



THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

NOVEMBER 2021

SERVING THE DIOCESE OF FREDERICTON

Lighting the way



HOLY TRINITY IN HARTLAND has had an LED lighting overhaul, with the upgrades completed during the Season of Creation. Even the small stained glass windows on the sides of the church and in the steeple have battery powered LED candle lights which come on at dusk and illuminate all night long. Read the story on how this parish is saving money and honouring the Fifth Mark of Mission on page 17.

KIM TOMPKINS PHOTO

Diocesan Synod postponed due to COVID-19

BY GISELE MCKNIGHT

Climbing COVID-19 infection numbers, closed schools and overflowing ICUs all pointed to one decision — postpone the 138th Diocesan Synod planned for Nov. 6.

The decision was made during a short meeting of the Diocesan Council Executive Committee Oct. 1. Members voted unanimously to direct Synod staff to prepare for a virtual Synod to be held next year if an in-person gathering cannot take place before November 2022.

A Diocesan Synod must be held in 2022 to elect delegates to Provincial Synod and, depending on timing, General Synod.

“We don’t have anything that requires us to meet in 2021,” said secretary of Synod David Peer. “There is nothing critical to make us meet, although it would have been nice.”

This is the second year in a row that Diocesan Synod has not been held due to the pandemic. The decision to plan for a fall synod was made in the summer, “when everyone was optimistic,” said David.

But the concern now is a fifth wave.

“All the trends in New Brunswick are moving in the wrong direction. We couldn’t wait any longer. We had to make the decision now,” he said.

Was it a hard decision? Yes and no, said David.

“It’s so great to meet together as Synod delegates, and it’s sad

Synod continued on page 2

DIOCESAN NEWS

138th Diocesan Synod

POSTPONED
2022

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

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

Diocesan Synod postponed

Synod continued from page 1

when we can't meet," he said. "It's where we build and strengthen relationships and learn what's happening around the diocese.

"It was an easy decision because we always want to place the safety of our people first. We know Christ gives us hope.

"It came down to safety. It's just not that critical."

Diocesan Council will discuss a new date for 2022 at its next meeting.

The decision was not a surprise given that, at the Sept. 25 meeting of Diocesan Council, there was much discussion on whether they should go ahead with the large meeting.

Members who spoke erred on the side of caution, suggesting postponement unless the

situation in New Brunswick and elsewhere suddenly improved.

The Synod Office staff had been at a standstill, ready to prepare the convening circular, but not wanting to invest a tremendous amount of resources should it become unnecessary.

As well, Greater Chapter meetings would have to have been held in October.

Staff will begin to investigate how to organize a virtual Synod, which will no doubt mean hiring outside expertise.

"It's one thing to vote yes and no," said David. "It's entirely different to elect delegates with the issues of scrutineers and secret ballots.

"It's possible. We just have to figure out how. Other dioceses have done it. Given time, we'll find a solution that works for us."

ANGLICAN FOUNDATION OF CANADA

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.

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Anglican Foundation of Canada 80 Hayden Street Toronto, ON M4Y 3G2



Letters to the editor

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



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

THE NEW BRUNSWICK ANGLICAN

www.anglican.nb.ca

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THE BISHOP'S PAGE

Let's remember to remember

I know that Thanksgiving was last month, but there are times when we need to say thank you to people. Too often I forget to express my gratitude. I recently received a piece of research which told me that in the face of COVID-19 our diocese has remained stable in the measures that were used.

This has come about because of the diligent work of the staff in the Synod Office and my office; and everyone in the diocese, both clergy and lay.

I want to publicly thank you all for your support and commitment during these very challenging times which we continue to navigate.

This month is one of remembering. On the 1st we celebrate All Saints, both past and present who make up the Body of Christ, the Church Militant and the Church Triumphant.

Then on the 11th we remember people who have served our country in conflicts and peace-keeping around the globe and those who died doing so.

Perhaps this year is more poignant as it is the first Re-



CPL LEE GODDARD/WIKIMEDIA COMMONS

A BRITISH ROYAL AIR FORCE Chinook helicopter fires flares over Afghanistan in 2015. Archbishop David believes this Remembrance Day could be more difficult for veterans who served in Afghanistan.



Archbishop David Edwards

membrance Day after the end of the intervention in Afghanistan.

We recall the sacrifice of many, but also should pray for the Afghan people as they face a very uncertain future.

As I have said before on several occasions, remembering where we have come from is important with regard to who we are and where we are going.

For the Jews it was and is vital and is done largely through their

festivals, such as Passover. For us as Christians, we also recall through festivals such as All Saints and Easter.

For Western society in general, it seems that remembering is less important than it used to be. There is a desire to move on to the next thing almost before the current thing is over.

We know that in our personal lives, not being able to remember something is frustrating and even disruptive to the way we live.

This also works at the level of society. God knows that, which is why he calls on his people to remember.

During this month when remembrance is top of mind, let's remember to remember.



David Edwards is Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

OCTOBER 31
* PARISH OF RESTIGOUCHE

NOVEMBER 5-7
COUNCIL OF GENERAL SYNOD

NOVEMBER 13
PWRDF DIOCESAN MEETING

NOVEMBER 14
PARISH OF NEW BANDON

NOVEMBER 21
PARISH OF FUNDY AND THE LAKES (DEDICATION OF MEMORIAL; ORDINATION OF PAULETTE BLACK)

NOVEMBER 28
ARCHDEACONRY OF MONCTON LESSONS AND CAROLS

* CONFIRMATION

Stewardship and patience

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart.

I am writing this just after the state of emergency has been reimposed.

If there is one thing COVID-19 has taught us, it is patience. The words above are from hymn 94 from Common Praise — an Advent hymn from the Taize community.

What does this have to do with stewardship, you may be thinking? Stewardship needs patience.

I speak to many individuals and parishes, and it usually takes much more than one conversation for a stewardship gift to be finalized.

Patience is one of the virtues, and I have been more aware of this in the years I have been



Mike Briggs

stewardship officer.

The hymn I mentioned guides me, not just in Advent, but in my work as stewardship officer. Both lines in the hymn start with the word 'wait,' and this is something I have learned and try to apply to my life in general.

In this age of instant gratification, patience is somewhat lacking. As I mentioned last month, it's been almost two years since I have seen any of my family. Zoom is OK but not the same

as face to face, so I have to wait until we can travel again.

Patience is needed in all aspects of life; instant gratification is shallow and fleeting. I hope we will all refocus on what we can do to help others in these turbulent times.

Last Friday — a month ago when you read this — I was getting updates and holding conversations with my parish leaders to decide what we should do. We had a major fundraiser starting on the next Monday. Again, patience.

Now a note about Remembrance Day. My dad served in the Royal Navy in the Second World War in the submarine service. It was literally a job of patience since submariners had to wait under the water before they could surface and replenish their batteries and air supply.

Remember veterans as you

read this. The patience of the generals, admirals, air marshals and all armed service during the war gave rise to the peace that followed. Please be patient and be assured that God will provide.

Lastly, it is a privilege to talk to people about their desire to help, either their parish, the diocese or some specific mission that we or the church in general undertake. I have come to realise over the last four or five years how generous people are.

If you are thinking about a legacy gift, you can always call me or email me. Our conversations will be held in confidence. Contact me by cell 506-866-7318 or email stewardship@anglican.nb.ca.

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



Remembrance Day 2021

They gave their lives so we could live ours.

Diocesan Council September highlights

BY GISELE MCKNIGHT

Online Diocesan Council meetings continue to be the norm as members met via Zoom on Sept. 25.

Archbishop David Edwards began with the territorial acknowledgement and Morning Prayer. He prayed especially for the nurses, clergy and other front-line workers during this pandemic.

COMMITTEE & TEAM STRUCTURE

Abp. David has taken the first steps recommended by the Ad Hoc committee that reviewed the Diocesan Council committee and team structure. He is working to set up a group to support diocesan missional activities within the diocese.

SYNOD OFFICE UPDATE

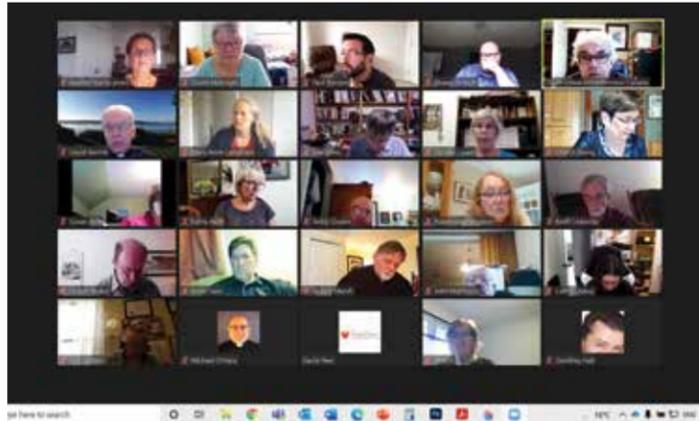
Secretary of Synod David Peer reported that the Diocesan Synod and the Christ Church Cathedral Corporation, with whom the diocese is sharing space at Cathedral Memorial Hall, are continuing to investigate options for a joint building constructed at 121 Church Street.

That plot of land sits between the former Synod Office and Bishop's Court, across from the Cathedral.

"We're focused now on making our presence at Cathedral Memorial Hall more integrated," said David Peer.

"We're probably going to need more space if we move into green and have the office open more regularly."

Understanding our requirements and getting the solution right may take some time and we are committed to journey-



MCKNIGHT PHOTO

DIOCESAN COUNCIL MEMBERS and guests gathered Sept. 25 for an online meeting. They are seen here.

ing together, he said.

CHANCELLOR'S MOTIONS

Chancellor David Bell, with his first motion, gave this explanation:

"Under the discipline canon of the Ecclesiastical Province of Canada, the Provincial Council appoints two clerics and two lay persons as members of the Pool of Triers of the Province's Court of Appeal.

The Provincial Council appoints them in the wake of its triennial synod, which has just occurred.

"The Chancellor of the Ecclesiastical Province of Canada has asked that this diocese proposed the requisite names to the Provincial Council."

The motion, which was passed, offered the following names as members of the Pool of Triers for the Provincial Court of Appeal: Ann Fairweather, Ross Hebb, Kelly VanBuskirk, Deidre Wade.

David Bell's second motion to Canon Five 1(3) asked for a change in investment language to better reflect the times.

"The intent was originally written to ensure the DCIF will invest to at least 40 per cent in fixed return products," he said. "The motion retains that feature of security while loosening up the description of equity investments."

"It's because of the change in the wide array of investment products. Right now there's not much flexibility," said diocesan treasurer Heather Harris-Jones.

FINANCE COMMITTEE MOTION

When a long-time lay employee faced significant health issues upon retirement, it illustrated a need for continued benefits for retirees.

A motion reflecting this aim, available to retired parish and synod lay employees, was passed.

"They pay 100 per cent of the premiums, so there is no cost to the diocese and no risk to the diocese," said Finance chair Susan Jack.

TREASURER'S REPORT

Heather reported that as of the end of August, the Shared Ministry contributions were at 95 per cent, with about half of the outstanding amount of \$42,000 expected, while the other half would be written off as a bad debt.

Heather reviewed the year-to-date 2021 financials in detail. She noted there are savings on budgeted expenses because of COVID-19 and overspends on grants to parishes, but the Diocesan Synod is within budget and no concerns exist at this point in the year.

Heather presented the Diocesan Synod's 2020 financial statements, and the review engagement report from Bringloe Feeney. Overall, a loss was incurred, mainly due to the Unrealized Investment Loss caused by year-over-year market movement.

Abp. David and Susan thanked the finance team and the finance committee for their work on this large project.

CAMP MEDLEY

Heather reported on Camp Medley's season, noting that months ago, they had a choice to budget for 200 or 400 campers. They chose the 200-camper budget and ended up with 275 campers this summer.

"It was wonderful to see higher numbers and a lot of newcomers to Camp Medley," she said, adding many of the new campers came as a result of the open house family days last summer.

Even so, almost all expenses, other than food, were under budget.

"I'm very pleased with how Camp Medley is evolving,"

she said. "I was just there last week. I was very pleased to see the changes."

The camp underwent several infrastructure upgrades during the pandemic, with projects long in the works being completed.

DIOCESAN SYNOD

"We'll have to make a decision on Diocesan Synod," said Abp. David. "I'm looking for your advice."

The Nov. 6 in-person synod was planned in the summer "when everyone was optimistic," said David Peer.

In his conversations with other executive officers, running an online synod can be expensive and complicated.

"It's a big deal to set up a virtual synod," he said. "We will push to the latest date possible to make the best decision with the best information available."

"Canonically we're not forced to have a synod [this year] but it would be nice to have some things tidied up. We can delay it to next year, but then we have to have it."

A new date, if needed, could be in the spring.

Discussion ensued, with several members in favour of postponement if it came to that.

"I am in support of delaying to the last minute and then postponing if necessary," said Lionel Hayter.

The next regular meeting is planned for Dec. 4. It would be part of a retreat should Synod appoint a new Diocesan Council.

NOTE: On Oct. 1 Diocesan Synod executive voted to postpone Synod until 2022.

What to buy this Christmas

How about a new way of gift-giving? Give a blessing, in the form of a monetary gift, to one of many worthy missions and ministries - in your loved one's name, or ask them to do the same for you.

Contact the Anglican Diocese of Fredericton: 506-459-1801;
168 Church St, Fredericton E3B 4C9; or <https://nb.anglican.ca/>.
Click on Donate at the top right, and select from the drop-down menu.

Pennies & Sparrows (Central Saint John Community Ministry, the Reus, Terence & Jasmine Chandra) • Fire Watch Ministries (Eden & Carolyn McAuley) • Camp Brookwood • Camp Medley • Jonathan Young Memorial Amphitheatre at Camp Medley • Inner City Youth Ministry, Saint John • Honduras Mission (Kara & Nelson Mejia) • Bishop McAllister College (Canon Paul Jeffries) • Diocesan Choir School • PWRDF • Anglican Foundation • Youth initiatives • NB Anglican - Anglican Journal • Various bursaries, and other wonderful initiatives



Edith Nutter laid to rest at cathedral service

BY GISELE MCKNIGHT

The life of Edith Nutter, widow of former Archbishop Harold Nutter, was celebrated at Christ Church Cathedral Sept. 17.

Edith, in her 98th year, died July 29 in Perth, Ont. where she had lived for 10 years. A small, intimate service for family and friends was held there in early August, but the family wanted to come home for a memorial service and her burial next to her husband, thus the September service.

Dean Geoffrey Hall presided, while the Rev. Keith Joyce, former dean of the Cathedral, preached. The Rev. Bruce Nutter, Edith's son, presided at the Eucharist, assisted by Archbishop David Edwards and the Rev. Craig O'Brien.

Music director Thomas Gonder provided the organ and piano music. Keith accompanied several hymns on the trumpet.

Sally Dibblee was the soloist. She sang *The Eriskay Love Lilt*, from *Songs of the Hebrides*, at the request of Edith, who heard Sally sing it at Sally's mother's funeral.

Daughter-in-law Priscilla, and Father Craig gave readings, while family friend Lynda Wood offered intercessions.

The Nutter family was in attendance: daughter Patricia and her husband, Paul Gervais; son Bruce and his wife, Priscilla; grandson Timothy Hunsley and his wife, Rachel; grandson Christopher Hunsley; and great-grandson Gavin.

The service began with a small processional, led by Geoffrey, with Patricia carrying her mother's ashes.

Timothy offered a family remembrance, noting it was four years almost to the day that the family gathered in exactly the same spot for the funeral of his grandfather, Harold Nutter, bishop of Fredericton from 1971-1989.

But his comments were focussed on his beloved grandmother.

"We are metres from her house, which, as a child, I found very large and a bit spooky," he said. "We're in the province and the community she adored.

"In the 10 years she was in Ontario, she didn't lose touch

with her friends. You were so very special to her.

"Her heart never really left the shores of the St. John River," he said. "There is something so special about this place. Each time I return, I come closer to getting my finger on it."

He remembered a grandmother keenly interested in the lives of her grandsons, every moment with her precious.

"She loved us without terms and conditions, but you probably all know this," he said.

To further understand his grandmother's role as the wife of a bishop, he Googled the

term, finding an article written by a bishop's wife. It described life as a surf board, with constant watching and preparation for the next wave.

"This role is not for the faint of heart," he quoted.

Beyond her roles as daughter, sister, wife, mother, grandmother and great-grandmother, Edith had a career in social services, convened large gatherings, entertained often, and cooked delicious pies he and his brother remember fondly.

Her last words to her family, earlier this summer, were "I will see you soon," he said.

In his homily, Keith re-

minded those gathered that we do not carry our burdens alone.

"Life will be different from now on, yet God will be with us through Jesus, his son," he said.

He recounted his visits to Perth, when he, Edith and Patricia would have lunch together.

"She was always up on the news of the diocese," he said. "My life is enriched in knowing Edith."

Patricia, when asked about her mother's legacy, noted Edith's love.

"It's a legacy of love held for

this province and the Church, and the extent to which she went to support my father's work in the community and in the world," she said.

"She was an extraordinary woman in many ways."

This being the second time in four years coming home to bury her parents, Patricia found strength in familiarity.

"I love to come," she said. "It felt good coming home, even for this purpose."

Edith's ashes were buried with her husband at the Woodstock Anglican Cemetery on Sept. 18.



MCKNIGHT PHOTOS

CLOCKWISE FROM TOP LEFT: Grandson Timothy Hunsley gives the eulogy; Dean Geoffrey Hall leads the procession, with Edith's daughter, Patricia, carrying her mother's ashes; daughter-in-law Priscilla Nutter reads a lesson; the Rev. Keith Joyce gives the homily.

Circulation numbers drop, but we're not alone

A note from the editor:

Believing circulation information was long out of date, the Anglican Church of Canada began a project to revamp the mail-out lists of all diocesan papers in 2018.

You might remember the ads in the paper reminding readers to “opt-in” — the method chosen to rebuild the circulation lists. That meant they abandoned their lists and started at zero.

This exercise, though necessary, had startling results. It seems most of our papers were being thrown away upon receipt or mailed to people who had passed on.

For comparisons sake, 5,321 copies of the New Brunswick Anglican were mailed out in January 2018 — before the exercise began.

In September 2021, as the chart shows, 1,888 NB Anglican newspapers were mailed, representing a subscriber reduction of about 70 per cent.

This is not unique to our diocese. Across Canada, diocesan newspapers, including the Anglican Journal, are mailing about two-thirds fewer papers than they did in 2018.

The good news is our press costs have dropped dramatically. As well, there is the environmental benefit of less newsprint being used. And finally, we have 1,888 subscribers to the NB Anglican who want the paper because they chose to continue receiving it.

Anglican Journal Subscriptions

| Name | Total papers | Name | Total papers |
|------------------------------|--------------|---|---------------|
| Anglican Life (Newfoundland) | 3,376 | Messenger, The (Athabasca/Edmonton) | 1,103 |
| Anglican, The (Toronto) | 5,787 | Montreal Anglican | 1,547 |
| Crosstalk (Ottawa) | 2,301 | Mustard Seed (Brandon) | 427 |
| Dialogue (Ontario) | 1,189 | New Brunswick Anglican | 1,888 |
| Diocesan Post (BC) | 1,276 | Niagara Anglican | 3,444 |
| Diocesan Times (NS & PEI) | 2,594 | Northland, The (Moosonee) | 607 |
| Gazette (Quebec) | 832 | Saskatchewan Anglican (Qu'Appelle, Saskatchewan, Saskatoon) | 1,353 |
| Highway, The (Kootenay) | 757 | Topic (New Westminster) | 1,809 |
| Huron Church News | 3060 | Anglican Journal (alone) | 4,645 |
| TOTAL | | | 37,995 |

Above figures are the circulation numbers for the September 2021 diocesan papers and the Anglican Journal.

If you'd like to receive the New Brunswick Anglican, or you wish to make changes to your subscription, email: circulation@national.anglican.ca, or call 1-866-924-9192 ext. 259.



KATIE SAUNDERS PHOTOS

OLD PEWS HAVE FOUND a new home in the outdoor classroom at Bath Community School.

Old pews find new life

To complete their outdoor classroom at Bath Community School, teacher Katie Saunders went about trying to find seating for the students.

Not far away was the former St. James Anglican Church in

Centreville, which was deconsecrated May 30. So Katie asked.

She was put in touch with the Rev. Bob LeBlanc who told her they had pews available.

“After a year of planning

and construction, the installation of pews was the final touch to our outdoor classroom,” said Katie.

“This generous donation from St. James Anglican Church in the Parish of Wicklow, Wilmot, Peel and Aberdeen was a matter of perfect timing.”

The school community is

grateful for the generous donation from the parish and to the Rev. Bob for sharing some history of the church as helpers gathered the pews.

The pews in the outdoor classroom will be used year-round by the K-8 students.

Classes will use the shelter as a place to read, do math, explore nature and gather to

learn from guest presenters. It is essentially an additional classroom — just an outside one.

As staff and students return for a new school year, the excitement of an additional learning space is shared by all. The history of the 125-year-old pews will live on.

AROUND THE DIOCESE

Pillay family is at home in Riverview

Julian, Michelle & Christopher are now permanent residents of Canada

BY GISELE MCKNIGHT

A barbecue on the shore and music playing in the background. Canoes and kayaks lined up ready to go out, a swim in the St. John River, jumping off the wharf — those are the summer camp memories of 15-year-old Christopher Pillay.

“It was definitely a change,” he said. “It’s the simple things that made a big difference for me.”

Volunteering and working at Camp Medley, Christopher had a summer to remember: a few weeks as a leader-in-training, then a stint on staff, mentoring children, teaching basketball and using his musical skills to add to the camper experience. He even went back as a camper for Senior Teen Week to squeeze one more adventure out of the summer.

“I never thought I’d be impacting little kids like I did,” he said.

Three years ago, when he went to camp the first time, his mother, Michelle, had a hard time letting her only child go.

“I struggled,” she said. “When we dropped him off, I was in tears.”

This year, however, she had a new attitude.

“My mentality changed,” she said. “I prayed about it. I’d rather have him impacting lives than home playing games.”

NEW TO CANADA

Christopher and his parents, the Rev. Julian and Michelle Pillay, arrived from Durban, South Africa in the spring of 2018 and spent the first two years of their Canadian adventure in the Parish of St. Stephen before moving to Riverview in 2020.

“We still consider St. Stephen our Canadian home,” said Julian. “We learned heap loads about the Canadian lifestyle. It was a good fit for us. They embraced us and accepted us.”



ABOVE: Christopher Pillay, fourth from left, supervises a basketball game during the summer at Camp Medley.



LEFT: Christopher, Michelle and Julian Pillay at St. John the Baptist Anglican Church in Riverview.

They didn’t expect to move so soon, but the opportunity presented itself, and they’ve settled into life in Riverview with Julian as rector.

Since the move last year, they received permanent residency status, so they’re free from the daunting visa paperwork, now able to live a more settled life. They want to stay in Canada in the long term, but there’s a three-year wait to become citizens, so they have plenty of time to decide if this is going to be their permanent home.

Christopher has given up cricket for basketball. He’s hoping to make the high school team, a goal he had last year until he dislocated his knee during the final cut. He was on crutches part of the year.

MICHELLE
Michelle has her Canadian

driver’s licence and work experience from St. Stephen — two factors that have helped her grow in her new country.

“When we moved to St. Stephen, I bravely took on Dollarama,” she said. “People said, ‘what are you doing?’ but it was a good introduction.”

Then Atlantic Superstore hired her as a cashier and she quickly moved up to the cash office. She worked there 15 months before the move to Riverview.

She was offered a transfer, something she revelled in as it showed her “the fairness of New Brunswick.” But by the time the family was settled after the move, the parish administrator was leaving and Michelle decided to apply for the job.

“I followed the protocol and sent in my résumé,” she said. “I was interviewed and hired.”

It’s similar to the work she did in Durban, she said.

What she’s found in Moncton is a wide range of foods and spices that allow her to easily recreate her favourite dishes from home, like bunny chow (lamb curry in a bread bowl) and sojie (a dessert with semolina, coconut and cream).

JULIAN

Canada has given Julian a few firsts. Michelle recalls looking out the window, watching her husband mow the lawn for the first time in his life. He’s washed a few windows as well.

Apart from becoming a suburban husband with a house and yard to take care of, Julian jokes that he’s also become a televangelist due to pandemic limitations. He credits warden Rudy Walters and organist James Snelgrove for their help in making worship meetings

into Youtube broadcasts.

With their strong connection to Camp Medley, they’ve found some staff are students of Moncton’s Crandall University, and Julian hopes to tap into that resource to build a youth group in the parish.

“I want to reach families and new kids,” he said. “I’d also like to see the building used for more ministry.”

The large, modern building affords a great deal of flexibility, and Julian is brainstorming a few proposals. One such idea is a “pay-it-forward” café, where coffee and snacks are paid for with acts of kindness to others.

“It’s in the concept stage,” he said.

He’s faced with the same challenge as many priests — a maturing congregation with so much wisdom and experience, and how that might be shared with young families and children.

“It’s very different from South Africa,” he said. “It’s a different approach. The youngsters have no skill and no knowledge, but lots of energy. The older people have the knowledge but not the energy.”

He’s also keen on succession planning to equip people for future ministry.

“If I want to leave a dent in this parish, it would be to train, equip, empower and release people to ministries God has called them to serve.”

VACATION

During the summer, this Maritime family took the quintessential road trip to Ontario to discover more of Canada.

“We always wanted to visit Niagara Falls,” said Julian. “It was interesting to see different parts of Canada, to see the sights and sounds elsewhere.”

In Toronto they visited the sports shrines of the city, though now used to a slower pace, they didn’t much like the traffic.

“We really enjoyed the trip, and are thankful to see the beauty of Canada and all it has to offer, but I cannot tell you how much we love New Brunswick,” said Michelle. “Life there (in Toronto) is very similar to South Africa. We were absolutely happy to be home.”

THE EMMAUS WAY

The Emmaus Way: ‘No one walks alone’

BY GISELE MCKNIGHT

For most of us, when a crisis occurs, we have family, friends and a church family to rely on. People surround us with love, casseroles and prayers, and in our crisis, we feel well cared for.

Not everyone is so fortunate.

“There are a lot of people in the community who don’t have that support,” said the Rev. Jasmine Chandra. “We try to create that for them.”

The Revs. Jasmine and Terence Chandra lead an uptown ministry in Saint John called Pennies and Sparrows. They’re also the priests-in-charge at Stone Church.

One of their many projects is The Emmaus Way, a support system for people who need a shoulder to lean on.

Several years ago, Jasmine was trying to be that support system for a few single mothers in the city — offering drives to appointments, answering questions, finding resources. But it was tiring and overwhelming.

At the same time, Terence was part of a team helping a Syrian refugee family settle in the city. When he looked at this alongside his wife’s efforts, he saw big differences.

“Comparing Jasmine’s experience of helping single mothers alone with my experience of helping a refugee family through a team gave me a great idea: What if we created similar teams of support around the struggling people from our neighbourhood?”

The name of the program references a story from Luke’s gospel shortly after the crucifixion of Jesus. Two disciples, stricken with grief, walk the road from Jerusalem to nearby Emmaus. They are joined by a stranger whom they don’t realize is Jesus. The lesson is they are not alone on that journey.

“There are a lot of people out there facing major crises alone,” said Terence. “For various reasons, they don’t have a natural circle of friends and family members to support them through their illness, mental health struggles, addictions and abuse.

“Consequently, many of them remain mired in their problems for a very long time



SUBMITTED PHOTO

THE REV. JASMINE CHANDRA, RIGHT, with an unidentified woman who was in need of support from the Emmaus Way mission. She has since forged a stable life and no longer needs the group.

— often for life.”

HOW IT WORKS

The Emmaus Way has had eight teams since its inception four years ago. Each team of a few people devotes time, energy and emotion to a person who needs a support system. Some are single moms, others struggle with addictions, homelessness, health issues and poverty.

Team members don’t have to be Anglican. Several are from other churches in the area. The commitment is at least one year — from both the

person and the team members.

After volunteers are trained, the team of six to eight and the person meet to go over the expectations: mutual respect, monthly meetings and so on. At each subsequent meeting, they share the highs and lows of their lives — yes, all team members — to foster a sense of belonging.

If the person is willing, the group will do a short bible reflection. They eat together and then they map out the schedule of appointments and other commitments.

“We try to break up the

month,” said Jasmine. “People are on for a week — to prevent burnout.”

Drives to appointments and shopping, phone calls, walks, coffee time, even a drive in the country are all part of the program, depending on the person’s needs and the team’s abilities. Team members who don’t drive act as advocates, make phone calls, do walks and coffee time.

“We encourage friendship and support — things you would do with a friend,” said Jasmine.

During COVID-19, one

group decided to bubble with each other to keep meeting in person.

THE SUPPORTED PERSON

Not only does the person have to commit to a year, they also have to want a team of people in their life. They are also encouraged to set goals for the year, for example, earning a GED diploma.

“Being able to think of goals is a luxury for some,” said Jasmine.

One single mom was able, at the end of the year, to repair her relationship with her father, who lives in British Columbia, and to move there to be closer to him. What does she miss? The support she had here.

One team ended when their person with a chronic disease was admitted to a nursing home. Some have ended because the person was no longer in crisis.

“It’s kind of like living at your parents’ house,” said Jasmine. “At some point you want to be on your own. I think things naturally come to an end.”

FOUR CASES

Case 1 is a single mom who met her team when her child was a newborn. What she values most is not the rides to appointments, though they are very helpful, but the encouragement and support she gets as a new mother.

“She was always a person of faith, and this has really brought that forward for her,” said Jasmine. “She wants her son to know God. I call that a desirable outcome.”

She’s asked for her all-female team to continue beyond one year.

Case 2 is a recovering alcoholic who attends church uptown. Some of his team are also from that church, which has been a huge help to him. He’s had one relapse since his team formed around him. This time, though, instead of binging for days, he called them on day two asking for an immediate ride to rehab.

“He has actually stopped me on the street to tell me how much the team means to him,” said Jasmine, adding his team has taken him hunting and

Emmaus continued on page 9

THE EMMAUS WAY

Emmaus Way, continued

Emmaus continued from page 8

hiking to get out of the city. This man has had a friendship with Terence for years, but always refused to join the program. After ending up in the hospital, he relented.

Case 3 is a man the Chandras met through Stone Church's laundry ministry. He was living under a bridge, struggling with an addiction to gambling. He called on Terence for help.

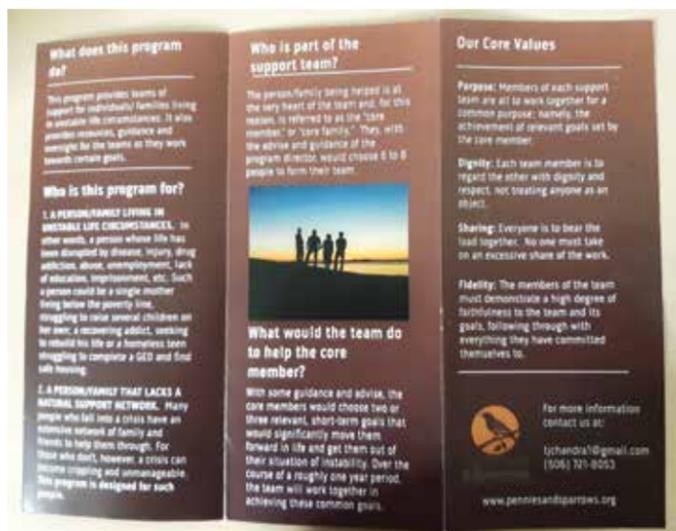
"The main goal was housing, so they formed a team of support around him," said Jasmine. "He's had setbacks, but he's been housed since last January."

The message that he's valued and cared for is slowing sinking in, said Jasmine. He is looking more to his future than ever before.

Case 4 is unusual in that it is a refugee family in the city. The team has applied the principles of Emmaus Way to the family and it's been working well. Their role includes a lot of appointments and translation.

EXPANSION

Obviously, the number of people the group can help is limited by the availability of volunteers. They'd like to have more so the program can



The Emmaus Way pamphlet.

expand.

Right now, their team members range in age from late 20s to 70s. Some are from Stone Church and some have been on more than one team. One team member moved from the U.S. and wanted to get involved in her new city.

"The biggest challenge is finding the volunteers to a certain degree," said Jasmine. "They need to be people who aren't trying to fix this person. They have to be passionate about caring for others."

They're looking for people who want to do more than throw money at a problem — people who want to make a difference in someone's life.

"The biggest piece of this is emotional support," she said.

Safe Church education, a criminal record check and confidentiality are all factors in the process, as is the program training.

"We'd like to see this grow

and expand," said Jasmine.

"This has worked. We've seen the changes. We see the layers of stress get peeled away."

Jasmine calls it a de-professionalized approach to support, where the group — person and team — become a pseudo family.

"We've had some real successes and some real low points," said Jasmine. "It's not always an easy ministry for volunteers, and it's not necessarily quick, but that's not how Jesus would have us care."

"The amazing part is this crosses denominational lines," said Jasmine. "We are all working towards the same goal. Overall, I feel the teams and individuals have done so well."

If you are in the Saint John region and would like to talk about volunteering, or if your parish is interested in replicating The Emmaus Way, contact Jasmine: jasminechandra@gmail.com.

Richard Larder, long-time volunteer with the disabled and other groups in Saint John, and a member of Stone Church, speaks about his experience with the Emmaus Way.

Why did you volunteer?

Terence and Jasmine Chandra have been wonderful gifts to the spirit and faith life of Saint John and especially our church.

Their involvements in the community enrich the lives of so many in need.

I was anxious in these trying times to help in some small way to make life for others more meaningful which has a wonderful personal spin-off.

As a result, I have been involved as a member of the Emmaus Way Oversight Committee and also a support member on two of their direct action committees under the Emmaus Way banner.

What has kept you involved?

I have a desire to be part of a group or groups that help and assist others who are in need in a practical fashion. I meet wonderful people, make new friends and enjoy being supportive of them in their life challenges.

What highlights would you like to share?

Just being there to help people in need is a blessing unto itself. In the end, the highlights are really related to the friends made and the goals accomplished which helps others get on with a more meaningful and fulfilling life.

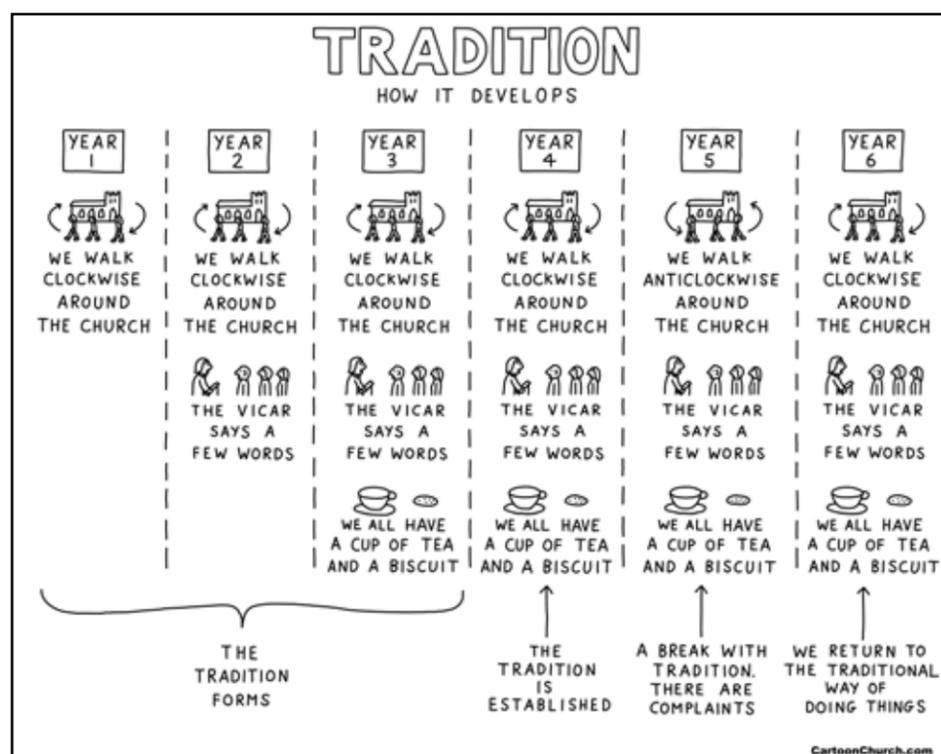
Would you recommend this volunteer activity to others?

Hands down, YES! To borrow one of my favourite sayings from the late actress Eleanor Powell: "What we are is God's gift to us. What we become is our gift to God."

Her words have inspired me to do more for others in faith and action. I feel that my life has meaningful purpose as a result of such involvements.

I would like to applaud the mission of Jasmine and Terence Chandra's work via Emmaus Way. They are committed to a faith-filled transformation of the lives of people and families in need for the better by personal, informal supports from a Christian base.

The personal supports of ordinary people helping others makes a newer world of people not just focussing on "I" but more on a "we" world where we all are faithfully and practically together in a common purpose and cause.



MY JOURNEY HERE



Craig O'Brien

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

Although the Rev. Craig O'Brien was born not far from here, it took him many decades and many thousands of miles to make his journey to New Brunswick.

In a nutshell, Craig has lived in Halifax, Prince Edward Island, Oklahoma, Saskatchewan, Vancouver, the UK, Saskatchewan (again), Florida, Georgia, and finally, the Parishes of Sackville and Dorchester, where he is rector.

The two years he's been here have been overshadowed by the pandemic, to the point where he just had his first trip, as a diocesan priest, to Fredericton, when he attended the funeral of Edith Nutter on Sept. 17.

Craig, 49, knew the Nutters in their retirement. Both they and Craig were in the same Prince Edward Island circles. Then this summer, Craig met Bruce Nutter on PEI, and when his mother died, Bruce asked Craig to do the gospel reading.

BEGINNINGS

Craig was born in Halifax, and his only sibling, his brother, Peter, still lives there. His father was Daniel O'Brien, who was the first lay president of St. Thomas University.

Daniel was at the helm during the campus expansion and upgrades that have given it a more modern look.

Craig jokes that he didn't actually leave home after high school. His par-

ents left instead, when his father was hired at STU. As his parents headed for Fredericton, he headed to the University of Kings College in Halifax, where he earned a BA in Classics.

A lot happened there. With his brother, he sang in the Kings College choir. He found Anglicanism, and began the process of answering the call of God to the priesthood.

"I grew up in what is called a mixed marriage," he said. "My dad was Roman Catholic and my mom was protestant."

"It was at Kings that I had a self-conscious conversion to the Lord and I began discerning my vocation. It was a spiritual and intellectual and social conversion."

WEST & NORTH

The notion that he could become an Anglican priest was a surprise to him — and many others. So he decided to explore it, which took him first to the cathedral in Charlottetown, and then to Oklahoma City.

It was the fall of 1996, just a few months after the horrific bombing that took 168 lives. He found a downtown in ruins and a community still in mourning. While there, he studied theology and worked as a youth leader in a parish.

From the US Midwest, Craig made his way to a small Cree parish in northern Saskatchewan, where he further explored his path to discernment through ACPO.

"It was really fascinating and I had a rich exposure to life," he said.

His next move was to seminary at Regent College in Vancouver and Wycliffe Hall at the University of Oxford in England, followed by a short placement in the Diocese of Portsmouth.

After his studies were complete, he returned to Saskatchewan, where he was ordained to the diaconate by Charlie Arthurson, the suffragan bish-

op of the Diocese of Saskatchewan.

A year later, in 1999, Craig was ordained a priest within the Diocese of Saskatchewan. It took place in PEI so his family could attend more easily. Craig spent the next four years, the first of his priestly career, in the Parish of Tisdale, Sask.

"It was a wonderful place and I had a great time there," he said. "They

trained me. I was always learning."

Craig's time in the diocese was formative, where he made many friends, and was well supported and encouraged.

"We were a young group of priests there in the late 1990s. We had small parishes and great distances between them. We had the youngest bishop ever consecrated at the time and he

encouraged us to go off and explore other places."

SOUTH & EAST

So Craig began to explore.

"It was hard to break up the band," he said, but he found a new home in the Diocese of Southeast Florida.

"It was a cultural and meteorological shift of gears," he said.

For four years, he oversaw the Parish of Holy Guardian Angels and the Parish of St. Cuthbert's, a mission in Lantana, Florida. Then he journeyed north, but only as far as Savannah, Georgia.

"It was an opportunity and a calling," said Craig. "And not too far up the coast."

The place wasn't exactly new to

him. It was a large parish that had an association with Kings College in Halifax.

He took on the role of associate rector and pastoral vicar of St. John's Church.

The first spire you see in the opening seconds of the movie Forrest Gump, when the feather floats down from the sky, is the spire of St. John's.

The parish had a focus on adult learning, and hosted a teaching seminar each year, with many Canadian priests attending. That kept him in touch with home.

But living in the southeastern US had its drawbacks and stressors, with hurricanes and tornados at the top of the list.

"The sedate weather bomb [of the Maritimes] is preferred!" he said.

But in Savannah, he found a home for 12 years, the longest he'd stayed anywhere since his childhood.

"I'd loved the places I was living before this, but it was all a kind of build-up to this. It was a meaningful time," he said.

NORTH & EAST

But eventually, he left Georgia for New Brunswick, which was not on his radar at all.

"I'd been looking for a change. I was discerning calls elsewhere — in the States, Ontario, even the UK, and then Sackville came into my sights," he said.

He admired the diocese and Archbishop David. It would mean he'd be closer to his family. He knew the former rector, Ranall Ingalls, through Ranall's visits to the teaching seminars in Savannah. The idea of coming home — or near home — quickly became rather compelling.

"I'll give God the prerogative because it was something I'd never thought of," he said. "It seemed good to the Holy Spirit and to me."

What he's found is an inviting, pleasant university town and a parish of wonderful, willing lay people, even through a pandemic that has been limiting.

He's particularly happy to see Mount Allison University teeming with students once again. His parishioners have a great many connections to the university.

FAMILY LIFE

Daniel died in 2016, but Craig's mother just passed away a year ago.

"I am thankful that even under the pandemic restrictions, I was able to be there and with her leading up to her death," said Craig.

"I was able to officiate at Mom's funeral in November."

Since arriving in Sackville, he's found parishioners who were in the same graduating class at Mount A as his mother.

Craig, who is single, is very close to his brother and family. Even while away for so long, there were lots of visits back and forth.

"Now we're geographically close, even through the pandemic," he said. "It's very cool being back here."



SUBMITTED PHOTOS

CLOCKWISE FROM TOP RIGHT: Father Craig O'Brien celebrates a milestone in his ministry while serving in Savannah, Georgia.

Craig in Oklahoma.

Craig, at extreme right, meeting Pope John Paul II in 2001 during a visit to the Vatican.

A solemn Craig during worship.

DISCERNMENT

Here I Am

The Discernment Journey

BY GISELE MCKNIGHT

Throughout this fall, the New Brunswick Anglican has featured stories that focus on discernment, what that means, how it has played out in the lives of several people, particularly about discerning ordained and licensed lay ministries.

This series is offered in the hope that Anglicans will take time to listen for — and be open to — God's call on their life journey.

This month, we lay out the path from one's call to, in many cases, ordination to the diaconate or priesthood.

This is an interview with the Ven. Cathy Laskey, vocational coordinator for the diocese, on the discernment process to ordination.

THE CALL

"If you're feeling a sense of calling and want to explore it, you should first talk to your parish priest," said Cathy. "After that conversation, reach out to me."

Talking with Cathy will give her a sense of who you are. She will ask you to share your story

with her.

"But before that conversation happens, I'll send them an authorization and release form," she said, adding this allows the diocese to share the information — only with the appropriate people — during the discernment process.

Once that step is taken, you are in the diocesan discernment process, moving forward to explore if ordination is God's plan for the next stage of your life. For some, the process, at least for the present, may take a turn.

"Perhaps the individual can't clearly articulate a call, or maybe more clarity of discernment needs to take place first. I may pose some questions to them so they can reflect and pray on what types of ministry they may be called to."

SPIRITUAL DIRECTION

Anyone seeking a discernment path is encouraged to find a spiritual director, which Cathy can help with.

A spiritual director is someone who listens, with the person, for the voice of God in their life.

"It's another person outside



THE VENERABLE CATHY LASKEY, diocesan vocational coordinator

the [discernment] process, not necessarily a priest," said Cathy. "A spiritual director should have training in this ministry and be directed themselves by a spiritual director. Spiritual direction is very important in discernment."

PARISH DISCERNMENT COMMITTEE

At this stage, Cathy contacts the person's territorial archdeacon with the intention of forming a parish discernment committee. The archdeacon contacts the parish priest, who provides the names of two people to serve on the committee. One must be either a church warden or on the parish vestry. Three others from

the archdeaconry, often strangers to the person, are added.

At this point, the person is called an inquirer, and the committee meets with him or her to discuss their calling.

"The PDC is helping the individual discern and identify their calling," said Cathy. "What's neat about the committee is the inquirer is not in the hot seat. Everybody around the table is in the process of discerning something."

"The feedback I've gotten is that it's an enlightening experience for both the inquirer and the other members of the committee."

This group meets five or six times. The archdeacon and parish priest fall away from the

process once a chair is elected.

At the end, the committee writes a report, with recommendations, which is shared with both the inquirer and Cathy. A summary is sent to the parish priest which goes to vestry.

The vestry meets to review the PDC's report and make recommendations. Hopefully, the recommendation is their nomination of the inquirer to holy orders. But it's not a rubber stamp and a goodbye.

"The parish needs to support the inquirer," said Cathy. "There's three years, at least, of commitment to this person. That ministry needs the support of the Christian family."

The PDC report might suggest areas to work on, like conflict resolution, the need for a mentor, and so on. It may recommend lay ministry, the diaconate or the priesthood. And sometimes the answer is "not at this time."

"I often call it a journey," said Cathy. "The process gives the impression there's A, B and C, but not everybody follows the same path. Although we have a general format, no one person follows the same discernment path."

The final piece of this part of the journey is a psychological exam.

DOCUMENTATION & EDUCATION

All being in order, the bishop accepts the person as an aspirant, who then must gather a large amount of paperwork. This includes a résumé, essay outlining their call, current ministry, financial plans for

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

DISCERNMENT

The Discernment Journey, continued

the education requirement, security and background checks, medical exam, credit check, certificate of baptism and confirmation, academic transcripts and their parish priest's letter of commendation.

After the document review, the bishop approves theological education requirements as appropriate to the needs and formation of the individual for the ministry they are being called to.

ACPO

But before anyone goes off to university, they should be going to ACPO — the Advisory Committee on Postulants for Ordination. Each of the four Anglican 'provinces' in the country has such a committee.

"It's another assessment tool for discernment," said Cathy.

Aspirants meet for a three-day session with committee members. In our Province of Canada, the Rev. Canon Leo Martin has served as the ACPO secretary for several years.

During that weekend, sometimes held at Villa Madonna, aspirants meet with assessors for three interviews, where all involved are listening for a call to ministry.

"There are no right or wrong answers," said Cathy. "What they're assessing is

potential. My advice is 'be yourself.'"

While much is based on the interviews, assessors also study how aspirants respond to each other. At the end, they produce a report with recommendations which often identify strengths, gifts, concerns and areas of follow-up. But the main result is either 'recommended for ordination at this time' or not.

If the assessors recommend ordination, and the bishop agrees, the person becomes a postulant.

Now might be a good time to remind potential postulants that Archbishop David Edwards was rejected upon his first attempt. He returned several years later with the world experience he lacked early on, and was accepted for ordination.

CLINICAL PASTORAL EDUCATION

By now, the postulant's theological education path should be confirmed and the postulant ready to go. At some point, usually during a summer break, the postulant is required to take a course called Clinical Pastoral Education.

"CPE is a course that allows students to deal with their stuff (we all have stuff!) so that when ministering to others,



UMIT BULUT ON UNSPLASH.COM

PART OF CATHY LASKEY'S ROLE in the diocese is to guide those who are sensing God's call to ordained ministry. If that describes you, and you are ready to explore that calling, your first call should be to your parish priest. Your second should be to Cathy.

their stuff isn't interrupting the ministry," said Cathy.

CPE is part hands-on pastoral care of the sick, part self-discovery and analysis. It's often in a hospital setting, where five or six students are assigned to a ward. From one's spiritual care of the sick and dying, and one's relationships with fellow students, there is plenty of fodder for reflection.

"From those reflections, you're dealing with your 'stuff,'" said Cathy. "Through the group and the facilitator, you share, and they help you unpack it all. What is triggering me? You name it, recognize it and deal with it. It's very real.

"Visiting the sick is a big part of diaconal ministry. But it's primarily focused on getting yourself out of the way so you can be totally present with others."

The time frame for the

CPE course is either intensive, full-time three months, or extended, part-time of about eight months.

Also during the education phase, postulants are placed in a parish or ministry setting. During their formation, they must also engage in a significant mission-oriented placement.

ORDINATION

Finally! Closer to the date of graduation, the postulant become a candidate for ordination, and with it comes a pre-ordination retreat.

Ordination day is a big event with family, friends, parishioners, supporters and other clerics all gathering to celebrate this holy endeavour. Then it's on to fulfilling the path God has laid out.

A transitional deacon, after ordination, is usually placed in

a curacy program, in a parish, supervised by a cleric. If all goes well, ordination to the priesthood should come about a year later.

For a vocational deacon, who does not plan to become a priest, he or she will return to their parish and, under supervision, take up their role according to their ministry plan.

CONCLUSION

Yes, there are a lot of steps along the ordination discernment path. There are many checks and balances to ensure the process works and the will of God is being heard and responded to. But Cathy would like those pondering their ministry as Christians to be comforted.

"The big takeaway I want everyone to understand is that the individual is being supported in their discernment," said Cathy. "It's not just the individual discerning. Together with the Church, both listen for God's call."

"I'm truly committed to walking with people no matter what journey they take. I want to support them in living out their call to ministry."

If you are discerning a call, after talking to your priest, contact Cathy in either of these ways: 506-459-1801, ext. 1007, or claskey@diofton.ca

For more information, you can refer to our website under Bishop's Directives. Choose #7: Discernment For Ordained Ministry. <https://nb.anglican.ca/legislation/directives>



BONNIE LEBLANC PHOTOS

Members of the ACW in the Woodstock deanery met Sept. 8 for a pared-down version of their annual meeting at the Church of the Good Shepherd in Florenceville-Bristol. They held a Morning Prayer service, with music by the Rev. Bob LeBlanc, followed by a delicious luncheon, which was prepared by the WWPA ACW ladies. Jill Craig (left) led the Prayers of the People. She shared the children's storybook "These Hands — what shall I do with these hands of mine?" Rev. LeBlanc (middle) sang the song as part of his music ministry. Jean Collicott (right) read the minutes of the last meeting. Vivian Belyea gave a thank you to the ladies who hosted the gathering.

REMEMBRANCE DAY

A CENTURY OF
REMEMBRANCE

The pain of a nation and its veterans

Editor's Note: Last year, the Rev. Bruce Glencross gave this presentation to a gathering at St. George's Anglican Church. We've reprinted it here for Remembrance Day 2021.

BY BRUCE GLENCROSS

This year, 76 years after the end of the Second World War and over 100 years since the conclusion of the First World War, a Silver Cross Mother will be one of the few invited guests to lay a wreath at the National War Memorial in Ottawa.

The nation has been scarred by having to notify so many families over this century of their loved one's ultimate sacrifice. A live broadcast will show dignitaries, few in number because of the pandemic, remembering the many in our nation who had the honour, the valour and the courage to defend Canada.

In giving their lives, they knew it was for the freedoms of our society — the freedom to speak, to gather, to worship God in peace. It will be an honour to watch with millions of others.

I always visit my father's grave near Remembrance Day. He died in the fall and I've always thought it an appropriate time of year for him, a veteran of Second World War, to have passed.

I remember his medals — and mine. When I get the few chances to put on my medals, I remember when I received my fourth. I didn't know it was needed, but something inside my inner being settled when I received that fourth medal from the Canadian Forces.

Why? I found the answer when my heart compared my four with my dad's five service medals. I didn't know I needed to compare our services to our country, but I did. It was as if, only then, would I be worthy of one day being called, like my dad, a veteran. I am one now, like my dad.

But not all veterans settle in their soul.

CANADA AS A NATION

It was in the First World War

that some historians think we became a 'stand-alone' nation when we were 'blooded' at the battle over Vimy Ridge. We Canadians were the only country's soldiers able to take the ridge. We had many casualties, but we, Canadians, did it.

As a primarily rural nation back then, we certainly answered the call to arms, didn't we? At one point in the First World War, Canada had the largest per capita free-standing army in the world.

It also meant we had the largest per capita casualty rate in the world by the end of it all. More Canadian families, per capita, were touched by injury and death than anywhere else on earth.

It was free-standing only until the Conscription Crisis. Both the voluntarily marching off in huge numbers and Conscription, where some folks, in their 'freedom' chose not to go off to war, marred the Canadian psyche deeply.

As a nation we were hurting. I'm beginning to think the 'Roaring Twenties' was a national case of what psychologists would call the denial of those wounds.

About that time the League of Nations started with great promise but came to naught. Its failure brought about the emotional downfall of U.S. President Woodrow Wilson.

FAMILY

Both my mom and dad were born in New Brunswick in the 1920s, and were young people during the Great Depression. Dad's rural upbringing and Scottish heritage, and Mom's family circumstances, taught them both to be thrifty as life in the 1930s was no piece of cake.

The Second World War began in 1939 and Dad and his brother joined a year later. Like many, they sacrificed years of their youth, with five years overseas. My uncle went to the Army, my father to the Air Force.

My Dad was in Normandy at D-Day. I still remember his foxhole story of bumping into another Glencross while being strafed on the beach



HERMAN V. WALL/WIKIMEDIA COMMONS

ABOVE, D-DAY AS SEEN from one of hundreds of boats to land on the shores of France, June 6, 1944, marking the Allied invasion of Europe and the beginning of the end of war on the continent. Bruce Glencross's father was among the D-Day soldiers who invaded France.

Below, Canadian machine gunners dig themselves in, in shell holes on Vimy Ridge. This shows squads of machine gunners operating from shell-craters in support of the infantry on the plateau above the ridge. Dated 1917.



THE REV. BRUCE GLENCROSS during his presentation to St. George's Anglican Church in Moncton last year.



CANADIAN DEPT. OF NATIONAL DEFENCE/WIKIMEDIA COMMONS

at Normandy. Dad, in Coms (communications), was part of the 'Enigma' super-secret stuff over the radio waves that helped defeat the Nazis.

There was his Battle of the Bulge story, about an airman on sentry duty falling asleep upright while resting on his rifle. And there was the story about a German Officer surrendering by handing over his dagger in its sheath, hilt first.

I'm proud of my dad's service, but war has a lasting effect, especially on veterans. My mother's most telling story was about my dad's nightmares into the early 1950s.

HEALING

The Second World War had

Canadians at war for six years. It was tough on the Canadian psyche with injuries, deaths and another conscription crisis. The nation was hurting again.

Where did my dad go to heal? His Church, his faith. The Church, like industry, really did a roaring business in the 1950s. Perhaps people were asking God's forgiveness for all the carnage.

People went to praise the Lord for their salvation and thank Him for their hard-fought freedoms, and some might even have gone to lay their nightmares from the past at the foot of the Cross.

Most Canadians had had enough of war by the time the

Korean conflict came along, though it didn't stop a goodly number of us volunteering to go there.

A young Canadian came along with an idea about peace keeping, which was, upon agreement, two belligerent nations would receive a number of UN soldiers between them in an agreed-upon place.

He eventually received the Nobel Peace Prize for it. He, Lester Pearson, also became prime minister.

Our 'blue beret soldiers' phase of world involvement came into being. We shortened many wars this way. It was a salve on our national

Remembrance continued on page 15

REMEMBRANCE DAY



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ABOVE, UN INTERNATIONAL Peacekeepers Day celebrations in Kinshasa, DR Congo, Africa, May 29, 2013. Bruce Glencross was a padre in the Canadian Reserves and served as a Peacekeeper.

LEFT, LESTER B. PEARSON Aug. 11, 1944. Photo credit: Star Newspaper Toronto/Wikimedia commons

A CENTURY OF REMEMBRANCE

Remembrance continued from page 14

soul, which was so needed as so many families had suffered collective trauma through the wars. Our nation ached for a way to peace.

PTSD

War trauma was called 'shell shock,' later called post traumatic stress disorder. The Israelis began studying this

soldier stress during their 1967 war. They discovered some treatment options, beginning with keeping soldiers close to and helping out their brothers-in-arms.

PTSD comes about in two ways. The first is what you'd expect: a traumatic incident, an artillery shell lands near you, an Improvised Explosive Device (IED) side blasts your vehicle in Afghanistan, or several Mounties are shot and killed in your

neighbourhood. Some folks or soldiers will begin to exhibit PTSD symptoms.

A second way PTSD develops is from elevated stress over an extended time in a difficult set of circumstances.

Either way, soldiers and ordinary folk like emergency responders can begin to display the symptoms.

They say about 15 per cent of our soldiers get PTSD, of which a third need profession-

al help. Where do they go to heal? Church was the answer in 1945.

THE RESERVES

In the early 1970s I became a Reservist. We'd work our shift in our day jobs and report for 'overtime' to the Reserves.

I was taught the basics of soldiering well. I went overseas in the mid-1970s with the UN between Egypt and Israel and got my first service medal.

The experience was, to quote myself, 'a six-month hole in my Canadian existence,' though I said it with a smile.

I now believe I called it that because, after coming back from my UN tour, it took 18 more months to get back on track with life, perhaps suffering a bit of post-traumatic stress, like my father's nightmares into the 1950s.

I became a padre to the Black Watch Reserve unit in 1988 and did a short stint in Germany in 1990. I landed the day the prime minister tasked the base in Lahr with providing the CF18s for the first Gulf War. It was the beginning of the end for classic Peace Keeping.

The Canadian officers commanding on base at the time had never known actual combat and they were ordering their troops into a combat zone.

Peace Keeping sent soldiers to a place where there might be an incident involving weapons. It became Peace Making.

When soldiers were sent to the places where weapons were going to be used to make or force the peace, as in the first Gulf War, it was a nerve-racking difference.

As chaplain I learned how to interview soldiers wanting to go to Bosnia and then Afghanistan. I was looking for reasons why they should perhaps not volunteer to go, some

benign, some not so benign.

I was also setting the groundwork with them, along with their families, to look for PTSD symptoms upon their return.

I performed the Lord's work in marrying army folk, baptizing some of their children, and even burying one of our own soldiers in the Black Watch from the Afghanistan conflict.

Afghanistan, in army terms, was known as a 'failed state' operation, the successor to the Peace Making of the 90s. So much sacrifice, sorrow and pain.

We must recognize its veterans who have bought and purchased our country's freedoms at a cost: their sacrifices, their sorrows, and their pain.

Where on earth does one go for healing? How do we heal? Perhaps we heal in seeking God's peace.

St. Paul wrote in 2Cor. 7:10 - 'Human sorrow leads to death. Godly sorrow leads to repentance and life,' which means we go to God with our human sorrow and transform it, or more correctly, have God transform it, to the point where we might be able to live with the sorrow, with God's help.

With God's help, we can know the end of the sorrow and see the freedom it brings — that is, freedom that comes from God's sacrifice. Sorrow does not need to defeat us.

On this Remembrance Day, we lift to God himself the soldiers who have fallen in the line of duty and soldiers who have suffered through Peace Keeping, Peace Making, and Failed State work.

•••
The Rev. Bruce Glencross is an honorary assistant in the Parish of Kent. He is a retired Padre in the Canadian Forces Reserves, having spent over 20 years with the Black Watch in Montreal.

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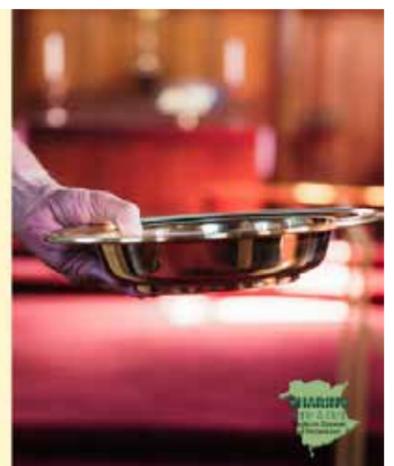
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What's inside Grammie's Bible?

COMMENTARY BY
SUSAN BLACK

I sat having my coffee one morning — in the dark, no one talking, no TV or electronics, no noise. Coffee first, then the day begins. I often use this time to think about life, to pray, to have my morning devotionals.

On this particular morning, I was thinking about the boxes I had sorted through a few weeks earlier with my brother, Andy, and sister-in-law, Louise.

They were cleaning out the attic at Mum and Dad's house. I decided to pop in one day, and hours later, we were still looking through boxes from the attic, of treasures from long ago, some from our childhood, some older, and some not much of a treasure at all.

After a long day sorting through everything, I decided to bring several boxes home to go through on my own. In one particular box, I found several bibles, probably three from my Uncle Wendell's and Aunt Anna's, and a couple of very old New Testaments, but most importantly, I found a bible of my grandmother's.

It was my brother, Andy, who encouraged me to do a reflection "some day" on this bible. As a layreader, I am always looking for new ideas to share.

All these found bibles made me think about where bibles might be in homes today. And where there is a bible, is there faith? Is it a used bible?

I know none of my children have bibles out and about. To be honest, I am not even sure they have bibles in their homes, although they have received several throughout the years.

I guess a person can have a bible sitting on a shelf or table for all to see in plain sight but never crack open the cover.

It is like that old story of a preacher coming to visit a home. The mother, wanting to impress the minister with her faith and devotion, asks her

son to fetch Mommy's favourite book for the preacher to see. Little Johnny returns with the Sears catalogue.

It's a good example of others watching what we do, not what we say.

I never met my grandmother, but the day I spent going through her bible is a day I feel I finally got to know her.

I learned she was a devout woman of God. I learned this bible did not sit on the shelf, it is so very worn. It is held together with an elastic you might use for sewing, her name is written on the elastic, faintly now, Rettie Bell.

There is an inscription inside the front cover, possibly written by someone who gave her the bible as a gift: "Loretta Kidney, 1899," followed by Psalm 23, verse 1, "The Lord is my shepherd. I shall not want." The leather is worn through in places; the pages have writing in the margins. I can't determine if they are random or have a connection to the text on the page.

It is also packed with newspaper clippings, again, perhaps placed randomly throughout or by her favourite passages or verses.

There are hand-written prayers and statistics about the bible, how many books of the bible, Old and New Testaments, names written on scraps of paper, how many verses in the bible, and which verse is found in the center of the bible.

There is even a very old, four-leaf clover pressed between the pages.

Looking throughout this bible, I felt I was getting to know my grandmother. I believe this was not a bible left tucked away, but rather was in her hands every single day.

Obviously, I do not know this for certain, but I feel very strongly about this when I hold her bible. It fits perfectly in my hand.

This Bible is a treasure: Life may not have been easy in the late 1800s, early 1900s but the Bible was a sign of hope and strength, a sign of faith.

Now I want you to reflect for a moment. If, in 20 or 30 years from now, someone comes to clean out your house, what will they learn about you? Will they know you were a Christian, a follower of God? Will they know you from what they find in your home? Will they somehow see that you walked in the Path of God?

These questions made me think about what someone might find in my house, (a lot of clutter presently) but also what they will learn about me.

Will they learn that I served others? Will my Bible be marked with passages and underlines, papers that hold some importance to me?

Will they know that I was a person who tried to help others — the less fortunate, the broken, the homeless?

Will they see I tried my best to follow Jesus? Will they learn that I was kind? I read somewhere that being nice is good, but being kind is better. Kindness is doing.

We can all be nice, but to be kind, we must do! I want them to know I was kind.

Finding all the Bibles in boxes, well used, falling apart, pages marked with papers and notes tucked carefully into them, made me believe that my grandparents were kind people, helping their neighbours, sharing what little they had, with those less fortunate.

I've challenged myself to hopefully leave a path of kindness, to follow in my grandmother's footsteps, to leave evidence of a life well lived, in faithfulness and hope!

So I am hoping people will know I follow God now, while I'm living, and I hope I am leaving a trail for my children and grandchildren, no matter if they are currently following God or not.

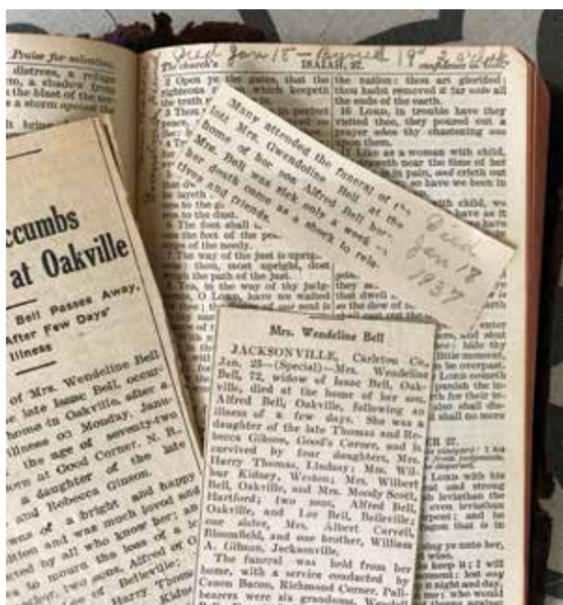
I hope I am leaving a trail that is obvious and that maybe someday, when they clean out my house, they will step onto that path as well.

Susan Black worships in the Parish of Richmond.



ABOVE, THE LEATHER-BOUND BIBLE of Susan Black's grandmother shows much wear, to the point of having to be held together with a thick elastic band.

Below, Susan's great-grandmother's funeral announcement in clipping found in the bible. In the margin is written the minister's name, time of the funeral and date of death, all tucked into Isaiah 26:3, which was the verse the minister spoke on at the funeral: *You will keep in perfect peace those whose minds are steadfast, because they trust in you.*



SUSAN BLACK PHOTOS



Susan's grandmother used her bible, not just for worship and prayer, but as a sort of scrapbook of her musings on the scriptures and clippings of major events in her life.

FIFTH MARK OF MISSION

A change for the good

Hartland church replaces every lightbulb with LED lights

BY KEN TOMPKINS

To mark the Season of Creation, Holy Trinity, Hartland, in the Parish of Richmond, has become an all-LED lighted church by replacing its incandescent and fluorescent bulbs.

Why did we do it?

LED lights typically consume about 10 per cent of the electricity of an equivalent incandescent bulb and about 50 per cent less electricity than fluorescent technology.

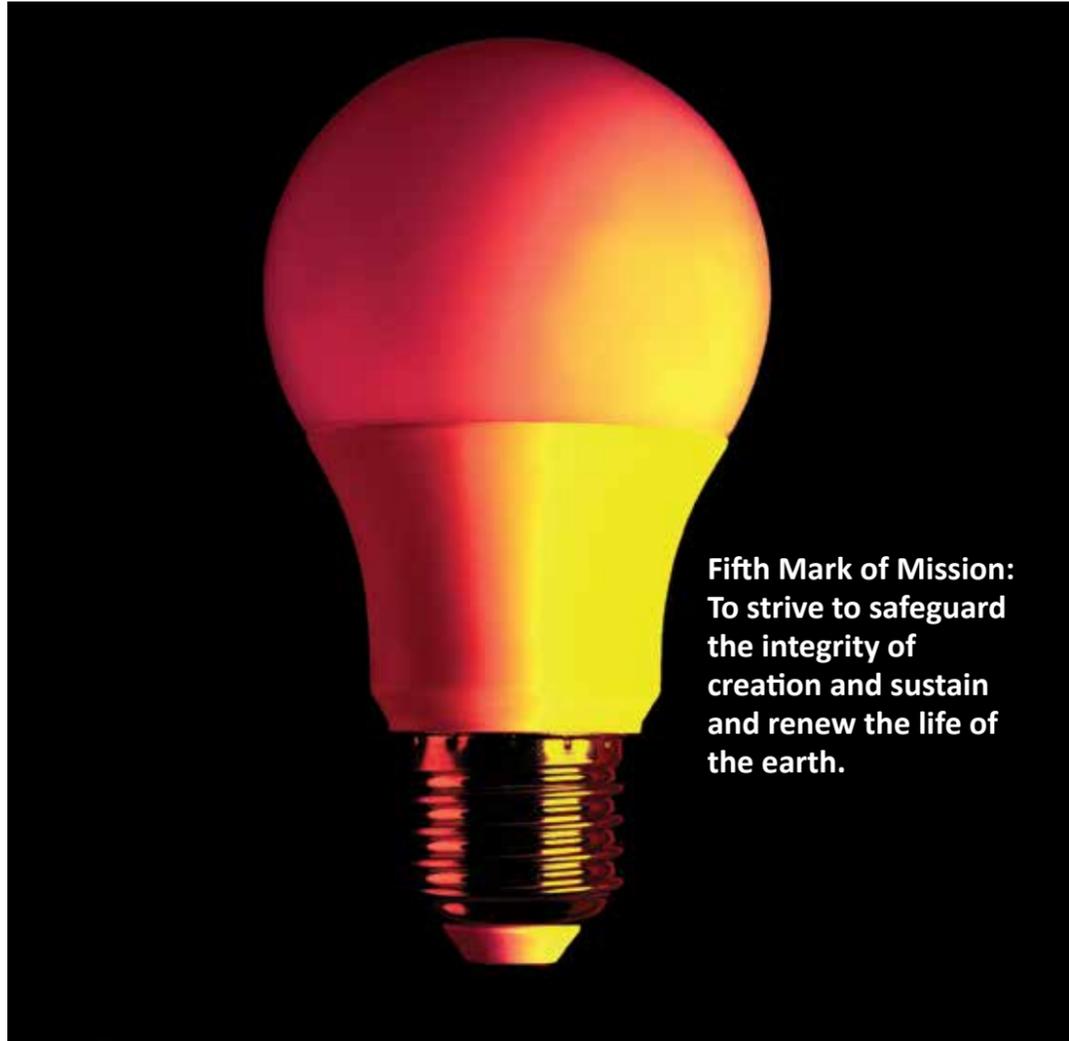
The cost for LED bulbs is now at the point where it is roughly comparable to equivalent compact fluorescent lighting, and over time the price will continue to drop as more people adopt the use of LED bulbs.

Warden Ernest Clarke mentioned that switching over to environmentally friendlier technologies such as LED lighting embraces the Anglican Church of Canada's Fifth Mark of Mission: To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

Compact fluorescent lightbulbs contain mercury and phosphorous, whereas LED lighting does not contain toxic elements and compounds. LED lighting generates a small fraction of the heat compared to incandescent bulbs generating the same light levels.

How did we do it?

First, we switched from 60



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

TAOFEEK OBAFEMI-BABATUNDE ON UNSPLASH.COM

watt incandescent to 800-lumen LED bulbs which give the same amount of light.

As packages of the LED bulbs went on sale, I'd pick up a package and I'd quietly swap out the old bulbs when nobody was around. It only takes one parishioner to change a light bulb, in case anyone is wondering.

Once that was completed, I looked at lamp lights, which look like kerosene lamps, mounted in the church. It took a number of attempts to find the LED bulbs that looked right.

In the end, they were a special online order.

Reading lamps on the organ and lectern were also chal-

lenging to find just the right illumination. I eventually came across LED stick light bulbs, made by Phillips, that fit perfectly.

Finally, fluorescent tube lighting in our downstairs hall was replaced with LED tube lighting.

What did it cost to do it?

I don't have the exact cost, but LED bulbs now cost roughly the same as compact fluorescent or fluorescent tube lights.

Another benefit of LED bulbs is the Mean Time Between Failure (MTBF). A typical LED 800-lumen bulb will last between 20,000 and 50,000 hours depending on the manufacturer.

If you use the LED lightbulbs for eight hours a week, 52 weeks a year, and your bulb is rated for 20,000 hours of use, that works out to 48 years before the LED bulb fails.

I was questioned about electrical consumption of the LED floodlights a few months ago so I did the math. If we run our four LED floodlights for eight hours every day, 365 days a year, and base the cost on the current kilowatt hour price charged by NB Power, the annual cost to light each bulb is \$4.32, which equals \$17.28 to operate all four of them for eight hours a day, the whole year.

It's fairly economical! And when you drive through Hartland and see those stained glass windows warmly illuminated late at night, it's worth the cost.

Ken Tompkins is a member of vestry in the Parish of Richmond.

NOTE TO READERS: If your parish is planning similar changes in line with the 5th Mark of Mission, let us know! Email the editor: gmcknight@diofton.ca

May 13-14, 2022

DEEP ROOTS

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

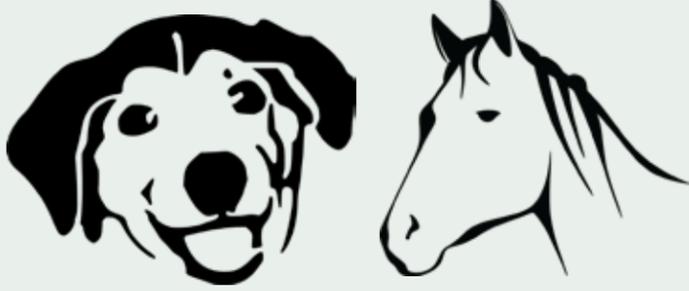
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BLESSING OF THE ANIMALS



MISSION IN MOTION: community

THE PARISH OF STANLEY held its annual, and much anticipated, Blessing of the Animals service on Sunday, Sept. 12 at the Nashwaak Villa. Residents of the home always enjoy the service, the animals and visitors. This year's liturgy was from the Church of England. Clockwise from top right: Jim O'Neill with Breeze and their goat named Oreo, and his wife, Melody, who is the director of nursing at the villa, with Bitsy. Everyone is looking forward to seeing Bitsy's foal at next year's animal blessing as she is pregnant.

Annette Price with dog Sophie, and in the background, Monte Price with dog Chip.

Bitsy, with Melody, explores some grazing options.

The villa residents always enjoy seeing the animals.

Annette Price and dog Sophie greet villa resident Lloyd Brandscombe.



MUSIC COMMENTARY

Mike Donehey flourishes with first solo album

I'm sure your first reaction to this article's title was, "Who?"

Mike Donehey is not a household name, even among those who follow popular Christian music today. But once you knew he was the lead singer for the very successful and now finished band, Tenth Avenue North, you might feel as though you know him well.

Mike has always had a great ability to say things in a very 'plain-speak' kind of way in his music. That trend continues after the amicable split of the band that sustained him for years, and it serves him well today in his new solo music career.

Flourish, his first full-length album after a number of EPs, continues his lyric style that so many identify with him and his former band. The music sounds familiar, as it might for a band leader on his first



full solo outing, and that's not necessarily a bad thing.

Though the album tends a little more towards pop than rock, there is plenty to captivate your ears and mind.

This album has a bright and

energetic feel to it, even in the slower-tempo songs. The songs are well-written and contain a few interesting changes of direction, something hard to do in such a well-established form as popular music made to be listened to often.

The addition of choral backgrounds and various synth sounds to the basic band instruments in some songs expands the aural palette.

The lead single, which after a month of the album's release continues to garner a lot of plays, is "All Together." This song seems to be a call to the whole Christian Church to live a more authentic, honest life; no pretending to be better than we really are; no lying for the sake of reputation; no pressure to conform to some sort of "ideal" Christian stereotype.

Mike's strong writing here holds nothing back: "Maybe we don't have to have it all

together / What if grace made it safe to tell you the truth? / Maybe we can make a shelter for each other / Turnin' lies into light and we'll make it through / All together, all together / Love keeps our broken pieces all together."

In this same theme, the album ends with a track called "Unity Hymn," the call to God to hold us all together. This quiet piece has a title that says it all.

The album is filled out with a nice variety of songs that do not fall into ruts of any kind, tempo, theme, or otherwise.

"Something That I Can't Explain" is a great tune that reminds us of the inexplicable — and that itself is a revelation of God.

The title track does exactly what the title indicates. The song is an encouragement to grow in a vigorous way, and the music reflects that ideal.

Check out "Breathe In, Breathe Out" for a fun little quirky tune that can stick with you the way only ear worms can.

Mike does not stray too far from his musical base. He knows what butters his bread, as the saying goes. It works. It speaks to people.

And if popular music is about conveying ideas and emotions we all experience, why not use the gifts you've been given to do this in the best possible way?

Next month: Advent and Christmas music!

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

TWO MINUTE INTERVIEW

Father Craig O'Brien, rector of the Parishes of Sackville and Dorchester

Favourite book of the Bible – Gospel According to John

Birthplace - Halifax, N.S.

What you love most about God – Mercy

Favourite place on Earth - Big Sur, California

Farthest you've been from home – Cappadocia, Turkey

Favourite meal or dessert - Roast lamb

Biggest fear – Large hairy spiders

Hidden talent – Mimicry

Favourite movie or book – 'Magnolia,' the movie

Your hobby – Travel

Three things always in your fridge – Kale, blueberries, fizzy water

Favourite sports team – I couldn't care less!

Episcopal Announcements



Paulette Black, of the Parish of Fundy and the Lakes, will be ordained deacon on Sunday, Nov. 21, at 3 p.m. at the Church of Christ the King in Saint John.

The Ven. Robert Marsh's term as archdeacon of Kingstons and the Kennebecasis has

been extended three years to September 30, 2024.

The Rev. Harold Boomer has been appointed incumbent (priest-in-charge part-time) in the shared ministry between the Parishes of Andover and Denmark, effective immediately.

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!

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FAITH IN ACTION

This is the first in a new series entitled *Faith In Action: Building Hope For Tomorrow In The Face Of Climate Change*, put together by the Ven. Kevin Stockall, Hannah Westner and Andrew Mathis, all of the Parish of St. Mary, York in Fredericton, with the help of additional guest writers.

The series sprang from a helpful book study last spring on Jim Antal's *Climate Change, Climate Church*. The series hopes to explore the role that Church must play as part of humanity's response to the climate crisis, offering theological and scientific background as well as practical tips and advice.



What weird weather we've been having!

Guest author: Hannah Westner

Remember earlier this summer, when it was almost 40°C in Fredericton one week, and the next week we were wearing jackets and thinking about turning the heat on? What about the heat waves and fires in BC? Have you noticed that “weird weather” has become an almost daily expression? There's a reason for that.

Until recently, we've been living in the Garden of Eden. The weather was predictable, and God's great gift of creation supported all life with very little effort. It even allowed us to over-consume and exploit those resources, and the planet had enough resilience to bounce back.

But over the past 3 generations our population has more than doubled,¹ and at the same time we have consumed more and more resources. In fact, in only the past 70 years we have used an astonishing amount of energy: more than in the 11,000 years before!²

Climate change is a very big and complex topic. And contemplating an uncertain future can be scary, so we may not want to think about or talk about it.

But because this problem has been caused by human behaviour, it can be changed by human behaviour as well. But it will take all of us working together to make change.

Christians have been called in the past to act on world issues such as the abolition of slavery and apartheid, protection of civil rights, reconciliation with First Nations and many more. We can find inspiration from our predecessors and think about what actions we need to take now.

In the coming weeks we will explore how we are being called to do to help protect the gift of God's creation, and what we can do about it.

“Hope is not something you have, it's something you create with your actions”³

¹ Population was 2.8 billion in 1951 and 7.8 billion in 2020. <https://www.worldometers.info/world-population/world-population-by-year/>

² Unprecedented energy use since 1950 has transformed humanity's geologic footprint. <https://www.sciencedaily.com/releases/2020/10/201016092452.htm>

³ Alexandria Ocasio-Cortez. <https://www.theguardian.com/environment/2019/jun/29/alexandria-ocasio-cortez-met-greta-thunberg-hope-contagious-climate>