



THE NEW BRUNSWICK

ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

DECEMBER 2021

SERVING THE DIOCESE OF FREDERICTON



DERWIN GOWAN PHOTO

Truth & Reconciliation Day

JUDITH MOSES, LEFT, DEPUTY PROLOCUTOR of the Anglican Church of Canada, and Kate Akagi, deputy mayor of St. Andrews, spoke at an event in St. Andrews to mark Canada's first National Day of Truth and Reconciliation on Sept. 30. See the story on page 6.

Primate visits diocese

BY GISELE MCKNIGHT

Timing was the key to a visit made by Primate Linda Nicholls in mid-October.

"I was coming to the Vital Church conference [in Nova Scotia]," she said. "And I am a speaker at the Queens College convocation in St. John's, so I had time between Saturday and Thursday."

There was no point in flying back to Ontario, and she'd never visited the diocese as primate, so she contacted Archbishop David Edwards about making the visit.

She got a ride to the diocese with parish development officer Shawn Branch, who also attended the Vital Church conference.

On Sunday, Oct. 17, she preached at St. Luke's Anglican

Church in Gondola Point, and had a tour of Rothesay Netherwood School in Rothesay, and a quick look at Outflow Ministries and Safe Harbour House (Youth Unbound) in Saint John.

On Monday, before flying on to St. John's, David took her to Moncton to visit St. George's, which operates many programs

Primate continued on page 4



MCKNIGHT PHOTO

THE REV. NORM DUPUIS, Archbishop David Edwards and Archbishop Linda Nicholls, primate, in the garden at St. George's Anglican Church in Moncton.

"SHARING HOPE & HELP"

This Advent, why not join the Anglican Foundation

BY CATHY LASKEY

Have you ever been in an Anglican church building that has a plaque on the wall acknowledging the Anglican Foundation of Canada (AFC)?

Or maybe you've been to an event and seen the AFC logo included with other sponsors?

In thinking back, I became aware of the Foundation when I was a vestry member in the Parish of St. Margaret's while I was a student at the University of New Brunswick in Fredericton.

The AFC generously supported the building of the new church facility. I must admit that I really didn't know much about AFC and had no idea of its mission, which is "to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church."

Then, over a decade later, I received a theological education bursary while studying at

Queen's College, NL.

I can remember how thankful I was for the help with tuition and living expenses. It was after this experience and hearing other stories of the work of the Foundation that I began to realize how it blesses so many!

I understand my annual membership as a spiritual discipline — of offering continued thanksgiving for support that made a difference in my life and ministry. It's a way of giving back to ensure others may be supported as I was.

Further than this, I am deeply appreciative of how the Foundation enables me as an individual Anglican to support mission and ministry initiatives throughout Canada.

Over the past 10 years more than \$6 million in grants has been disbursed. My heart is joyful and I get excited when I read the stories of community ministries, Indigenous ministries, sacred music and liturgical arts, leadership and education and diverse infrastructure benefitting

from the Foundation.

It is encouraging to realize these things are happening and made possible here in Canada and within our own diocese.

Within our diocesan family, the past 10 years has seen over \$82k in grants, \$255k in loans, and the Diocesan Choir School an additional \$46k.

As a member of the Diocesan Council, I am blessed with the opportunity to be a part of reviewing and approving applications, hearing the stories, hopes and dreams that these documents present.

As a council, we have over the years approved the maximum number of applications possible to be forwarded and the AFC has indeed been generous. You may well be experiencing the fruit of this generosity in your parish community.

As we journey through Advent and prepare to celebrate Christmas, there is an opportunity to support AFC. The past few publications of the NB Anglican have encouraged becoming

an annual member of the AFC. Consider making Advent a time to become a member — as an individual and as a parish — and give back so that others may be supported. <https://www.anglicanfoundation.org/members/>

Last year for Christmas my nieces and nephews learned about the work of the Foundation and how it supports children like them.

The pandemic restrictions and zone lockdowns meant that Christmas shopping and delivery could not happen, so I decided to gift each one with an AFC Hope Bear along with the colouring book which tells of the adventures of Hope Bear.

The Bedtime Bear and prayer card also provided a sense of peace and safety during an

unprecedented time in their young lives during pandemic lockdowns.

The colouring book is also good for adults who like to colour. My mother appreciated learning about the AFC and Hope Bear's adventures too!

The link for the AFC Store is <https://www.anglicanfoundation.org/store/>. There are other items such as a silk scarf, necktie, cloth mask, water bottle, children's books (one available in French) and a gold metallic bookmark.

Become part of and support the work of the Anglican Foundation this Advent!

The Ven. Cathy Laskey is the vocational coordinator for the diocese and the episcopal archdeacon.

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.

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



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

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THE BISHOP'S PAGE

Waiting with uncertainty

Each year I always find it odd writing about Christmas. Today is Oct. 29th, so we have not even had Halloween yet.

In one of my recent weekly talks on YouTube, I spoke about an old BBC TV series Debbie and I are watching called *Ashes to Ashes*. It tells the story of a police detective who, through an injury, wakes up in 1981, even though she is from 2008.

Then last night, I attended a virtual event at Wycliffe College where the speaker, Dr. Ed Stetzer, told us about a book which argues that because of COVID-19, the Church is waking up in 2030.

It struck me that with the TV show, it is possible to be accurate about 1981, because it has happened, but we cannot say what things will be like in nine years, as we have not been there yet.

I am in the same boat writing about Advent and Christmas this year. One thing we have all learned during this pandemic is that nothing about our lives is certain and the situation can change drastically daily.

The season of Advent is a time of waiting — waiting for



DEBBY HUDSON ON UNSPLASH.COM

THIS ADVENT AND CHRISTMAS SEASON, where do we go for certainty? We go to Christmas, says Archbishop David Edwards. In Jesus, God fulfils the promise to come to be with us. Jesus is God incarnate.



Archbishop David Edwards

the return of Jesus and looking back to his first coming when we celebrate Christmas.

It might be that the season will have more meaning for us this year as we are waiting with uncertainty.

In a sense we are waiting for the advent of the end of the pandemic. We have no idea when that will be, but we are told that it will be.

Waiting for the return of Jesus is similar. We know there

is a promise. Some in the early church thought that he would return immediately or within a few years of the Ascension, hence that theme is taken up in a few of the epistles.

Throughout history people have claimed to know when it will be, but we are still waiting.

Just as with COVID, so with the return of Jesus — we wait in hope and uncertainty.

Are the experts right, or is life going to be like this forever? Will the Kingdom of God fully come and everything, including pandemics, be left behind in the new heaven and the new earth?

Where do we go for certainty? Well, we go to Christmas. In Jesus, God fulfils the promise to come to be with us. Jesus is God incarnate.

God is a God of promise. He travels with us during this pandemic, and he will set all things right. We wait in faith.

David Edwards is Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

NOVEMBER 30 ANNIVERSARY SERVICE, PARISH OF WINDSOR-BISHOP'S FALL, DIOCESE OF CENTRAL NEWFOUNDLAND

DECEMBER 2 KINGS COLLEGE BOARD OF GOVERNORS

DECEMBER 3 WYCLIFFE BOARD OF TRUSTEES; DIOCESAN COUNCIL

DECEMBER 5 PARISH OF WOODSTOCK

DECEMBER 10-11 DIOCESAN ADVENT RETREAT

DECEMBER 12 PARISH OF DOUGLAS AND NASHWAAKSIS

DECEMBER 19 PARISH OF CHATHAM

DECEMBER 24-25 CHRIST CHURCH CATHEDRAL

DECEMBER 24-31 SYNOD OFFICE CLOSED

JANUARY 1 CHRIST CHURCH CATHEDRAL - ARCHBISHOP'S NEW YEAR'S DAY WORSHIP

Advent thoughts

By the time you read this it will be Advent when we spend the liturgical period in quiet contemplation as we wait to celebrate the Nativity, the birth of Jesus in Bethlehem.

The liturgical colour is the same as for Lent and we do not sing (or say) the Gloria just like Lent — another time of reflection when we consider Jesus' time of temptation in the wilderness.

Both are times of anticipation and patience as we wait.

The circuit breaker is still in effect in two parts of the province, although numbers in hospital and ICU continue a downward trend.

The U.S. has lifted the border restrictions and some snowbirds are heading south. By the time



Mike Briggs

you read this, they will have gone. They had to be patient as they could not drive.

I recently came across an article in the *Globe and Mail* that made me do some research, and it seemed to me that my parish qualified for CERS (Canada Emergency Subsidy). After discussion with the Diocese, I

applied and was approved.

As stewardship officer, and a parish treasurer, I shared this with other parish treasurers and walked through how to apply via a Zoom session.

We missed out on some closed periods, but at this time, any extra money is appreciated. While attendance and offerings are down, bills are not.

Patience is eventually rewarded. Snowbirds are going south. Most of the province is out of lockdown and — hopefully — by the time you read this, so will the rest of the province. Hopefully, Christmas will be a little more normal, visits with family and friends, and no more restrictions on church numbers provided every congregant is double vaccinated.

As we move into Advent, I invite you to be contemplative and reflect, not just on the last year, but the last almost two years.

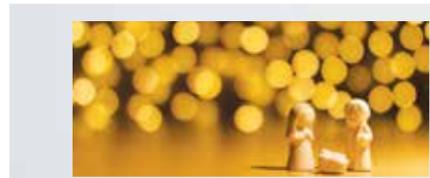
It has been hard, but some have been able to save money. Travel is down for the most part. We drove less and the cost of gasoline was down until recently.

Please think of the less fortunate at Christmas and donate to help your parish with their outreach work to those people.

As always you can reach me by phone or email. Have a blessed and contemplative Advent.

Contacts: michaelbgbj7813@gmail.com cell: 506 866 7318

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



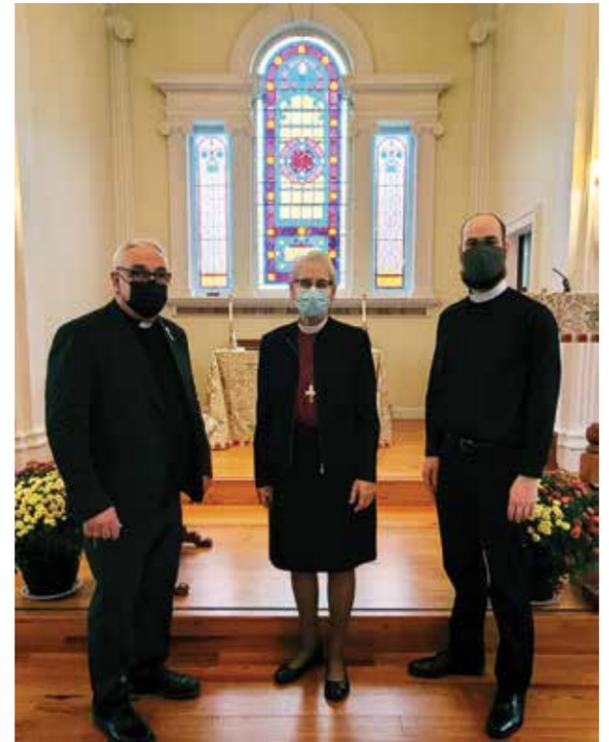
The Diocesan Synod office will be closed Dec. 24 - 31



DIOCESAN NEWS



MCKNIGHT PHOTO



DEBBIE EDWARDS PHOTO

Primate visits diocese

Primate continued from page 1

for marginalized people in the city.

At St. George's, they arrived just as the daily takeout breakfast for 60 was winding up. Breakfast is prepared five days a week for whomever needs it. They also offer breakfast one Saturday a month, and a dinner one Sunday a month.

The Rev. Norm Dupuis guided the Primate on a tour that included St. George's garden, where produce is donated to the nearby soup kitchen; and the laundry ministry,

where people in need can leave their clothes for Norm to wash and dry. Norm does seven or eight loads a day.

"You just feel differently when you put on clean clothes. You feel more human," said Norm.

Those services are in addition to the hot showers they offer to many of the same people who partake of their other forms of outreach. Both mental illness and addiction to crystal meth are common denominators in the people they see, said Norm.

The Primate was thrilled to

witness the thriving outreach in the downtown parish.

"I love seeing the engagement of the church with the greater community," she said. "The mission field is on the doorstep. Learning that, as Anglicans, has been a new experience."

Norm explained that as much as St. George's is committed to the community, first it is committed to the Daily Offices.

"The Daily Offices are the heart of the work here," he said. "Everything else flows from the altar."

AT LEFT, THE REV. CANON CHRIS VANBUSKIRK chats with the Primate, Linda Nicholls, while in the background, Gregory VanBuskirk and Marion Bembridge clean up after the daily outreach breakfast. Above, Archbishop David Edwards, the primate and the Rev. Rob Montgomery after the Oct. 17 service at St. Luke's in Gondola Point.

The Primate had some encouraging words for the people of St. George's and beyond: "God loves the whole community. The opportunity to connect people with the love of God is there.

"Find the gifts your group has. We need to be using our property and buildings not just on Sunday. It can be a gathering place, a place of healing, a safe place.

"We're called to love people

who'll never come in our doors. They are our brothers and sisters, and we are called to meet their needs."

The Primate enjoyed her trip, noting this was only the second time in a year that she'd been out of Ontario.

Of her time at St. Luke's, she said: "It was lovely to be in an actual church with a real congregation, singing, worshipping, having communion. What a gift!"



PAUL MILLS PHOTO



LEITH BOX PHOTO

A Happy Thanksgiving!

THE PARISH OF GAGETOWN celebrated Thanksgiving a week late because of COVID-19 restrictions. We were blessed to receive a 200-300 pound pumpkin from the famous, local, large pumpkin grower Wilf Hiscock at Charlotte's Apple Orchard, for the outside of the building and we decorated the chancel. The weather was poor for our celebration, but we managed to get the Rev. Andrew Horne and three members of the congregation to brave the rain for a photo.

COMPANION DIOCESE

Mobile medical clinic reaches crucial stage

BY GISELE MCKNIGHT

The long wait for a mobile medical clinic for the Diocese of Ho is almost over.

In November, Companion Diocese Committee chair Robbie Griffin reported that Malley Industries in Dieppe had finally received the van that will become the mobile clinic, after many months of shortages and waiting.

“They had 73 vans on order, and only two arrived,” said Robbie. “One of them was ours.”

The others won’t arrive until spring, and when they do, they’ll come with a much higher price.

Malley reported that it has been dealing with the cancellation of 71 van orders coming from the U.S. and another 35 in Canada, some of it due to the computer chip shortage.

Thankfully, the clinic project has escaped the longer delays, price increase and accompanying frustration.

Archbishop David Edwards noted the hand of God was on that delivery and on this project.

The next step is outfitting the van with the equipment needed to transform it into a mobile clinic. Robbie expects this will happen within the next six weeks or so.

Part of the outfitting will include surplus medical



SUBMITTED PHOTO

THIS NEW VAN WILL BECOME the Diocese of Ho mobile medical clinic once it’s been outfitted at Malley industries in Dieppe. It should be ready to ship to Ghana by late in the year.

“They had 73 vans on order, and only two arrived. One of them was ours.”

equipment Malley has found for the project.

Through his Rotary contacts, Robbie has connected with

two optometrists who will be donating their equipment, collectively worth about \$60,000. Both doctors plan to

travel to Ghana to help train local medical professionals and even operate on patients.

“There is one village with

genetic cataract issues,” said Robbie. “This will be a game-changer for the people there.”

When Malley releases the finished product, Abp. David will bless the van before it’s shipped — first to Belgium and then onto Ghana in West Africa.

All going according to plan — both the equipping and the shipping — the mobile medical clinic should arrive in February.

Both Robbie and Abp. David plan to visit Ghana to celebrate its arrival with the people of the Diocese of Ho.

This project was greatly aided by the generosity of the Rotary Club at its various levels.

In addition, members have been amassing donations of equipment, seen in the photo, of such things as gowns, eye injection syringe kits, a new exam chair and stand, a digital lensometer, autorefractor, and a new biomicroscope.

Many parishes and parish groups, along with private donations, allowed this project to come to fruition.

Everyone is encouraged to pray for the continued success of this project — the equipment phase, shipping and its potential for improved health among the people of Ho, many of whom have no access to health care.

Retiring December 31

Covid-19 has disrupted life in the Parish of Stanley and community, but the “flame burns brightly.” Our parish family & friends continue to care and provide for one another with loving compassion and service. Phone visits, Zoom gatherings and limited worship have been very special. I shall miss them dearly.

Retirement does not mean end of vocation. Possibilities are endless; discernment is ongoing.



Bob and I look forward to this new phase of life together. My immediate plan is to take a break, enjoy being a clergy wife, and eventually volunteer in church and community services. God willing, my 65th year will be a time for reconnecting with family and golden friends, and perhaps a special vacation with my “travel sistas.”

Blessings and joy!

The Rev. Bonnie LeBlanc



THANK YOU!

Thank you to all the clergy and layreaders who participated in the Sunday services at St. Marks, Kings Landing, this summer. The staff were very appreciative of everything we did. Canon Walter Williams, aka The Bear

TRUTH & RECONCILIATION



DERWIN GOWAN PHOTO

DEPUTY MAYOR KATE AKAGI, IN ORANGE AT LEFT, and Judith Moses (at right), deputy prolocutor of the Anglican Church of Canada and vice-chair of the board of governors of St. Stephen's University, at right, spoke at a Truth and Reconciliation event on Sept. 30 in St. Andrews.

National Day for Truth and Reconciliation service held in St. Andrews

BY DERWIN GOWAN

Aboriginals and “settler” Canadians need to work together on a new national narrative, says Judith Moses, deputy prolocutor of the Anglican Church of Canada and vice-chair of the board of governors of St. Stephen's University.

First, however, the St. Andrews resident said Canada must face up to its painful past with the people the new arrivals from Europe found already here, and their descendants.

Moses and Deputy Mayor Kate Akagi addressed possibly 200 people at an outdoor

event at Indian Point Park, St. Andrews, on Sept. 30 to mark Canada's first National Day of Truth and Reconciliation.

Parliament declared this new federal statutory holiday following the rediscovery of hundreds of unmarked graves of mostly aboriginal children at the sites of former Indian residential schools across the country.

The National Day for Truth and Reconciliation coincided with Orange Shirt Day which aboriginal women began in 2013 to honour both survivors and children who did not come home from Indian

Residential Schools — children whose graves are being found today.

Akagi explained that the inspiration for Orange Shirt Day came from Phyllis (Jack) Webstad who went to an Indian Residential School in British Columbia as a six-year-old in 1973/74.

“Unfortunately, when she got there, her orange shirt was taken off her, and she was stripped of her clothing and given a uniform to wear. She never forgot that day nor did she forget to ask for her shirt back,” Akagi related.

“And, when you wear an

orange T-shirt on Sept. 30, you are remembering the residential school survivors and those who did not survive and did not come back home,” she added.

Most people wore orange during the event.

The Indian Residential Schools are gone but their legacy, “the intergenerational trauma that still exists among aboriginal people,” lives on, Moses said.

She urged people “to honour the children but also to remember that colonialism has very, very negative effects on aboriginal people and, unfortunately, those effects are going to be with us for a long time to come.

“I believe that as a country, if we work together, we can come up with a new narrative for how we can go forward in the future,” Moses stated.

She encouraged people to wear orange shirts and learn about Native culture, languages and treaties.

“We are looking at those treaties to be fulfilled, to be respected, and it is important to understand them, the land that you live on, the people who used to live here and the languages that they used to speak,” she said.

Moses, of Delaware and Tuscarora heritage, comes from Six Nations, Ont. Her husband came from Charlotte County and they live here today.

Akagi, from St. Andrews, is Peskotmuhkati (Passamaquoddy).

The two used a bullhorn to make themselves heard against the breeze off the bay. The crowd wore masks and kept social distance to avoid spreading COVID-19.

Following the speeches, SSU student Christine Kay beat a drum and staff member Renate Gritter shook a rattle to lead a walking procession around the Point, with everyone invited to follow.

Moses and Akagi invited people to stop on their way past the pot of burning sweet grass and sage to smudge themselves.

They hope this act of remembrance becomes an annual event in St. Andrews, but Moses believes aboriginal people should not be responsible for it next year. “The settler people should be the organizers,” she said, adding that the event “has to be owned by the town.”

New resource for parishes

The diocesan Spiritual Development Team has prepared a discipleship card for personal and group formation. Based on both the Five Marks of Mission and the BELLS model from *Surprise the World*, by Michael Frost, the card reminds us of our calling as Christians in this diocese. Using the themes Love, Bless, Grow, Serve and Go, our hope is that it helps encourage a rhythm for spiritual formation, outside of church worship, as we all strive to be more intentional in our following of Jesus.



Each parish will be provided with a short liturgy to incorporate into worship or group gatherings.

AROUND THE DIOCESE



MISSION IN MOTION: community

KRISTEN MCGRAW PHOTOS

THE VEN. BRENT HAM, ARCHDEACON OF MONCTON and rector of the Parish of Shediac, welcomes everyone to the parish’s fall kick-off event on Sept. 11, which included a fundraiser for a local school’s playground, music, fireworks, a bonfire and roasted marshmallows. Musician Barry Williams, at left, prepares his guitar for some entertainment. The backdrop for the event, held behind the church, was the beautiful Shediac Bay.

A kick-off to fall in the Parish of Shediac

BY KRISTEN MCGRAW

Being the Church during a pandemic requires prayerful thinking outside the box. The church family in Shediac, encouraged by their rector, Archdeacon Brent Ham, decided to do something never tried before.

Our intent was to do something that would be a

blessing to our local community; encourage families as they persevered through this pandemic; provide a non-threatening event that friends and neighbours, not familiar with church, could be invited to; support our local school by financially assisting their efforts to refurbish their playground; and finally, be able to laugh a lot while making it

happen.

What a surprise when we opened the gates at 5:30 p.m. on Sept. 11 and 180 people streamed through to enjoy the evening.

We began with a corn boil that was the mother of all corn boils.

Peals of laughter erupted from the kids as they took part in organized games.

On a stage at the edge of the water, Barry Williams entertained with his guitar with songs new and old.

As the sun went down, a bon fire was lit and out came the marshmallows.

Finally, the grand finale — fireworks that lit up the night sky. They were absolutely fantastic!

In the midst of it all, we

were able to raise \$858.10 for the school playground simply by placing water jugs around and allowing people to make a free-will donation.

Our church is growing in spite of COVID, or perhaps because of it!

Kristen McGraw is the office administrator in the Parish of Shediac.



THE BONFIRE WAS POPULAR with kids and parents roasting marshmallows later in the evening. At right, Archbishop David Edwards welcomes everyone to the kick-off.

AROUND THE DIOCESE

Hebb's third Great War book features an NB nurse

BY GISELE MCKNIGHT

You might be correct in assuming Ross Hebb is a bit obsessed with the First World War — so much so that he's authored three books about the experiences of Maritimers in the Great War.

His third book is out just in time for Christmas, called *A Canadian Nurse in the Great War: The Diaries of Ruth Loggie, 1915-1916*.

The Rev. Canon Dr. Hebb, rector in the Parish of St. Peter's in Fredericton, is also an historian.

Some of his writing has been church-related, like his doctoral thesis and his comparison of the first Anglican bishops of Canada and the U.S. But for the past decade, he's focused on wartime letters from 1914-1918.

"The Great War, almost more than any other event, created the world we live in," he said in explaining his interest in the time period. "World War I changed it all — a watershed for so many things."

Great social and cultural upheaval came during and after the war — women's rights, a declining deference to authority and government, a questioning of faith.

"It was the beginning of the cynicism we are fully immersed in now," he said. "Western society was one way before the war and not the same afterwards."

NURSE RUTH LOGGIE

The life of one New Brunswick nurse during that immensely important transitional period is the crux of Ross's latest book.

"My interest in nurses has increased as the years have gone by," said Ross. "Nurses tended to be older, better educated than the typical soldier. They had more life experience, they were more articulate and had a much higher quality of writing."

But with only 2,000 Canadian nurses overseas during the Great War, the resources for research are few.

"I'm very fortunate to have these letters," he said.

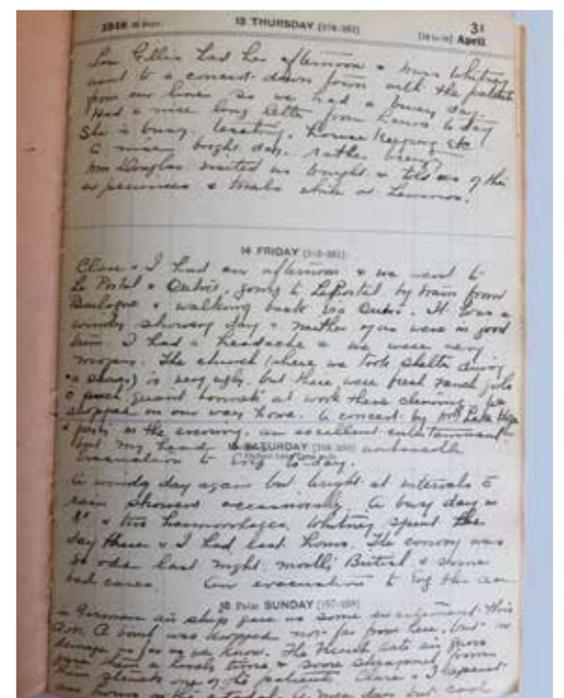
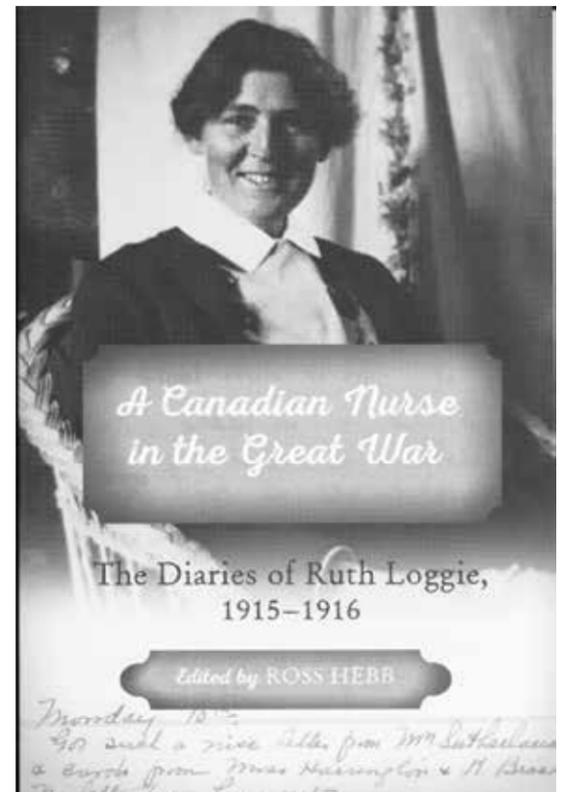
The letters came indirectly from public appeals and people pointing him to others who might have what he sought, which is how he got much of



CLOCKWISE FROM TOP LEFT: Ruth Loggie, a nurse in the First World War, in her hut in 1916, while serving in France.

The cover of Ross Hebb's latest book, *A Canadian Nurse in the Great War*. An excerpt from Ruth's wartime diary.

A war-time rendering of Canadian troops, who had found a small dog, giving it to a nurse for care.



his material for his first two books.

A Newcastle woman, Barbara MacIntosh, had a complete, typed transcript of Ruth Loggie's two diaries, one through 1915 to the end of January 1916, and the second from February 1916 to the end of the year.

It's those diaries that reveal the life of a Canadian war nurse. Ruth, from Burnt Church, N.B., was 31 when she joined the war effort, spending much of her time in northern

France.

LIFE IN FRANCE

She and fellow nurse Clare Gass, from Shubenacadie, N.S., served together and became lifelong friends. Both were graduates of the McGill General Hospital in Montreal.

Clare also kept a diary, which Ross often consulted as part of his research.

"The beauty of it is Clare's diary covers the same time. Each mentioned the other 150 times. I learned things about

Ruth I otherwise wouldn't have known," he said.

The two nurses used much of their off time to explore the countryside on bicycles, as much for pleasure as a respite from their demanding work.

Besides Clare's diary, Ross used Google maps and a touring guide Ruth mentioned called *Peeps in Picardy*, which she used to find her way around.

"I bought a copy and read it," he said, adding the two diaries, the book and the online

maps helped him form a solid picture of the bicycle journeys.

THE ARMY NURSE

While most of the book is formed by Ruth's diary, Ross wrote an extensive introduction for readers, and each chapter has a shorter introduction to set the time, place and war context for maximum understanding and appreciation of the subject.

Ross better understands the

Nurse continued on page 9

VIMY OAKS

Vimy Oak planted at St. Peter's Cemetery

How do you perpetuate a memory? Jim Landry of Landscape N.B. has the answer — you plant a tree.

When the rector of St. Peter's in Fredericton, the Rev. Canon Dr. Ross Hebb, heard about Jim's 'Vimy Oak' planting scheme, he immediately thought St. Peter's historic cemetery would be a good place for such a memorial tree.

After all, St. Peter's cemetery contains the graves of soldiers who served in the War of 1812, in British India, the Great War, the Second World War and Vietnam.

So fittingly, on Sept. 18, a crowd gathered in the cemetery for just such a planting ceremony. Ross Hebb introduced the speakers and emceed the event. Local MLA Dominic Cardy spoke of the importance of remembrance and its connection to our civic responsibilities.

Jim Landry explained the Vimy Oak program — the planting of European oak seedlings derived from acorn stock originating at the battle site.

(In 1917, a soldier from Ontario sent acorns home before the battle which were subsequently planted. All the Vimy oak seedlings Jim provides are descendants of these acorns).



NASH MEDIA PHOTOS

DURING THE PLANTING CEREMONY, from left, Ross Hebb, Bob Dallison and Jim Landry.

Local military historian Bob Dallison gave an engaging and detailed description of the life and service of Captain Francis DeLancey Clements, M.C. (Military Cross) who is buried near the oak seedling.

Clements fought in the battle of Vimy Ridge and was awarded the Military Cross for his bravery and selfless con-

duct during the struggle. Doug Hall and two volunteer members of the Officers Square troupe provided a ceremonial guard in Great War uniforms.

Those interested may view the entire ceremony on YouTube at <https://youtu.be/OL-L3I2GS9mA>.

Submitted by Ross Hebb.



TOP: ROSS HEBB SPEAKS, while Doug Hall and Fredericton West-Hanwell MLA Dominic Cardy look on.

BELOW: Dominic Cardy and Ross Hebb during the ceremony, with an unnamed re-enactor at right.



Hebb's Great War nurse's diary now available



CANADIAN NURSE RUTH LOGGIE, who served in France during the First World War, was from Burnt Church, N.B.

Nurse continued from page 8

life of an army nurse after such exhaustive research. They had to be resilient and tough, both physically and emotionally, to be effective.

"Nurses saw more of the wounded and suffering of the Great War than probably anyone else," he said. "Nurses saw them every day, week after week, month after month, year after year.

"So what they wrote about the war, and how they coped, make them a very special subset. Those are two things I find particularly engrossing."

WHAT HAPPENED TO RUTH?

Ruth returned to Canada in 1919 and spent the next 19

years working in Montreal, as did Clare. She was called home in 1938 to care for her aging parents, though Clare and her brother often visited. Ruth died in 1968.

Ruth and her six siblings never married, thus no children, nieces or nephews to care for and hand down her diaries. Cousins on her mother's Anderson side are responsible for keeping her diaries.

Ross is delighted with his latest book, particularly since finding much of anything on Great War nursing is difficult. Nurses were trained to keep patient confidentiality, and did so with great discretion.

"It's the thrill of the history and of finding original documents. It was very enjoyable," he said. "I realized I had my

hands on something that was not just a New Brunswick treasure, but a Canadian treasure."

A Canadian Nurse in the Great War: The Diaries of Ruth Loggie, 1915-1916 is published by Nimbus and available in virtually every bookstore in Canada. It's also available online through Chapters/Indigo and Amazon, and Ross has a few copies for sale as well. The price is \$19.95.

While the pandemic has put a stop to much of his marketing plans, he does have a few book signings scheduled this fall.

Ross isn't at all ready to move on to a different topic of research. He has another project in the works, which will probably become his fourth book on the Great War.



Mike Briggs

This story is part of a series where we feature a member of the Anglican Diocese of Fredericton whose roots are far from New Brunswick. If you are, or know of a parishioner who is from away and would like to tell the story of 'how I got here,' send the name and contact information to the editor: gmcknight@diofton.ca or 506-459-1801, ext. 1009.

BY GISELE MCKNIGHT

Mike Briggs, stewardship officer for the diocese, had something of an idyllic childhood — weekends spent on the beaches near his home on the Channel Island of Jersey, and sometimes, visits to see his father at work, which was on British Petroleum oil tankers that sailed around the world.

"I have stamps from letters he sent from all over the world," said Mike.

Mike was 11 when he and his family moved from England to Jersey.

"Dad was fed up paying English taxes," he said, adding the move was a good one for the family. "I spent a lot of time surfing!"

Mike always went to Sunday school with his four siblings, but with his father away much of the time, and his mother raising five kids almost by herself, the importance of church-going began to slip away.

"We'd go for hatches, matches and dispatches," he said. "I don't think I'm that different in that respect."

Such was his relationship with God, which got a lot worse before it got better.

ADULTHOOD

Mike left school and went straight into banking, which is the major industry on the island.

He had been married to Linda five years when he came home from work one day and found her dead at the bottom of the stairs, her neck broken,

a basket of laundry strewn about.

"At that point I was really pissed off with God, which was mostly what kept me away from church," he said.

"It was only later that I realized God had a plan for me and this was part of it. It was sad, but it was her time. I didn't realize it then."

He continued to work and build up vacation time, which he never took, until a few years later, when he went to South Africa to visit a cousin. Then in the spring of 1982, having never been to the Caribbean, he booked himself a trip, which turned out to be a life-changing event.

A NEW LIFE

"I met two Canadian ladies," he said. "One is a retired senator, the other is my wife of 37 years, Judy."

When he got home, there was a letter from Judy.

"We just started writing," he said, adding he still had a lot of vacation time to use up, so that fall he visited Judy in Toronto.

They took the train to Montreal, and he was enchanted with the country and with Judy.

"I really liked [Canada], and things progressed," he said, adding they soon came the realization that one of them had to move.

Judy, a registered nurse, visited Jersey the next spring, and investigated the job market there. Then in August, Mike flew to Moncton to attend Judy's sister's wedding at St. Philip's Anglican Church.

"It was my first time at St. Philip's," he said.

By December 1983, they'd decided on a spring wedding in Moncton. They planned to live in Toronto, where it would be easy enough for Mike to get a banking job.

The wedding was in April, a necessity because Mike's parents, Denis and Shirley, owned a hotel, and in order for them to attend, it had to be before



SUBMITTED PHOTO



WORLD MAPS

- The Island of Jersey is part of the Channel Islands, near the northwest coast of France. Like the Isle of Man and the Channel Island of Guernsey, it is a unique, self-governing British Crown Dependency.
- The Channel Islands are part of the British Commonwealth but not part of the United Kingdom, nor are they British Overseas Territories (like Bermuda, the Cayman Islands and the Falkland Islands).
- Internationally, the dependencies are considered "territories for which the United Kingdom is responsible,"

rather than sovereign states.

TORONTO LIFE

In Toronto Mike found a job at Scotia-bank. They lived in a high-rise, which was all new.

"Coming from an island that's nine miles by five miles, to the largest city in Canada — culture shock is putting it mildly!"

rather than sovereign states.

• Jersey is a self-governing, parliamentary democracy under a constitutional monarchy, with its own financial, legal and judicial systems, and a Lieutenant Governor who represents the Queen. The UK is constitutionally responsible for the defence of Jersey.

• While it's not part of the UK, there is plenty of evidence of British influence: a common language, currency, and school curriculum. Islanders read British newspapers and watch British television programs, drive on

the left and follow British sports.

• However, the island also has a strong Norman-French culture, such as its ancient Norman language Jèrriais and place names with French or Norman origins.

• Jersey has a population of about 108,000. It is 45.6 square miles in size, roughly nine miles by five miles. The Atlantic Ocean has great influence over the island's weather, giving it mild winters and warm summers.

• Jersey is considered a tax haven. Its economy is led by banking and



CLOCKWISE FROM TOP LEFT: Judy and Mike in Toronto while they were dating, 1983; Mike during a recent service at St. Philip's, wearing his father's Second World War medals; Mike and Judy during a trip to South Africa in May 2017; an aerial view of Plémont in Jersey, Channel Islands; a map of Europe shows Jersey off the northwest coast of France.



WIKIMEDIA COMMONS

finance, followed by tourism, fishing and agriculture.

• Jersey was occupied by the Nazis from May 1940 to May 1945. After D-Day, the German supply lines were disrupted and the island faced starvation.

• A Swedish ship called the Vega, chartered by the International Red Cross, arrived on New Year's Eve 1944 with food parcels and supplies sent from Canada.

• The Vega made six more visits until liberation in May. The name Vega is still said with great rever-

ence in Jersey, and Canada's role is widely acknowledged in saving the island from starvation.

• The Canadian parcels, designed to feed one person for a month, contained 5 oz chocolate, 12 oz biscuits, 3 oz sardines, 16 oz milk powder, 6 oz prunes, 8 oz salmon, 12 oz corned beef, 7 oz raisins, 8 oz sugar, 4 oz tea, 4 oz cheese, 16 oz marmalade, 16 oz butter, 10 oz Spam, 3 oz soap and 1 oz pepper and salt.

Information gleaned from Wikipedia and BBC News.

Two things happened to allow God's plan for Mike to fall into place. First, the business was thriving,

which meant he was able to hire some people, which lessened his load.

Second, they attended a family wedding, whereupon a three-year-old bumped into Judy on the dance floor, knocking her down.

The resulting broken wrist was a complicated fracture, and it eventually had to be rebroken. But all that meant Judy, a choir member, could not hold her hymnal during worship services.

"I told her, 'I'll go and hold your hymnal.' That's how I got back to church," said Mike. "It was the kick from God that I needed, though it meant Judy breaking her wrist."

Sensing an opportunity, the Rev. Keith Borthwick mentioned the need for layreaders. Mike offered and found himself reading the next week.

Since then, they sold the business, and Mike has become more involved in St. Philip's, serving as parish treasurer, administrator and choir member.

Both attend the annual Diocesan Choir School.

He's a diocesan layreader, was a member of the diocesan finance committee, and ultimately became diocesan stewardship officer.

Since the pandemic hit, he's become active in food security issues in Moncton.

As much as he loves to go home, Moncton suits Mike just fine. It's close to the ocean, which he sorely missed in Toronto. He's familiar with the Fundy tides, the highest in the world, because Jersey claims second place in that category.

"Alma reminds me so much of Jersey," he said.

After being married for 37 years, Mike says he can still surprise Judy from time to time.

"In 2009 we celebrated our silver anniversary and renewed our vows at St. Philip where we were married," he said. "I had one of my nephews set up to pipe us into the church. Judy was totally gobsommed when she saw Stephen in his kilt and with his bagpipes."

For her recent 70th birthday, while Mike and Judy were at church, her family was hiding at their house. She walked in to quite a surprise.

Before the pandemic, Mike and Judy were avid travellers and hope to be again.

"There is so much world out there," said Mike. "We love to travel. We don't have any kids. It's our one indulgence."

Denis was a submariner in the Second World War. Mike and Judy have plans to visit Jersey before the end of the year, returning Denis's war medals to Jersey and gifting them to Mike's brother, who will pass them on to Mike's nephew.

"My brother will look after them," he said. "He'll make sure Charlie understands what they mean."

COVID-19, religious freedoms and the Christian response

Have pandemic regulations infringed upon your rights?

BY GISELE MCKNIGHT

The Mission & Outreach team of the Diocese of Fredericton continued its Christian Forum series on Oct. 7 with a most timely topic entitled *COVID-19, Religious Freedoms & Christian Response*.

Dr. Alan Sears, Professor Emeritus in the Faculty of Education at the University of New Brunswick, was the speaker, his second time presenting for the diocesan Christian Forum. Alan's main focus of study and research is citizenship, civic education and the intersection of religion and education.

The forum was presented online, hosted by parish development officer Shawn Branch, with introductions by Nancy Stephens.

To help combat the spread of COVID-19, governments worldwide have imposed stringent measures, including limits to public gatherings like religious worship services. Some have seen these rules as violations of their religious rights, and in response, have protested and even engaged in acts of civil disobedience.

It is this backdrop that forms the context for Alan's presentation. He began with Artur Pawlowski, an Alberta pastor who flaunted pandemic rules, claimed persecution, and compared the Canadian situation to those of Soviet Russia and Nazi-era Germany. He even likened his situation to that of Martin Luther.

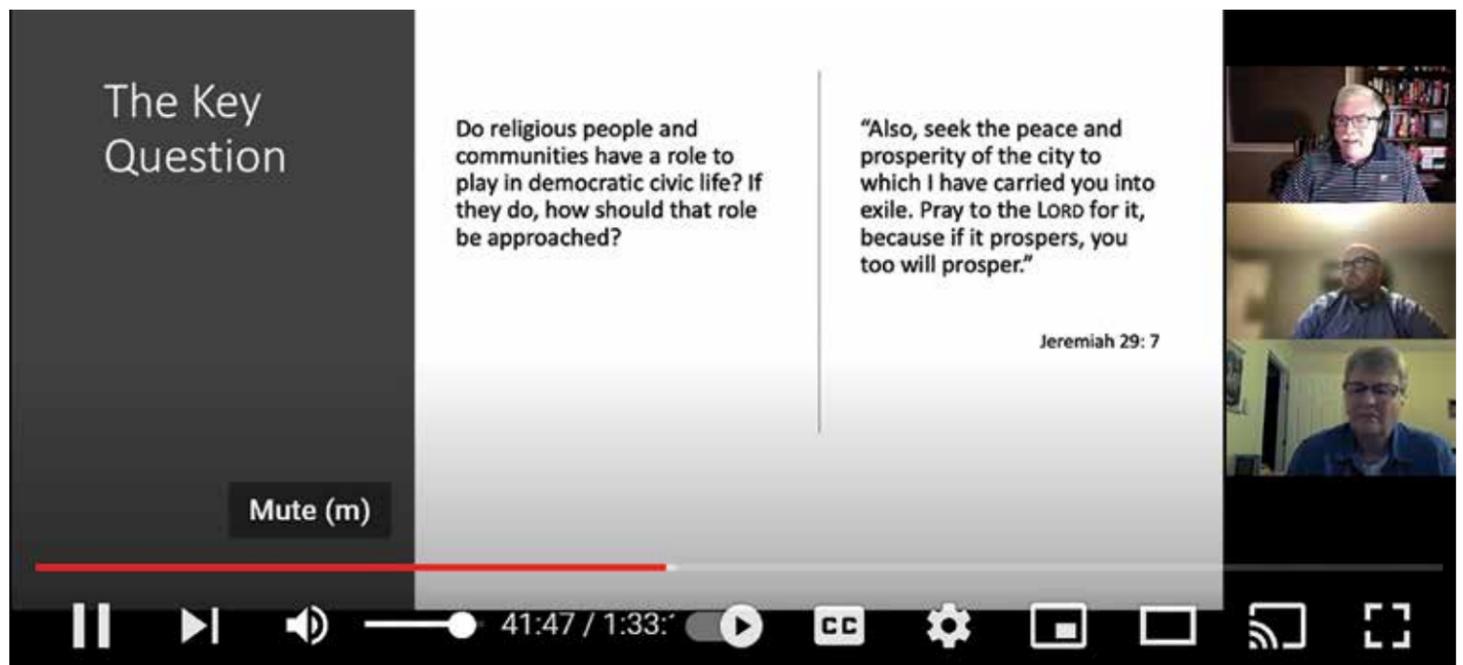
Not long after he was in the news, pastors of eight United churches in Saint John wrote the premier asking for tighter restrictions for churches, saying their guiding mission was to love their neighbour — and keep them safe.

"The world is divided," said Alan. "Quite obviously the Christian community is divided too."

HUMAN RIGHTS

Alan spoke on human rights, the threat to those rights and whether Canadian pandemic regulations have infringed upon religious rights.

He gave a history on the evolution of human rights,



PRESENTER ALAN SEARS, parish development officer Shawn Branch, and Nancy Stephens of the Mission & Outreach Committee during the online Christian Forum on Oct. 7.

“No one has told the church what it can and cannot say. Pastor Pawlowski says he’s living in the times like those of the Soviet and Nazi eras. That’s simply not true.”

which were much aided by the Reformation. Many modern-day human rights focus on freedom of religion, peaceful assembly, thought, belief and association.

"The purpose of rights is to restrain governments, to allow humans to flourish," he said. "But rights have limits and we fight for those limits."

Plural marriage and hate speech are two examples of limits.

"Rights are not absolute," he said. "It's about finding a balance, and that's central to this question about protests during COVID — the balance of things like public safety and religious rights. Rights are limited by the conceptions of the common good."

GOVERNMENTS AND POWER

Alan posed and answered a provocative question: Are governments a threat to human rights, and particularly to the freedom of religion? Absolutely, he said. Governments need to be restrained.

"Governments want power,"

he said. "In times of crisis, they often move to accumulate more power."

For example, when the War Measures Act was invoked during the FLQ crisis in Quebec in 1970, police officers in British Columbia used it to remove American draft dodgers camped at Stanley Park in Vancouver and deposit them back at the border. This had nothing to do with the Quebec issue, but the act allowed them to arrest people without charge — 5,000 km from the kidnappings.

A THREAT TO RELIGION?

But the crux of the presentation was, 'have governments in Canada implemented mandates that threaten or deny religious rights in response to the COVID-19 pandemic.'

"The legal answer is we don't know," he said. "It's too early to tell."

The courts have begun to decide, and will continue to as cases make their way through the judicial system. So far, Pastor Pawlowski was found

guilty, as have others, although appeals are likely.

"I will tell you where I stand," said Alan. "I stand with the judge in this [Pawlowski] case. I do not believe there has been significant abrogation of religious rights during the COVID-19 pandemic."

That's not to say he's impressed with how governments have handled regulations, when churches were closed but Walmarts and the casinos of Las Vegas were open.

However, worship in Canada was not stopped even when churches were closed. They moved to online services and in some cases, expanded their folds.

"No one has told the church what it can and cannot say," he said. "Pastor Pawlowski says he's living in the times like those of the Soviet and Nazi eras. That's simply not true."

"It's not true because I can tell you what Pastor Pawlowski said about his criticism of government because I read it in several newspapers."

"If he'd been living in the

Soviet Union of old or the Nazi era in Germany, he'd never have been allowed to make those statements... and they'd never have been publicized in the press. So I think that's way over the top."

Have governments made mistakes? Yes.

"But there's not been a systematic attempt to limit the religious rights of Christians or any other religious organization."

THE CHRISTIAN ROLE IN DEMOCRACY

Alan quoted Jeremiah to illustrate the role religious people should play in democratic life.

Jeremiah 29:7, in speaking to the exiled Israelites: "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper."

"The Jews hated the city, hated the people and longed for justice, but Jeremiah tells them to settle in and work for

Rights continued on page 13

CHRISTIAN FORUM

Covid-19, Religious freedoms and the Christian response, continued

Rights continued from page 12

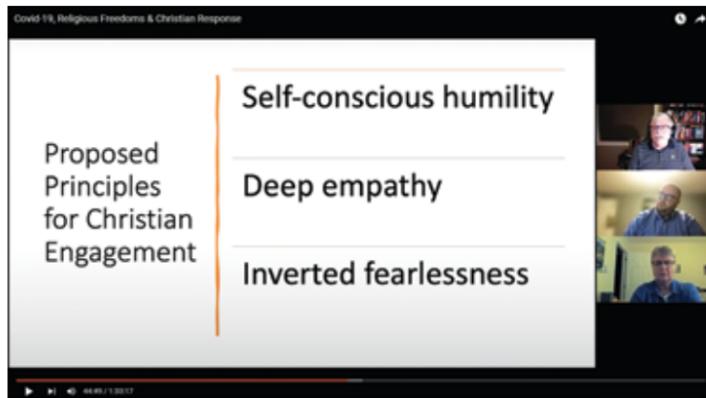
the good of the community,” said Alan. “For me, this call is central to how I want to act as a Christian.”

In a democracy, the groups and agencies that are neither businesses nor government are called civil society organizations, which include religious groups, labour unions, service clubs, professional associations, environmental groups, and NGOs, and they are essential to the good of a functioning democracy.

“I think church and religious organizations have a particularly important role to play,” he said. “They provide an alternative vision of who humans are, and how society ought to be organized. They make an important contribution to life.”

There is much negativity in society, though. The public sphere has become poisoned by ignorance, malice and xenophobia, which is a great challenge, he said.

To combat it, Alan put forth three principles for Chris-



tian engagement in society: self-conscious humility; deep empathy; and inverted fearlessness by rejecting the weaponization of fear.

SELF-CONSCIOUS HUMILITY aims to admit that we might be wrong.

“When we think we know everything, we are dismissive of others,” he said.

If Christians are enraged about the so-called denial of their fundamental rights, they should at least consider their own role in denying those same rights to others.

“There are few institutions more guilty than churches,”

he said, adding one need only look to the residential schools in Canada to see how the church took away both indigenous children and their religious ceremonies.

DEEP EMPATHY has much to do with trying to emulate Christ, who gave up power, privilege and position to take on the status of slave. Alan cited the writings of Paul as examples of empathy and Christ-inspired living.

Philippians 2:3-4 - *Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your*

own interests but each of you to the interests of the others.

1 Cor. 9:19 - *Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible.*

1 Cor. 10:23-24 - *“I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”— but not everything is constructive. No one should seek their own good, but the good of others.*

“Deep empathy requires an awareness of our impact on others’ lives,” he said. “When we challenge COVID restrictions — and violate them — it doesn’t only have an impact on you. It’s not just about my rights, my freedom, my choice. We know there are ICUs and hospitals full of unvaccinated people.”

We should also be quick to defend the rights of others we see diminished.

“We should be standing with Muslims in Canada who feel threatened, even before we stand for our own rights,” he said.

INVERTED FEARLESSNESS means rejecting the politics of fear used by politicians to gain followers.

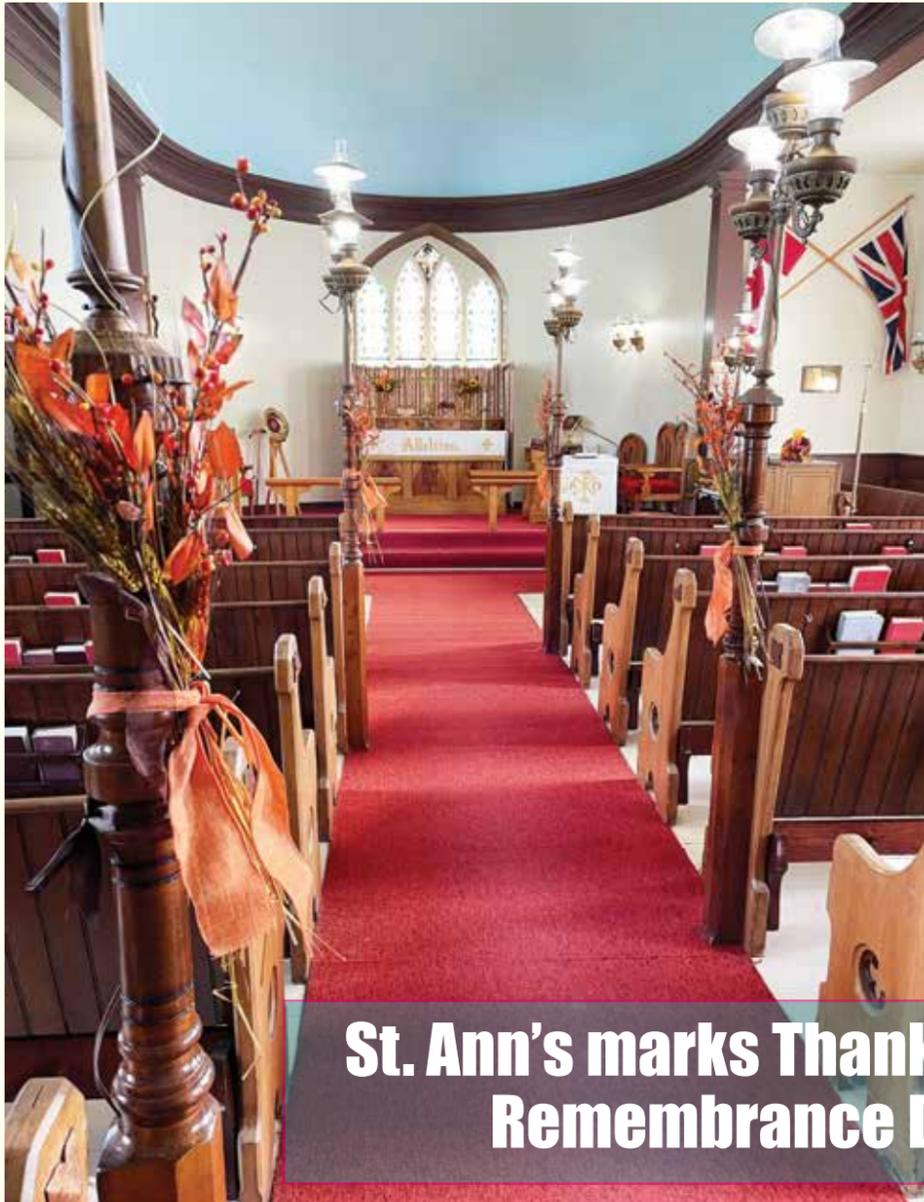
“We weaponize history by saying we’re living in the Nazi era, saying COVID restrictions are akin to the Nuremberg laws,” he said. “It’s promoting fear and it’s not accurate.”

This politics of fear isn’t unique to politicians. It happens in churches, which have listed communism, secular humanism, feminism, multilateralism, Islamic terrorism, and the erosion of religious freedoms as hot button issues to rally support and mobilize followers.

“There are many things to be concerned about in this world, but this politics of fear is toxic. It corrupts our empathy,” he said.

During the question and answer session at the end, Alan encouraged those gathered to access some resources for further information: *Think Again*, by Adam Grant, available on Amazon; and <https://www.christiansandthevaccine.com/>.

PARISH NEWS



St. Ann's marks Thanksgiving, Remembrance Day

LOUISE-ANN TRAINOR PHOTOS



THANKSGIVING: St. Ann's, Westcock (Parish of Sackville) celebrated a much scaled-down version of its usual Thanksgiving Day decorations, nevertheless giving thanks for all that we have and thankful for our worship together.

REMEMBRANCE DAY: Each year St. Ann's ACW (Parish of Sackville) supports the Royal Canadian Legion, Sackville Branch No. 26 Poppy Committee, by purchasing a commemorative cross. It is placed in the church for the Remembrance Day service there, then taken to the Town of Sackville Remembrance Day service on November 11. These photos show last year's Remembrance Day service at St. Ann's.



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

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PARISH NEWS

News from around the Diocese

THE REV. JASMINE AND THE REV. TERENCE CHANDRA were presenters at the 2021 RADVO conference in Dallas, Texas in September, speaking on their Pennies & Sparrows community ministry in Saint John. The conference is for clergy, aspiring clergy, or anyone wanting to learn more about the church and theology. Jasmine had this to say about the experience: “It was an amazing time of great speakers, worship, and connecting with people throughout the Anglican world. I would add that meeting Tish Harrison Warren (author of our diocesan Lent 2020 book, *Liturgy of the Ordinary*) and hanging out with her was a highlight for me. We were encouraged in our ministry and refreshed by the speakers and spirit of the conference. We highly recommend RADVO 2023 to anyone interested.”



SUBMITTED PHOTO



CRYSTAL GILMORE PHOTOS

ALL SAINTS ANGLICAN CHURCH in Keswick Ridge (Parish of Bright) held a Remembrance Day service on Nov. 7. It featured a beautiful swag adorned with poppies, made by the WOW ladies group. A list of the fallen were on display on name cards made by Suzanne Langmaid.

THE PARISH OF WICKLOW WILMOT PEEL & ABERDEEN commemorated the site of the former St. James Anglican Church with a new sign erected Oct. 3 in Centreville. The sign has a photo of the church building, information on its consecration and deconsecration, and a word of scripture. Recently, the retired pews from the church were repurposed for use in an outdoor classroom at the Bath Community School. They will be used year-round by K-8 students. Students will use the outdoor classroom as a place to read, do math, explore nature and gather to learn from guest presenters. You can find more on the pews' new life in the November edition of the *New Brunswick Anglican*.



BOB LEBLANC PHOTO

Candy canes and walking canes — a most meaningful Christmas

Editor's Note: This sermon was delivered by the Rev. Andrew Horne on Christmas Eve 2020 in the Parish of Gagetown.

There are two kinds of people in the world: those who cover their front yards with decorations every Halloween and Christmas, and those who don't.

I belong to the second group. But in Lethbridge, Alberta, we lived next door to a fellow who clearly belonged to the first. Still, we liked him.

In the first week of November he took down his many Halloween decorations (ghosts, skeletons and plastic gravestones) and began replacing them with his many Christmas decorations.

It began with a modest string of lights along the roof of the house. The next week there were icicle lights around the windows and door, and along the fence.

Then, a plywood Santa Claus appeared, climbing a ladder of lights up to the roof.

December brought with it an enormous plastic snow globe, ten feet high and filled with swirling snow and a carousel of four reindeer.

Riding the reindeer, spinning round and round, were Santa, a snowman, an elf, and a penguin. I was much impressed by the penguin.

A week later there appeared a giant inflatable Santa Claus, and his friend, a giant inflatable reindeer. They were climbing in and out of a giant inflatable chimney, which movements were synchronised, inevitably, to the sound of "Santa Claus is coming to town."

Finally, two days before Christmas, there sprouted, along either side of the front walk, a gauntlet of electric candy-canes. There might have been 50 of them, three feet high.

At night the glow could be seen, I'm certain, from outer space. It looked like a runway lit up for approaching aircraft.

I was fond of my neighbour, but a bit intimidated by his decorating. At our house we had nothing set up in the front



TERRY BALLARD/MORGUFILE.COM

A NEIGHBOUR'S REASON FOR over-the-top Christmas decorations brought about an attitude adjustment in Andrew Horne. He vows never again to make fun of anyone's decorations.

yard. Not a single light bulb.

I consoled myself with the conviction that his Christmas display had nothing to do with Christmas. I know my Bible, and nowhere, in any of the Gospels, will you find a penguin riding a reindeer.

One evening, however, I spoke with my neighbour, and I learned something about penguins and reindeer, and Christmas decorations and the many meanings of Christmas.

He was standing in his front yard, knee-deep in snow, and lit up by the glow of his many electrical decorations.

"Hello," I yelled.

"Merry Christmas," he yelled back.

I couldn't resist walking down his front walk, imagining myself as a landing aircraft.

"This is quite a display," I said.

"Well, yeah," he said, sounding apologetic. "It's overdone, I know. But it's for my son. He's coming home this Christmas."

And then he told me the story, which I'm going to tell you. I should warn you that this is a sad story, which may seem out of place at Christmas.

But it is a sad story that ends well, and as such, it witnesses in a small way to the good news of Jesus, come to

redeem our sad, broken world.

My neighbour was a carpenter, and his son had been working for him. Two years previously they had been building a house, the son standing on 20 feet of scaffolding, fixing the roof trusses onto the outside wall with a nail gun.

And something happened. It might have been that a truck, pulling out of the yard, drove over one of the boards used to level the scaffolding. The board shifted under the wheel of the truck and slid out of place.

The scaffolding began to tilt, and there was nothing — or nothing much — securing it to the house. And so, 20 vertical feet of piping and planks began to shift, and break, and fall. Falling with it, of course, was my neighbour's son.

He landed badly, breaking his leg, fracturing his pelvis and getting a bad concussion. He went to the hospital by ambulance, and stayed there for three weeks.

He spent another three weeks in a wheelchair before he was allowed, with the help of crutches, to stand up on his own.

The father had been lead hand on the job site, his son just learning the trade, and it

wasn't clear whose job it was to secure the scaffolding to the side of the house.

Each of them, father and son, blamed the other.

They traded some hard words, and then stopped talking to each other. The father's visits to the hospital were quiet and brief. The son never showed up for Christmas that year.

But now, my neighbour said, things were getting better. The son was training to become a computer technician. He was walking again, with a cane and a limp that they hoped, in time, might disappear.

The two of them, father and son, had begun talking again. And this year, the son was going to come home for Christmas.

"And that," my neighbour said, staring at the ground, "is why all the lights in the front yard. I want my boy to smile when he pulls up in front of the house. I want him to know that he's welcome. I want him to have a Merry Christmas."

This was easily the longest speech I'd ever heard from my neighbour, and certainly the only time he ever cried in front of me.

And I understood the

crazy Christmas decorations in his front yard to be a kind of prayer: a prayer for light in dark times, a prayer for peace on earth between a father and a son, a prayer for the healing of body and mind and family, even a prayer for redemption. It is not too big a word.

The amazing thing about Christmas is that, despite the silly, desperate mess we usually make of it, God always shows up. The good that comes out of Christmas, only God can accomplish.

We offer up to God a plastic penguin riding a reindeer. And God says, "I can work with that."

We offer God our anxiety over gifts and decorations and food. We offer our saccharine music, our trite holiday greetings, our excesses of sugar, and alcohol, and nostalgia. And God says, "I can work with that."

We offer God the little faith we have, or the space in our hearts where we imagine our faith should be. We offer God our belief, and our unbelief. And God says, "Ok. I can work with that."

There is something about Christmas that survives the very worst we can do to it. Despite our annual Christmas silliness, the Christ Child is still born among us, as one of us, to save us.

The promise of Christmas survives because our deep human need for God never grows less, and God's determination to love us into Holiness never grows less.

At Christmas we celebrate how, in the person of Jesus, God becomes human. It is, of course, a crazy idea. Yet it is true. The eternal God, who exists outside of time, enters human history.

The infinite, uncreated God chooses for himself an earthly mother. The Creator of the Universe dresses himself with skin and blood and bones.

God is born as a human child, and given a human name: Jesus. This is the Incarnation, the great mystery of

Candy canes continued on page 17

AROUND THE DIOCESE

What's inside Grammie's Bible?

BY SANDRA BLACK

EDITOR'S NOTE: THIS STORY WAS PUBLISHED IN THE NOVEMBER EDITION OF THE NB ANGLICAN, BUT THE AUTHOR'S NAME WAS INCORRECT. WE REPUBLISHED IT HERE, WITH OUR APOLOGIES.

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.



SANDRA BLACK PHOTO

WHILE DIGGING THROUGH OLD BOXES, Sandra Black found her grandmother's bible. She'd never met her grandmother, but came to know her through her bible and the many notations and items tucked inside.

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.

Sandra Black worships in the Parish of Richmond.

Candy canes and walking canes

Candy canes continued from page 16

Christmas.

And why does God do it?

I think of my neighbour's son. He stands on his precarious scaffold. He is, at one moment, capable and confident, oblivious to any danger. The next moment he is falling.

He suffers, first, confusion, and then a terrible fear and irresistible gravity. His cry for help will last for months. And God, in Christ, is with him in all of it: in his strength, and in



UMESH-SONI ON UNSPLASH.COM

his brokenness; as he stands tall in the sky, and as he falls to earth.

Christ is "Emmanuel," God with us, every moment, and every posture.

Every one of us is that young man. We are all busy with our lives, concentrating on the work at hand, learning our trade.

We are making plans and dreaming dreams. And it is good. Life is a gift — but such a fragile gift.

And Christ, through whom the whole world was made, is determined to be with us, through all of it.

At Christmas, in the person of Jesus, God leaves his distant heaven, his remote and safe

eternity, and comes down to us.

He is born as one of us, and stands with us on the fragile scaffolding of a human life. And when we fall, he falls with us. When we cry, he grieves. And when we begin to heal, it is because He is at work within us.

Shall I confess how, that Christmas Eve, Heidi and I kept walking up to the living room window and looking outside, waiting for the arrival of the pickup truck next door?

And sure enough, there he was, with his wife: my neighbour's son with his cane, stepping carefully out of the truck and onto the sidewalk, limping slowly up the front

walk through a blaze of 3-foot plastic candles, and lights, and penguins and reindeer, and into his father's arms.

For this, Christ has come: to reconcile and to make new. He has come to reunite not only fathers and sons, mothers and daughters, and alienated friends, but Heaven and Earth, life and death, faith and fear, and God and us, his little human creatures.

I will never again make fun of anyone's Christmas decorations.

I wish you all a Merry Christmas.

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

ADVENT

Advent Activities 2021

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
28 HOPE Pray; be always on the watch	29 Read Luke 21: 25-36	30 Watch a film version of the Gospels this Advent	1 Encourage someone with kind words	2 Invite someone to discover part of God's beautiful Earth with you	3 Set aside a time and place to listen to the Holy Spirit	4 Listen to God's voice in music today
5 LOVE How can I prepare the way?	6 Read Luke 3: 1-6	7 Bring lunch to someone who doesn't get out much	8 Use a centring prayer to hear God's voice	9 Reconcile with someone you're been estranged from	10 Study the life of Jesus written by scholars	11 Give a small gift to someone
12 JOY Share the good news of the Messiah's coming	13 Read Luke 3:7-18	14 Invite someone to share coffee and conversation	15 Fight for a cause that Jesus would support	16 Re-read and study the Gospels this month	17 Bake muffins or cookies for co-workers or neighbours	18 Write a note of encouragement to someone who needs it
19 PEACE Take heart! The Lord will fulfill his promises	20 Read Luke 1:39-45	21 Listen to someone's story	22 Pray for every neighbour on your street	23 Do errands for a shut-in	24 Drop off a veggie tray to hospital nurses	25 Share your Christmas feast with others
						

2021 Advent Series, Online with Bishop Bill Hockin and Friends
 Find us at: www.billhockin.ca

CHRISTMAS: 

The Day, GOD, Took off His Mask

Seeing a Breathtaking Love of Biblical Proportions.



Find us Online at: www.billhockin.ca

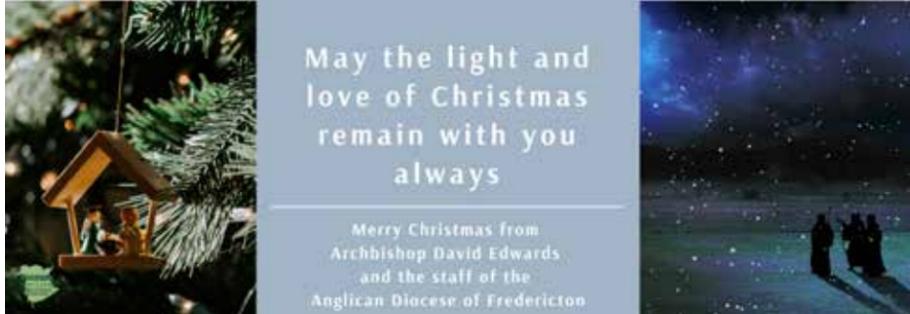
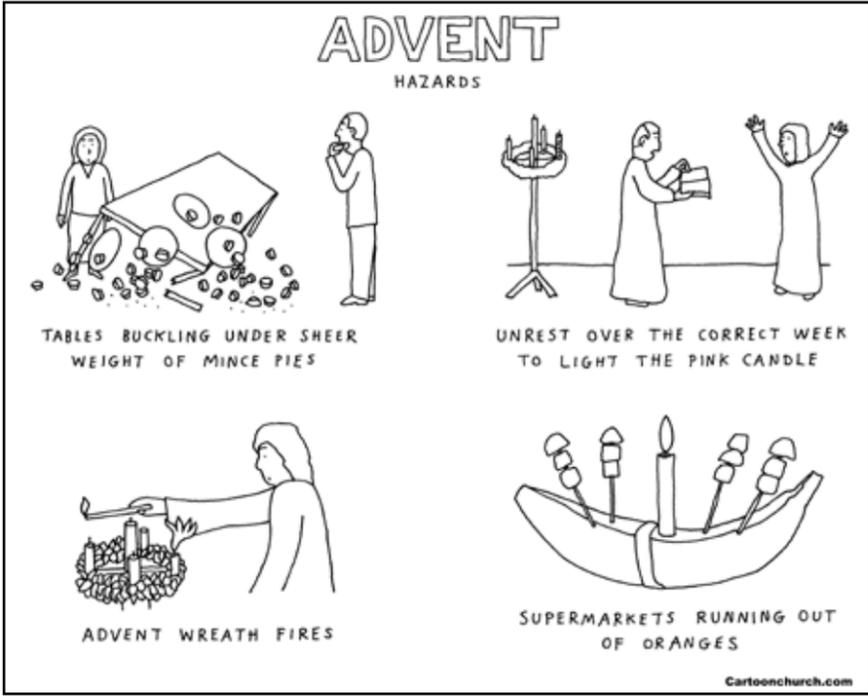
Monday, 12:00 - 1:00 pm, November 29: Bishop Bill Hockin

Monday, 12:00 - 1:00 pm, December 6: Canon Albert Snelgrove

Monday, 12:00 - 1:00 pm, December 13: Dr. Barry Craig

Special music by the Alice Boyd Trio with piano, saxophone, and voice.

All Welcome



MUSIC COMMENTARY

New Advent and Christmas music!

This month, I'd like to introduce you to some new Advent and Christmas music.

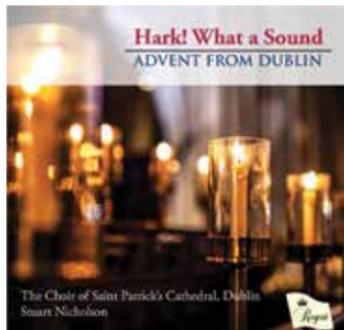
Since I've done this for several years now, it is officially a tradition (at least in Anglican circles!).

Normally, there would be many different projects, but the pandemic had made special albums like seasonal music more scarce. (Michael Bubl  is still living off his first Christmas album, which is 10 years old this season!)

This year, I have but one Advent album and one Christmas album to share with you. A special treat for Advent comes via the Saint Patrick's Anglican Cathedral Choir from Dublin. *Hark! What a Sound. Advent from Dublin* was actually recorded in March of 2020, just as the pandemic began to sweep the globe.

That still counts as new(ish), doesn't it? This is a true Advent album, with ancient, traditional, and new works intersperses around the "O" antiphons of Advent.

The recording quality is excellent, having a crispness to it — without the reverb — that



is so rare in choral recordings. The organ is used very tastefully, and never overshadows the choir.

The organist at Saint Patrick's is a former organ scholar-turned DJ, and also plays bass in a jazz band! Jack Oades is someone I must meet! Mr. Oades also has a composition, "There Is No Rose," on this album.

The Saint Patrick's Choir is educated at Saint Patrick's Choir School, the oldest in Ireland, dating back to 1432. Our



Diocesan Choir School, for comparison, dates to 1957. The choir on this album is a fully mixed choir, with four voices, organ, and a few accompaniment instruments on select tracks.

To the music! Judith Weir's a capella anthem, "Drop Down, Ye Heavens, From Above" opens the album and almost brings to mind the image of sitting in a cathedral on the first Sunday of Advent.

Other songs, loved by many, are featured as part of this project: "Jesus Christ the Apple Tree," "Lo! He Comes With Clouds Descending," as well as Herbert Howell's "Magnificat" from his Gloucester Service setting.

David Cooper (1948-2000) has an entry: "Come My Way," a beautiful anthem that rises

and falls with the text it sets.

The 24 tracks together make a fantastic Advent musical addition to the observance of this season.

For Christmas, and since the tradition I have established calls for a pop recording review, I offer you Matthew West's album, *We Need Christmas*.

This collection of new songs and traditional holiday themes is typical of many artist offerings, but with Matthew West, there is a particular attention to the details that makes this album a cut above.

The lead single, "The Hope of Christmas," is a call to focus on the birth of Christ as the true meaning of Christmas celebrations, in spite of what society and shopping culture might say.

"Winter Wonderland," a much-recorder classic song, is very well done here, as Matthew's zestful, fun-loving side comes through clearly in his performance.

That personality shows in the selection of songs for the album. There are several songs that capture that traditions that so many have loved since childhood, summed up in songs such as, "I'll Be Home

For Christmas," and a live rendering of "Have Yourself a Merry Little Christmas." These, combined with traditional hymns set in a pop style, fill out a Christmas musical experience.

These songs include "Away In a Manger (Love Came Near)," featuring the now standard additional verse with a new tune, as well as "O Holy Night."

Here's something I've never seen on a Christmas album — a Thanksgiving tune! Remembering that American Thanksgiving is in late November, Matthew has added a silly little song (with equally silly video) to ensure that folks remember a song for that holiday as well, as he explains, tongue-in-cheek. Only him!

I hope you have found some value in these articles, and that you have discovered some new music in the process over this past year.

A Blessed Advent, and a Merry Christmas to everyone!

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

TWO MINUTE INTERVIEW

Mike Briggs, diocesan stewardship officer

Favourite book of the Bible – Acts. It shows us how to live what Jesus preached

Birthplace - East Grinstead, England

What you love most about God – His love for us and his infinite mercy

Favourite place on Earth – St. Ouens, Jersey, and Moncton

Farthest you've been from home - Either Cape Town, South Africa from Canada; or Sri Lanka from Jersey

Favourite meal or dessert - Barbecued steak

Biggest fear – Spiders

Hidden talent – Creative chef

Favourite movie or book – Any James Bond movie

Your hobby – Used to be scuba diving, now walking and reading

Three things always in your fridge – Orange juice, English cheddar, mayonnaise; outside the fridge - garlic

Favourite sports team - Toronto Blue Jays

Episcopal Announcements

The Rev. Canon David Barrett has been appointed honorary assistant in the Parish of Portland, Saint John. active ministry Dec. 31.

The Rev. Bonnie LeBlanc, incumbent in the Parish of Stanley, will retire from

Archdeacon Kevin Stockall has been appointed interim incumbent in the Parish of Marysville.

From Lament to Expectation
Advent 2021 Retreat
December 10-11, 2021 | Online

Retreat Leader:
Jasmine Chandra
co-pastor - Stone Church, Saint John NB
missioner - Pennies & Sparrows

For more information and to register:
nb.anglican.ca/Advent2021

FAITH IN ACTION

This is the second in a 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.



The Parish of St. Mary York

Faith in Action

Building hope for tomorrow in the face of climate change

Not My Circus?

Guest Author: Kevin Stockall

One of the questions that we sometimes encounter when we think about how the Church should respond to the climate crisis is based in our understanding of what our God-given relationship to creation really is.

Is it true that humanity was given 'dominion' or 'domination' over the creation, as we read in Genesis 1:26 & 28? And were we not instructed to 'subdue' the earth in the same passage?

And if we understand those words as they have been long understood, does that not give us the power, as God's agents, to use all of creation as we choose to use it, even if our use of that creation damages and impairs it? Is that what dominion and subdue mean?

And if that is true, how can environmental concerns be the Church's concern if all we're doing is exercising the power that God gave us in the beginning?

These are all very important questions; and because some in the Church have argued that 'dominion' gives us absolute power to use the natural world as we wish, with no limits or boundaries, it's easy to imagine that all these discussions and concerns about climate change have no place in the Church's witness; that it's "*not our circus; not our monkeys*," as some like to say, or that it's not our problem!

But is that true?

To answer that last question we have to look more deeply at the four commands that God gives to humanity in the opening chapters of the Book of Genesis; four actions that we need to understand better if we're to know what our God given responsibilities really are.

Those four actions are these:

- *Radah* - Dominate
- *Kabash* - Subdue
- *Abad* - Till
- *Shamar* - Keep

Does that help? Maybe not, but we'll begin to look at each of these four central commands in my next column.