way." Both are upbeat tunes with tight musicianship and a great lyric.

You might also consider "lost 'cause" with a great chorus, "Are we a lost cause? / or are we just lost 'cause / We won't be the future we refuse to see?" Chew on that for a bit.

Some reviewers have said this album is not one of Switchfoot's finest, owing to what they see as a lack of strong rock tunes, and a more dour, reflective mood throughout the album.

One reviewer felt there was a mixed message present in the title that showed itself in "somewhat aimless song paths and tempos" (whatever that means) that is present throughout the album.

With respect, I feel that misses the point of the album, which is present in word and musical note.

Variety is important in an album. Tunes such as "if it were you," "splinter," and "the hard way" are all fast, ener-

getic, and classic Switchfoot tracks. "Beloved" starts quietly, almost pensively, but builds to become a powerful statement of love, in word and chord.

The band has continued to grow musically. Just have a listen to "wolves" written in 3/4 time, with a string group and a percussionist setting the tone for the track. It's captivating.

Or how about "backwards in time" which has a light, triple-metre rhythm to it, highlighting the "back-and-forthness" of the lyric's desire to be in the present or change the things of the past (for better or worse).

Have a good listen to this album, but not just having it on in the background of some other activity. Really listen to it. It will give you lots to consider, in your relationships with others around you, and with your Creator. I hope you find value in the effort!

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



Maria Smith, citizen of Canada

**Favorite book in the Bible** - I really don't have one. I love many of the stories and lessons in the Bible.

**Birthplace** - Burnley, Lancashire, England

**What I love about God** - I've always felt that God was just a part of me. A friend. A confidante.

**Favorite place** - I love where I live now — Bay du Vin. Yet to pick a singular place and say, "This is it!" — I would never do.

**Favorite food** - Steak and kidney pudding; Black Forest gâteau.

**Biggest fear** - Not fulfilling what I'm here to do.

**Hidden talent** - I'm a ballroom dancer.

**Favorite book/movie** - Book: *Jane Eyre* by Charlotte Bronte; movie: *I Know Where I'm Going*, starring Wendy Hiller and Roger Livesey (1945).

**Hobby** - I'm an artist — miniatures to large murals; water colours, oils, acrylics; landscapes, abstracts; and a bit of sculpting.

**Three things always in my fridge** - Eggs, milk and butter.

## Episcopal Announcements



August 23, 2021 **The Rev. Dr. Christopher McMullen's** appointment as incumbent (interim priest-in-charge) in the Parish of Upper Kennebecasis has been extended for five years until August 31, 2026.

## WANTED

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

**BLESSING OF THE BIKES**

# The Blessing of the Bikes

BY SUSAN JACK

Although delayed, the 19th annual Blessing of the Bikes and Breakfast took place, in person, on Aug. 14 at the Church of the Good Shepherd in West Saint John.

This event typically is held at the beginning of the motorcycle season, but the last two years have caused some changes. In 2020 the Rev. Jonathan Springthorpe blessed the riders and their bikes via a video message that was posted on social sites.

This year another video was shot and posted in May with the help of event photographers Joe Comeau and Doug Epton.

Then came the word that we had all been waiting for – we were moving to Phase Green of the pandemic recovery! Lead organizer Paul Desjardins, church member and biker, went to work planning a summer version of the event.

The number of bikes is always highly weather dependent, making it difficult to

determine how many breakfasts to prepare. And of course, bikers require a hearty breakfast, and the folks at Good Shepherd certainly produced one! About 60 bikes rumbled into the parking lot and we fed about 100 people.

After breakfast Rev. Jonathan blessed the bikers and their bikes and with a roar of engines, the parking lot emptied. Another successful event!

**FUN FACTS:**

The Rev. Dr. Chris McMullen began the event with Paul Desjardins in 2003 as a way to repay the biker community for their charitable support.

One year Bishop Rev. George Lemmon presided at the event. Since he didn't have a biker's helmet he brought along his bishop's mitre.

Bikers attend from all around the province.

We have had as many as 125 bikes attend. We have had at least once archdeacon attend on a bike. We have only cancelled once due to weather.



SUBMITTED PHOTOS

**PHOTOS AT RIGHT:** The Blessing of the Bikes and breakfast for bikers is an almost two-decade tradition in the Parish of Lancaster, West Saint John. Usually held in May, the event had to wait for pandemic restrictions to be lifted this year.



SEAN DAVIDSON PHOTO

An outdoor kitchen party on Aug. 22, with live music, a barbecue, outdoor games, and kids' activities, was the perfect celebration of the Green Phase for parishioners of the Parishes of Waterford and St. Mark, plus family, friends, neighbours and local musicians. More than 60 people attended to hear the Happy Go Lucky Fiddlers and Tammy and Gary Morris entertain, while bikers and walkers who happened upon the festivities joined in.