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# THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

FEBRUARY 2022

SERVING THE DIOCESE OF FREDERICTON



MCKNIGHT PHOTO

**DAVID PARGITER, DIRECTOR OF SALES FOR MALLEY INDUSTRIES** in Dieppe, shows off several features of the Diocese of Ho mobile medical clinic, including all wheel drive. The van is being outfitted in the Malley factory. With him is Robbie Griffin, chair of the Companion Diocese Committee. Robbie has worked for more than two years to help make this project a reality. He had a tour of the facility and got to see the mobile clinic in person for the first time on Dec. 14.

## Diocese of Ho mobile medical clinic nears completion

BY GISELE MCKNIGHT

*Editor's note: On Dec. 14, Companion Diocese Committee chair Robbie Griffin and New Brunswick Anglican editor Gisele McK-*

*night visited Malley Industries in Dieppe to check on the equipping of the mobile medical clinic for the Diocese of Ho in Ghana, West Africa. This is an account of that visit.*

David Pargiter, director of sales, was our tour guide for a walk around the production floor of Malley Industries. This 92,000 square foot facility, just up the road from the Moncton

International Airport, employs about 50 people, 35 of whom work on the floor.

This plant is not an assembly line in the high-tech, mechanized way you might imagine.

It's a very hands-on, labour-intensive process to build an ambulance, or in our case, a mobile medical clinic.

**Clinic continued on page 4**

**"SHARING HOPE & HELP"**

# Anglican Foundation announces fall grant recipients

**Nearly \$650,000 granted to 110 recipients**

Recently, more than 100 grant and bursary applicants received some welcome news that they will receive funding from the Anglican Foundation of Canada.

Two of those grants are earmarked for the Diocese of Fredericton, worth \$30,000.

“I am delighted to say that the Board of Directors of AFC has approved close to \$650,000 in grants and bursaries to 110 applicants as part of its fall 2021 grant cycle,” said Dr. Scott Brubacher, executive director.

**Diocese of Fredericton**

Inner City Youth Ministry’s Lunch Connection, where volunteers prepare lunches for 1,200 children in Saint John each week, received \$15,000 under the Say Yes! to Kids program.



St. Luke’s Church in the Parish of Portland.

Also in Saint John, the Parish of Portland received a \$15,000 grant, under the AFC’s Diverse Infrastructure program, to fund the installation of a lift.

Brubacher says an additional \$125,000 or more in disbursements from some of AFC’s trusts may yet see the 2021 grants total hit the \$1 million dollar milestone.

Pushing the grant program to new heights was an astonishing \$468,000 in funding for the Say Yes! to Kids Request for Proposals (RFP): the largest one-time investment in youth-focused ministry the Canadian church has seen.

“For that initiative alone,” says Brubacher, “a total of 84 applicants applied for nearly

\$520,000. It was the largest, and most diverse funding request—in terms of regional spread and social impacts—we have ever seen.”

AFC’s spring peer-to-peer fundraising campaign, combined with two very generous leadership gifts — and an 11th hour rally from AFC supporters for a stretch campaign to close the funding gap — enabled the board to approve 90 per cent of the RFP funding request.

Brubacher credits AFC’s generous family of donors as well as the exceptional volunteers who manage AFC’s investments, growing our capacity to fund for impact.

“We are closing in on two years since the onset of the

pandemic,” said Archbishop Linda Nicholls, Primate of the Anglican Church of Canada and chair of AFC, “and we know our churches continue to face challenges.

“But the entire board feels so energized by our capacity to fund these innovative, missional projects and to support Canadian Anglicans in their vision for an engaged, compassionate church.”

Grants awarded in the fall 2021 cycle range between \$1,000 to \$15,000 and fall within AFC’s key impact zones: Community Ministries, Diverse Infrastructure, Indigenous Ministries, Leadership and Education, and Music and Sacred Arts.



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.

- \$5,000+ Primate’s Circle
- \$1,000–4,999 Directors’ Circle
- \$500–999 Benefactor
- \$100–499 Companion
- \$50–99 Friend
- \$ Other

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- How to make your donation:**
- Fill out the form on the right with your contact information.
  - Provide your credit card information or send a cheque made payable to the Anglican Foundation of Canada.
  - Or go to [www.anglicanfoundation.org](http://www.anglicanfoundation.org) and click on Donate to make a secure online gift through [CanadaHelps.org](http://CanadaHelps.org).

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



Letters to the editor

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

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

THE NEW BRUNSWICK ANGLICAN

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**THE BISHOP'S PAGE**

# What is “religionless Christianity?”

As many of you may know, my favourite passage of scripture is Philippians 2: 1-11 (particularly 5-11), where it seems likely that Paul is recording a hymn or liturgical text which was in use in his day.

During this month we will celebrate St. Valentine's Day, with cards and hearts and cupids running wild across the countryside. It is at this time we are asked to turn our minds to love.

In doing this I have been reminded that the love of God is much more than a box of chocolates. In fact, the Philippians passage suggests that it even goes beyond self-giving to self-emptying.

As Paul says, our minds should be like that of Christ Jesus... who emptied himself, taking on the form of a servant.

Between 1943 and 1945, German pastor and theologian Dietrich Bonhoeffer was held in various prisons and concentration camps in Germany. During this time, he wrote a series of letters to his fellow pastor and friend, Eberhardt Bethge.

These were collected into a book called Letters and Papers from Prison. It was here that the phrase “religionless Christianity” entered the public consciousness, and it has been the subject of great debate ever since.

In Bonhoeffer we find a man who lived self-emptying love to the point of death, not on a cross, but before a firing squad.

One of the consequences of his execution was that he was never able to fully work out what he meant by the phrase “religionless Christianity,” and it has remained tantalizing for several generations as they have tried to interpret it.

There are some threads which give clues, but nothing like a program. Often, we must try to place ideas in their original context before seeking to understand them.

Bonhoeffer was born in 1906, so most of his formative years were during the First World War and its aftermath. In the 1920s Germany was a country plagued by economic and social division. By the end of the decade, Nazism was taking hold of the levers of power.

During the early 1930s Hitler and his party came to dominate all German institutions, including the church. The German Lutheran Church, in which Bon-



Archbishop David Edwards

hoeffer was a pastor, was “nazi-fied,” much to his horror.

Bonhoeffer and others formed the Confessing Church, which essentially broke away from the national church and even established its own seminary. He was never fully at ease in the Confessing Church as he felt it was not radical enough in its opposition to both the Nazis and the “nazified” church. By the time of his death, he appears to have been disillusioned by what he saw as its lack of condemnation of the Nazis.

It may have been this disillusionment which led him to return to the idea of “religionless Christianity,” which he first references in a sermon in London in 1932.

Some have argued that Bonhoeffer wanted to see the end of the Church, but I do not think that is the case.

He firmly believed that the Church would always survive, even in the growing secularism in pre-Second World War Europe — and accelerating after 1945, which he did not live to see.

Bonhoeffer's issue was, I believe, that he felt the Church should not align itself too closely with the state. He saw religion as forms which supported established ways; and Christianity as a prophetic voice, which needed to speak for justice and righteousness.

I am sure that, had he lived, Bonhoeffer would have been able to articulate what he meant by his phrase, but I think there are three identifiable elements which we should ponder as we consider the future of the Church as a community of self-giving love.

Firstly, Christians are followers of Jesus, and that is a road of suffering and joy in this world,



WIKIMEDIA COMMONS

**A STAINED GLASS WINDOW** showing Dietrich Bonhoeffer going to his death — at the hands of Nazis in 1945 — is part of the Roman Catholic Basilica of St. John the Baptist (in German: Basilika St. Johannes der Täufer Patron von Breslau) in Berlin. He was executed just weeks before the Nazis surrendered.

and hope for what is to come.

The second thing is that we are to pray, particularly making intercession for those on the margins, as an act of solidarity with them.

The third is the Church is to be a place of righteous action, seeking God's justice and righteousness in human society.

On April 9, 1945 Bonhoeffer was in Flossenburg Prison. He was led away to his execution just as he concluded his final Sunday service. He asked an English prisoner, Payne Best,

to remember him to Bishop George Bell of Chichester if he should ever reach his home, saying, “This is the end — for me the beginning of life.”



David Edwards is Diocesan Bishop of Fredericton.

**PRINCIPAL ENGAGEMENTS**

**FEBRUARY 6**  
PARISH OF WICKLOW, WILMOT, PEEL AND ABERDEEN

**FEBRUARY 12**  
YOUTH LEADERS' DAY

**FEBRUARY 13**  
PARISH OF CENTRAL KINGS

**FEBRUARY 20**  
PARISH OF HILLSBOROUGH RIVERSIDE & PARISH OF ST. PHILIP'S

**FEBRUARY 24**  
DIOCESAN COUNCIL

**FEBRUARY 25**  
WYCLIFFE COLLEGE BOARD OF TRUSTEES

**FEBRUARY 26**  
COLDEST NIGHT OF THE YEAR FUNDRAISER

**FEBRUARY 27**  
PARISH OF ST. MARY, YORK

**FEBRUARY 28**  
MISSION TO SEAFARERS BOARD MEETING

*We note with sadness the Jan. 7 passing of Bishop Tom Corston, editor of the NB Anglican from 1988 to 1992. He served in the Parish of St. Margaret's in 1984-1985 and then the Parish of Chatham from 1987-1991, also serving as Regional Dean at the end of that tenure. Please pray for Ruth and their sons, Andrew and Stephen.*

# Clinic's next stop is a container ship in Halifax

Clinic continued from page 1

"We have to know the end use of a vehicle, then we'll figure it out," said David, in explaining the various vehicles they build and customize. "We draw on the projects we've already done and bring it all together."

We began with the electrical department. The electrical panels are built here, then installed later, so as not to crowd the interior of the vans with too many tradespeople during the process.

We were shown the metal fabrication section and the paint booths. Then we arrived at the plastics department, which uses a vacuum-forming process to transform a large, flat, plastic sheet into a custom-designed liner for a vehicle.

These liners form the basic interior of an ambulance or other vehicle, to which all manner of things are attached: shelves, storage compartments, tables, seats, stretcher and refrigerator, depending on the use.

Malley also sells these van liners separately, which are often used in work vans, delivery trucks and so on.

After the plastics department visit, we were shown our mobile medical clinic, about 65 per cent complete. During our time there, workmen came and went as they installed the components of the van.

The plastic liner was in place, as were a heating and cooling system and a work table where lab tests will take place.

Outside the vehicle, awaiting installation, were a small refrigerator for medicines and a stretcher. The van has UK electrical system, which is used in Ghana.

The front of the AWD van sports a winch, which will be used often to pull itself out of ruts and muddy roads, said Robbie, who has twice visited Ghana as part of this project. This van, treating people in the far reaches of the diocese, will be travelling roads that are not maintained, he said.

In any vehicle, the very nature of travel means everything is trying to loosen itself. That process will be much more pronounced on the roads of Ghana, but all that has been

taken into account, said David.

"What we've done with your van is put aluminum bracing in it," said David. "It's light and rugged. Everything about this van is heavy duty."

The ladder and roof rack have been installed, which will hold jerry cans and tents. The tents will serve as patient consultation and operating rooms.

With this unusual project, David has been involved in all aspects of the build. A lot of research and fine-tuning have gone into making sure this van will work as expected in Ghana.

David hopes the product will be finished by the end of the year, and a blessing ceremony, with Archbishop David Edwards, is planned for early January. Then the van will be sent to Halifax for shipping to Ghana.

But before it leaves the shop floor, the van will be stuffed with a whole host of medical equipment from Malley.

"We're going to fill this vehicle with what we're donating," said David.

Considering that Malley is only getting a trickle of chassis from Canada and none from the U.S. due to supply chain issues, this project might not even have begun. The company had previously ordered 73

chassis, and this fall, only two arrived, one of which was the mobile medical clinic.

"We won't see any probably for six months," said David.

As archbishop David previously said, this timing shows the hand of God at work, making sure this project would come to fruition much earlier than it might have.

Robbie, who has used his contacts at Rotary, all the way to the international level, to help fund the project, was happy to see it all coming together.

"I'm extremely pleased," he said to David Pargiter. "I think we communicated what we wanted and you're building it."

## THE PROJECT

The notion of a mobile medical clinic first surfaced in 2010 when Bishop Matthias explained the need for basic medical care for the people in his large, rural diocese. There is no health care for the majority of people.

The vision was for a health care vehicle that would travel from community to community, performing examinations, tests and minor surgeries, dispensing advice and medications.

That dream was revived in 2019 when Robbie visited the

diocese on a fact-finding mission, and further cemented in early 2020 with another, more intense visit and the forming of partnerships with Rotary in Ho and the Ho Teaching Hospital.

The hospital will maintain, operate and staff the van. It will also provide a second vehicle, carrying staff and a pastoral priest, to accompany the van on its runs. Because it's a teaching hospital, many staff will be training for practise in rural medicine.

The cost of the project is huge. The van, its refurbishment at Malley, medical equipment and supplies, technology and communications programs, spare parts, pharmaceuticals, training and shipping will cost about \$270,000 CDN.

Many parishes, groups and individuals, plus the diocese, have contributed to the fundraising, as have private donors and several branches of Rotary.

If all goes according to plan, the van will leave Halifax and dock in Ghana in early spring, and Archbishop David and Robbie plan to be there, if possible, to celebrate its arrival. Then the van will be put into use, providing basic health care to people in the Volta and Oti regions for years to come.



MCKNIGHT PHOTO

**DAVID PARGITER AND ROBBIE GRIFFIN** discuss the process of outfitting the van to become a clinic while an employee works on integrating the various components within the vehicle.

## About Malley Industries, adapted from its website

Malley Industries in Dieppe has its roots in the 1960s, and began as a backyard, part-time family business, building truck caps and campers and converting vans to recreational vehicles.

The company has grown into the manufacture of ambulances, emergency vehicles and accessible vehicles. One branch of the company manufactures plastic liners for emergency and other vehicles.

Its ambulances are sold in New Brunswick, Nova Scotia, Newfoundland & Labrador, Quebec, Manitoba, British Columbia and throughout the U.S.

## DISCERNMENT

# Here I Am

## The Discernment Journey

### The Rev. Jasmine Chandra

When she spoke at the 2021 RADVO Conference in Dallas Texas, Tish Harrison Warren described how, when she was discerning a call to ordained ministry, she had trouble being able to ‘see’ what that would look like.

She had never met an ordained female priest, so how could she picture herself as one?

She had felt a calling to ordination, but she just wasn’t convinced that it was for her. It wasn’t until she saw a pregnant model in a clergy apparel catalogue that something shifted within and she could accept and visualize herself



The Rev. Jasmine Chandra

as an ordained minister. She could finally imagine herself as a priest.

Tish’s story is one I can

relate to. I also grew up in the complete absence of female ministers. The churches I attended as a child and teen were still battling with whether women should be given leadership in the church. Ordaining women wasn’t even on the horizon.

My own calling was spurred on by the back cover of a book on spiritual direction. I had felt the Holy Spirit speak through the words on the pages, and when I turned the book over to learn more about the author, I ‘met’ my first female Anglican priest — Margaret Guenther.

I stared at that picture of Rev. Guenther in her clerical collar for a long time. The thought slowly formed in my mind that perhaps I too could be an ordained priest. There was a lot more questioning and discerning to do, but the spark of imagination had been lit!

The last year of my seminary studies, I went to visit my parents who were living in Vienna. They had been attending Christ Church Vienna where one of the associate clergy was a woman who had studied at Wycliffe Hall many years before I had enrolled in my own studies.

I had gotten to know her

over the years of visiting my parents. After church one Sunday, she pressed a beautiful red stole into my hands. Her eyes were beaming as she saw her own vocational legacy being passed on to a new generation.

As I thought of her story and the stole’s journey, my imagination grew.

When I was ordained a deacon, I remember nervously waiting in the hallway under St. Luke’s church in Woodstock. As the choir got in line and the procession took form, the Rev. Fran Bedell came up beside me and gave me a warm hug.

I can’t remember her exact words, but there was a sense that I was joining something special that she was a part of and that she was welcoming me in with joy and grace.

In the presence of her welcome, my imagination grew again.

One of my fondest moments of being a female priest came when I filled in for a colleague at a nearby church. My daughter was still a baby, so my whole family came with me. My son sat in his seat colouring and my husband Terence rocked my daughter at the back of the church.

Terence was also wearing his clerical collar and at the end of the service, a seven-year-old girl asked me why I had done the service and not ‘the man.’

It was such an amazing privilege to be able to say to her “because I also am a priest, and I can!” I hope her imagination was sparked that day.

Last fall we gave thanks for 45 years of women in ministry. I can’t help but think of all those — lay and ordained — who have shown us what it means to be women following God’s call. I think of those who have helped us imagine what it may mean for us to take that leap of faith.

May we no longer have to flip through catalogues or look to the back of books to be able to imagine ourselves in ordained ministry.

May we see the rich examples of faithful women around us and praise the work of the Holy Spirit!

*The Rev. Jasmine Chandra and her husband, the Rev. Terence Chandra, head a mission in uptown Saint John called Pennies and Sparrows. They are also the priests-in-charge at Stone Church.*

## ‘Small can do wonders’

### Fredericton parish continues its support of student hunger program, despite pandemic limitations

BY GISELE MCKNIGHT

It was just a single social media post, but it turned into a very big deal — one eventually worth \$8,166.81 when the counting was done.

While not all that money came from the social media post, the majority did. And the best part is all that money is helping feed children at local schools.

The small Parish of Marysville has a heart for children, and has made great efforts over the past several years to help mitigate student hunger. A team regularly fills backpacks full of food for students of Leo Hayes High School to take home on weekends.

They also formed the original team in 2017 in the diocesan bowling tournament,

which, by 2019, raised more than \$40,000 across the province for foodbanks and student hunger programs.

Even with COVID-19 putting the brakes on tournaments, the parish forged ahead with its own ideas, because, as the Ven. Kevin Stockall said, “they knew that while the pandemic made fundraising events impossible, student hunger had not gone away.”

They collected recyclables throughout the year, and formed two teams to hold what warden Leo Kolijn called the “no bowling bowl-a-thon” in October.

In the meantime, Leo, chair of the LSD of Noonan, just outside Fredericton, saw a note on the LSD webpage from someone wanting to get rid of their recyclables. Leo replied,



SUBMITTED PHOTO

explaining why he would gladly take the bottles, which brought more offers.

“I had a number of people respond and they’re still responding,” he said. “There were two neighbours who had stored up theirs, one worth \$80, the other worth \$90.”

As the bottle collecting continued, Leo asked for sponsors for the bowl-a-thon, and got a big surprise.

“One neighbour sponsored

me for \$5,000,” he said. “He’d just sold his business and had some spare cash. Another business donated \$100. That will feed a fair number of children.”

“We wanted to celebrate such a successful ministry, as well as to remind Anglicans throughout the diocese that the various community projects that have been supported through previous tournaments still need to be supported,” said Kevin, who is

overseeing the parish while they are without a priest. And we want to get people thinking and planning for a 2022 tournament, perhaps in the fall.”

Leo is amazed at how the support has grown, from his little parish with 20 people on a Sunday morning, to the community involvement in a cause obviously close to many hearts.

“Small can do wonders,” he said. “It’s nice to be able to do this for the students.”

## ROATAN UPDATE

# Update from the Episcopal Church of Roatán

At this time of year, we look forward to the tree, the presents and Christmas dinner at this time of year; however, our favorite part is to give all glory and honor to the Lord for your partnering with us.

Without your support and especially your prayers, our ministry would never have been possible.

We give our heartfelt special thanks to all of you for your sacrificial giving as parishes and individuals who with great effort and prayers contributed to make our ministry possible; all honor and glory be to God.

Nothing stops the Gospel of our Lord Jesus Christ, and we continue to spread his word of peace, love and compassion for our people.

Our Bishop Lloyd Allen just recently gave instructions to all clergy to reopen all the church buildings in Honduras. Due to the pandemic some of the buildings had been closed.

At the Episcopal/Anglican Church in Roatán, Honduras, our buildings continue to be open as we comply with all the biosecurity requirements.

## Baptisms

On the Second Sunday of Advent we moved the church to the beach to celebrate 10 baptisms, one adult and nine kids from Emmanuel Church in Coxen Hole, where five families got together to make their faith public and become new Christians as Jesus commanded us to do.

A mother was baptized with her two boys and two girls. It was a blessing that the whole family became part of the body of Christ. Congratulations to all of them.

## Christmas at Emmanuel

On Sunday, Dec. 19, we had a special Christmas service program so the boys and girls as well as the adults could participate with Christmas songs, choreographed music, Bible verses and drama.

It was a very enjoyable time and it was beautiful to see children and adults put into practice their gifts and qualities to exalt and glorify God.

Also during this special service, we collected an offering which will be used to finalize the project of Emmanuel Church's floor.



SUBMITTED PHOTOS



**CLOCKWISE FROM TOP LEFT:** Nelson baptizes Sarai; Angelie, Mariel and Dana singing a Christmas song; the whole family got baptized; the group to be baptized, with their parents and Godparents.

## Impact of COVID-19 in Honduras and Roatán

To update you on the impact of COVID-19 on Roatán, at the moment we have a few cases, and the COVID center continues to be open for the people to go for rapid and PCR tests free of charge.

Vaccinations are going well, with 95 per cent of the population double vaccinated. We are, at the moment, waiting for the booster shot.

We want to share that Kara was infected with COVID-19, and she is recovering from the aftermath of the virus. Thanks to the Lord and your prayers,

she is recovering very well.

## Financial support

On the financial side, we continue to be very positive and to pray and praise God with faith and thanksgiving.

We also ask you to continue to pray about our finances, that for the next year and in coming years our support will stabilize and be sufficient to cover our needs.

At the moment our balance is very low. We have a deficit of over \$4,000. Therefore, please consider sending a special offering.

To donate online, please visit the Diocese of Frederic-

ton's website ([nb.anglican.ca](http://nb.anglican.ca)), click on "Donate" and select "Honduras Mission Fund."

## Mailing address

Cheques should be made payable to "The Diocesan Synod of Fredericton" and sent to: Anglican Diocesan Synod of Fredericton, 168 Church Street, Fredericton, N.B. E3B 4C9 Phone: (506) 459-1801

All cheques should have "Honduras Mission" noted on the reference line.

We know that with the global impact of the pandemic it is difficult for everyone in the world. That said, we greatly appreciate your prayer and

financial support to date and trust that you will continue to support us.

Please continue to pray for Kara, and for our son, Stephen, as he continues studying at Providence University College in Manitoba; he is in his second year.

*Nelson and Kara Mejia lead an Episcopal mission in Roatán, Honduras. Kara is the daughter of the Rev. Gordon and Bell Thompson of New Brunswick. Learn more about the mission here: <https://nelsonandkaraministry.org/>*

TESTIFY!



*‘Find out where God is working and join him there’*

BY STEPHEN HART

In June of 1972 I finished my medical training in Halifax and we moved to Douglas to begin my practice as a family physician in the Nashwaaksis Medical Clinic with partners Drs. Harlow Hollis, Joe Harrison, and Dalton Dickinson (in Marysville).

In my 10 years of study in Halifax and two years teaching at TCS in Ontario, attending church on a regular basis was not very high on my list of priorities.

When we moved to Douglas, we had two boys, Peter, 3, and Tom, 1. Jeff and Susan came later. Both my wife, Barb, and I had grown up attending church and we thought we should give our children the same opportunity.

So a Sunday morning in June 1972 found us at the door of St. John the Evangelist in Nashwaaksis shaking hands with Canon Alvin Hawkes.

Canon Hawkes and my father, Canon Bill Hart, were very close friends ever since meeting at Normal School. I have a picture of them on the rugby team when they were both 16.

Driving home from that first service, I can remember thinking that we would have to go back the next Sunday because Canon Hawkes was so genuinely happy to see us that



we could not disappoint him.

So much for my plan of occasional attendance. We have been there ever since. It is where we want to be on Sunday morning.

Fast forward to May 2005 at a men’s retreat at Green Hill Lake. Salvation Army Major Leo Vincent said, “find out where God is working and join him there.”

Only a couple weeks later Monty Lewis spoke at St John’s. Like many others who ever heard Monty speak, I had the feeling that God was working in Monty. From then I began my involvement in prison ministry.

Monty was the founder of “Cons for Christ.” Later the name was changed to Bridges of Canada. After Monty died, Brent Bishop continued his ministry under the name of Prison Christian Ministries.

Prior to the pandemic, volunteers from PCM visited four federal prisons, four provincial jails, the youth detention centre, two women’s recovery



JOSH MCDORMAN PHOTO



SUBMITTED PHOTOS

**TOP PHOTO: STEPHEN HART, RIGHT,** speaks to prisoners in Kenya. Above left: Stephen and Barb Hart. Above right: Stephen Hart, left and colleagues at the women’s prison in Kenya.

centers, the Village of Hope and Harvest House in Moncton and Plaster Rock every month.

All but two of our volunteers are from the Fredericton area. Our poor old Toyota van had over 400,000 kms on it when it was finally replaced. We are always looking for more volunteers.

PCM is also involved in ministry to prisons in Kenya. For more on our mission in Kenya visit our website: <https://www.prisonchristianministries.com/>

Funds from our Seed the Need store support our work in Kenya and the Naomi and Ruth Women’s Wellness Centres in Shediach and Rusagonis.

In my daily devotional reading I use “Experiencing God Day by Day” by Henry and Richard Blackaby. In the reading for Dec. 29 Blackaby uses

the example of the Samaritan woman at the well.

She had heard about God; Jesus said true worship must be face-to-face with God.

“Worship is not a religion or a ritual; worship is an intimate and vital encounter with a Person... true worship produces a transformed life, reflecting the one who has been worshiped.”

The gospels are full of lives forever changed by an encounter with Jesus. My favorite is the story of Zacchaeus in Luke 19. Think of the disciples when they responded to the words “follow me.” And it still goes on today.

Looking back over 50 years, I can still feel the warmth of the welcome we received. It changed the course of our lives when we met Jesus in the person of his servant, Canon Alvin Hawkes.

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# Advent Talks with Dr. Barry Craig

## “Light in the darkness”

BY GISELE MCKNIGHT

Retired Bishop Bill Hockin’s highly anticipated and long-running series called Advent Talks, with the 2021 theme of “The Day God Took Off The Mask,” was presented online this year. On Dec. 13, guest speaker Dr. Barry Craig spoke from his office at Huron College in London, Ont.

There are three talks in the series. The other two, by Bill Hockin and the Rev. Canon Albert Snelgrove, as well as Barry’s, can be seen by following the link at billhockin.ca or searching Bill Hockin at youtube.com. The talks are presented by the Fredericton Christian Forum.

Music set the tone for all the talks, presented by the Alice Boyd trio, featuring the voice of Justine Everett, with Doug Vipond on clarinet and Alice Boyd on piano.

The theme for Barry’s talk was the concept of light. He started at the beginning, recounting the first chapter of Genesis, the story of creation and the iconic words, “Let there be light.”

He further cited Revelations 22, the last book of the bible and the words, “There shall be no night there. They need no candle, for the Lord God giveth them light.”

“So we see at the very end of scripture this vision of the end for us all in the Kingdom of Heaven, where God is the light, the source of the very light with which all things came into creation,” said Barry.

He then reminded listeners of Matthew 2 and the story of the wise men, who followed the light — star in the east.

“So the path to our restoration, the return to our true home through Jesus Christ, begins when the wise men are led by a star,” he said. “That star leads them to the very light of the world, the light in the heavens leads them to the light on earth — Christ.

“God is removing his mask and making himself known to us all.”

Barry referenced Bill’s Advent Talk with his imagery of the desert as a dry, barren place. But a desert oasis offers water, life and renewal.



**DR. BARRY CRAIG DELIVERS** his Advent Talk of 2021 from London, Ont.

“We find desert imagery in the bible,” said Barry. “Those of us who grew up in the main-line churches must feel as if we’re in a desert of sorts.”

Growing up in Woodstock, Barry said pretty much everyone had a church.

But the last few decades have been grim, with only a fraction of the North American population attending church.

Barry recalled a familiar poem he has taught numerous times, Danté’s Divine Comedy, considered one of the finest pieces of world literature.

The pilgrim character awakes from a deep sleep to find himself lost in a dark wood. Confused, unsure of what to do, he starts to walk, and is interrupted by three animals, representing three burdens he carries in his soul: laziness, frivolity and violence/hatred.

Only when grace appears, in the form of the ancient poet Virgil, whom God has sent as a messenger, can the pilgrim begin his journey out of the dark wood.

In Mark 2:22, Jesus said no

one pours new wine into old wineskins because they will burst, and both the wine and the skins will be ruined. You pour old wine into old wineskins, and new wine into new wineskins.

“For us individually and as a society to find a way out of the desert, a dark place — the dark wood — requires new paths,” he said.

Barry recounted two recent experiences that illustrate his theme of light as hope in the darkness.

He is principal of Huron College, founded in 1863 as an institution to train young men for Anglican ministry. In the 1950s, it broadened its curriculum and dropped all barriers to admission. While it still trains students for ministry, it is largely a secular institution and attracts students from religions and all corners of the world.

Just a few days before his talk, Barry and his wife attended the annual Service of Carols and Lessons. This tradition drew only a handful of students not too many

years ago, but more recently, it has become a highlight of the Christmas season.

“The chapel was filled with young people,” said Barry. “But very few people in the chapel had any history at all of church attendance.”

The service began with a reading from Isaiah, led by a young student from Africa, who read in Swahili. This was followed by a Chinese student singing Silent Night in Mandarin.

Near him was a Muslim student named Faisa, wearing a niqab, grinning from ear to ear, “revelling in the beauty of the scripture and beautiful carols we were singing.”

During the social time afterwards, a young Jewish girl named May came up to him, asking him if next year, they could observe Hannukah.

Of course, was his answer. “But I don’t want this to stop,” she said of the service she’d just attended. “I love this service. This service makes me feel closer to God.”

“I drove home with a full heart, to see all different backgrounds, faiths, interests, ethnicities, and languages gathered together to listen to stories of the birth of Christ, listening to the good news of the gospel, singing with full hearts these glorious and ancient carols and hymns — knowing the spirit of God was in this place, perceived in different ways, with different responses, from different people, but nonetheless, constant and glorious.”

Barry’s second story was of a young man named Nhail Deng, 22. Nhail fled his homeland and spent the past 12 years in a refugee camp in northern Kenya, a victim of one of Africa’s many wars. He arrived there alone, on foot and grew up by himself.

But there was a fire inside Nhail, and he got an education and became a leader in the camp. This year he applied to a prestigious American university and was accepted. The joy of such a success was short-lived when Nhail quickly received a bill for tuition. There was no financial help for such a student.

His plight was seized upon by guidance counsellors in that part of the world who fol-

lowed Nhail on social media. The plea was ‘can anyone help Nhail?’

“Here at Huron we heard his story... so we offered him a full-ride scholarship worth about \$200,000.”

Nhail arrived in August, and quickly began making his mark as a campus leader.

“He is working with organizations here to inspire other students to reach out in empathy to assist those in need,” said Barry.

Nhail recently went to New York City to receive an award for a documentary based on his life. He appeared on CNN a few weeks ago.

“I tell you these two stories as somebody who occasionally has felt we’re in the desert, only to tell you how much the light of God can never be dimmed,” said Barry.

“It will appear now in new ways — new wine poured into new skins. In the new church, new believers will be different, practicing things in new ways different from what we did, but Christ is the rock, and the faith remains the same.

“I think of Faisa and May, from diverse backgrounds, in the chapel, hearing the gospel, going home to ponder these things in their hearts. Who knows what way the glory of God will operate there?”

“Members of the new church probably won’t have Sunday envelopes. I don’t think they’ll be as fixated on buildings as we were, or wear their Sunday best.”

But what these new believers will be looking for is the same thing the first person who followed Jesus was looking for, said Barry — love, forgiveness, beauty, peace, joy.

Back to Danté’s Divine Comedy, 100 chapters later, the pilgrim has worked through his corrections and finds himself borne aloft, by grace, into the Kingdom of God, unable to adequately describe the majesty of God.

“For us, as individuals and the Church, the light of the world endures. In that is life itself, life eternal.”

*If you’d like to donate to the Fredericton Christian Forum, which presents Advent Talks, visit billhockin.ca*

# Advent Talks with Canon Albert Snelgrove

*“A breathtaking love of biblical proportions”*

BY GISELE MCKNIGHT

Retired Bishop Bill Hockin's highly anticipated and long-running series called Advent Talks, with the 2021 theme of “The Day God Took Off The Mask,” was presented online this year. On Dec. 6, guest speaker Canon Albert Snelgrove spoke.

There are three talks in the series. The other two, by Bill Hockin and Dr. Barry Craig, as well as Albert's, can be seen by following the link at [billhockin.ca](http://billhockin.ca) or searching Bill Hockin at [youtube.com](http://youtube.com). The talks are presented by the Fredericton Christian Forum.

Music set the tone for all the talks, presented by the Alice Boyd trio, featuring the voice of Justine Everett, with Doug Vipond on clarinet and Alice Boyd on piano.

Albert began with a memory over many years, of people gathering in downtown Fredericton, all headed towards a particular destination to hear retired Bishop Bill Hockin and others present Advent Talks.

“They've heard it in hundreds of Sunday school presentations, but they come to hear it again,” he said. “They don't want Christmas to come and go. They want to hold onto Christmas, to touch the heart of Christmas.”

But we are still in the season of COVID-19, thus we cannot meet in person this year, he said.

“But nothing has been able to stop Christmas from coming,” said Albert. “God is relentless and determined. The story will be told and hearts are hungry to listen.”

Bill's Advent Talks title, “The Day God Took Off the Mask” figured heavily in Albert's presentation.

Author and Roman Catholic priest Ronald Rolheiser told the story of a young girl who woke up in the night, afraid of monsters in her room. She fled to her parents' bedroom, and soon her mother took her back, turned on the lights, inspected the closet and under the bed, declaring there were no monsters.

“You don't need to be afraid, because God is always with you,” her mother told her.



**LEFT: THE REV. CANON Albert Snelgrove during his Advent Talks presentation on Dec. 6.**



**BELOW: THE ALICE BOYD trio, with Doug Vipond on clarinet, Alice Boyd on piano and the voice of Justine Everett, began and ended each Advent talk with festive music.**

“I know that,” the girl replied. “But I need someone here who has some skin.”

“That is the startling claim, the profound mystery of Christmas — God revealed, unmasked — God with skin,” said Albert.

One of Albert's favourite Christmas carols is What Child Is This? It's an important question, and the answer explodes with description: This, this is Christ the King, whom shepherds guard and angels sing. This is God, without a mask, he said.

Albert offered two biblical texts to supplement his talk. The first was John 1: ‘In the beginning was the Word, and the Word became flesh and dwelt among us.’

“The Word became flesh — God, the holy one, the divine, creator of galaxies, planets, sun, moon and their courses, creator of penguins, llamas, soaring eagles and majestic whales, God of mountains and oceans and plains. God of delightful coffee and cocoa beans. God of a symphony of flowers, breathtaking sunsets and sunrises.

“The Word became a newborn, a human infant,

small, needy, fragile — God's love beating in a human heart; God's wisdom speaking from human lips; God's mercy reaching out with a touching hand; God's joy sparkling in human eyes.”

Public Health warns us about taking off our masks. It's not safe because masks are worn for protection. To remove your mask is to reveal yourself, said Albert.

“But God's mask is off,” he said. “If we're to have any relationship, it has to be honest and real, transparent and open.”

When Thomas Cranmer was given the task of designing the first Book of Common Prayer for worship in the reformed Church of England, one of his first acts was to change the way the service of Holy Communion began.

A preparation prayer normally said by the priest before the service was moved to the beginning of the service for all to repeat:

“Almighty God, unto whom all hearts be open, all desires known, from whom no secrets are hid...”

“Ever since, nearly every Anglican service throughout

the world begins with these words,” said Albert. “These words say that God knows everything about me. There are no masks.”

Albert acknowledged that Cranmer's words might sound frightening, with absolutely no privacy. God knows all and sees all, which can feel unnerving. We have, after all, a wide range of thoughts running through our heads each day.

“But what a gift, a relief to be safe, to be ourselves, to be honest before God, no pretensions, no hiding, no masks. God knows all about me. He is at that table and we're going to share that meal together,” he said.

The second scripture, Paul speaks to the early church in Philippians 2: “Let the same mind be in you that was in Christ Jesus, who though he was of the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of slave, being born in human likeness. He humbled himself...”

It was an incredible act to exchange the majesty of heaven for the rough, dirty confines of a manger, said Albert.

“Just as he chose the pain, the shame of the cross, Jesus also chose the poverty, humility and simplicity of the manger,” said Albert. “Both the cross and the manger are signs of sacrifice, of putting aside the privilege and entitlement to take on the task for our heavenly father.”

Why? asked Albert. Why would he ever make such a decision? Why exchange heaven for earth? Why would Jesus ever give up personal comfort and eternal security for a cradle of straw?

“Christmas is holy because it reveals the greatest concept of human history: the idea of grace,” said Albert. “Grace is given, not to gain, but to bless and enrich others.

“Grace is not a transaction or a deal — ‘I'll do this for you but I expect you to do something for me.’ Grace uses its free will for others — for the neighbour, the weak, the needy, the broken, the lost. Grace wants to make a difference. Grace is God without a mask, with skin, lying in a manger.”

Albert cited a story from U.S. minister and professor Fred Craddock, who told of a family out for a Sunday drive. Early on, the children saw an injured cat on the road, and begged their reluctant father to stop for it.

The man went back to investigate and found the cat alive and picked it up. But as he did, the cat struck at him, drawing blood. Instinct prompted the man to want to strike back, but with his children's eyes upon him, he instead wrapped the cat in his coat and took it back to the car.

The drive was abandoned and his children began caring for the injured cat at home. A few weeks later, as the man sat in his chair reading, the cat approached. The man dropped his hand to the cat, who accepted his gentle pets.

The man was incredulous. “How is this the same cat who, near death, drew blood only weeks ago? What happened?”

The answer is clear, said Albert.

“Someone showed the cat grace, and grace changed everything.”



## Jonathan Hallewell

*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

To understand the Rev. Jonathan Hallewell, you must first understand his sense of adventure, his propensity for dreams and visions, and his desire for obedience to God.

Fortunately, all have worked together because God has brought Jon to Canada five times. Hopefully, the last move is permanent for the rector of the Parish of Renforth.

Jon was born in Luton, UK, north of London. He was raised in the Salvation Army, but his life has been a series of ecumenical experiences that include Baptist, Pentecostal, Vineyard, non-denominational and finally, Anglican.

God's voice first brought Jon to Kelowna, B.C. to study worship ministry. Then in 2000, he followed God's leading as he worked in Vancouver's worst inner-city neighbourhoods as an assistant pastor.

In 2009, he felt a calling to the east coast, eventually pastoring the Vineyard Church in the Kennebecasis Valley.

And finally, he returned in 2016 with no job, but with a certainty that he was in the right place. That eventually led to ordination in the Anglican Diocese of Fredericton, albeit with a good deal of kicking and screaming.

### EARLY LIFE

Jon's degree in political science is not

how he has spent his life's work. Almost all his working years have been in a church setting. His early work was in worship, at a time when old and newer styles of worship clashed.

"It was like a wrecking ball to some people," said Jon. "During Communion, we sang 'Seek Ye First' — me and the guitar — and someone told me 'you're turning this place into a nightclub.'"

After returning from Kelowna, Jon worked for St. Mary's Anglican Church in Luton and was heavily involved in interdenominational city-wide worship.

"At an interdenominational young adults group, a friend tried to set me up with a girl," he said. "But that night I met Lyn and my life has never been the same since."

Within a year they were married, and their son Ben was born the next year. Lyn, a nurse, was a willing partner in Jon's work, and like her husband, was obedient to God's calling.

That meant uprooting the family in 2000 to move to Vancouver for a year of inner-city ministry. On the day they flew to Canada, they found out Lyn was pregnant with their second child, Grace.

### MINISTRY

Jon is not your typical priest. He didn't seek or feel called to ordained ministry. He was far more caught up in what was called the emerging church, the Fresh Expressions movement, new takes on theology, rethinking worship and so on.

"I had theological debates, reflections, questions and almost crises," he said. "In that time, I realized the gospel is the announcement that Jesus is Lord and there is no place in life where that doesn't apply."

But all his life, he'd seen a church-shaped faith, as opposed to what he called life-shaped faith. He questioned the purpose of church worship and

how the church could better equip people to seek Jesus in their workplace, where they spent so much time, or equip children to grow in Christ.

He realized the gravitational pull of Christianity toward established church structures is the opposite of an apostolic church.

"When we gather, it should be an equipping and sending-out centre," he said, adding that church in some cases can seem to be a place for Christians to entertain themselves.

He also mourned the fact that the greater church, broadly speaking, has often tried to control and coerce people with fear — something far removed from the journey of Christ.

"These were practical questions

I was asking, but they were hugely unpopular."

Although it might sound strange to hear this from a priest, Jon says,

"I don't see worship as something God requires of us. I see worship as being face-to-face with God, where we see who God is, and as His image, who we're made to be. It's not merely a stylistic activity. Therefore, when people debate church — the style, the music — we are somewhat missing the point."

But wrestling with such heavy topics was isolating and burdensome, which led to difficult periods of depression and burnout in Jon's life.



**CLOCKWISE FROM TOP LEFT:** Jonathan with one of the chickens that live in the coop on their property on Darlings Island near Hampton; family portrait taken when they pastored the Vineyard Church in Kennebecasis Valley; Grace, Lyn, Jon and Ben; Jonathan enjoys a hot beverage near his home.



### ACROSS THE ATLANTIC

To hear Jon tell it, the family has had a wild ride, following God wherever he directed — to Canada, back to the UK, back to Canada, a pattern that repeated itself with what some might consider alarming frequency. But in every case, God gave clear signs of where he wanted them.

Sometimes those signs came as a strange coincidence or word of prophecy from others. And on one occasion, Lyn reached down for her purse and found a Canadian quarter.

Another time, Jon wanted to show Lyn a beautiful deer sanctuary he had discovered, but on the day of their visit, the car park was closed. 'Go down

the road a quarter-mile to Canadian Cross,' was the workman's direction.

"It was literally like a shaft of light!" said Jon.

There they found 'Canadian Cross' — a small park built as a prayer site by Canadian soldiers soon to depart on D-Day in 1944. The memorial, these days, is graced with Canadian flags. The message could not have been clearer: go back to Canada.

By this time, the family were permanent residents of Canada, and still had a house in the Kennebecasis Valley that had never sold. That was 2016, and they've been here ever since.

### ORDINATION

There was no job awaiting Jon when

they arrived, just a desire to obey God. He eventually began consulting on a church unity project, which led him to Outflow Ministry, where Archbishop David Edwards had his Saint John office.

"It was there that I bumped into David Edwards, and that was the end of life as we knew it!" said Jon, laughing.

Jon had many ideas to bounce off the bishop, so much to share and debate. David eventually helped Jon discern a call to ordination, but the steering was rough at first.

"I so resisted being ordained," he said. "I never wanted to wear clerical robes. I didn't really want to do this, and I told God, 'I don't think I'm go-

ing to do this.'"

Surely his obedience so many times in the past had earned him a free pass. But no.

One morning, he found himself driving the children to school because they'd missed the bus. He was grumpy, stuck in traffic, and out of nowhere, a student walked right up to his car, wearing a t-shirt that said, in bold letters, "OBEY."

"In the end, I really enjoy being ordained," he said.

### ST JAMES THE LESS

Even though their initial links to Quispamsis were through the Vineyard Church, they had sometimes attended St. James The Less in Rothesay. Jon even took the service when its rector, the Rev. Eric Phinney, was away.

As ordination began to feel like a real avenue, Jon felt the Lord was calling him to St. James The Less and David had sensed this too. When Eric announced his retirement, the parish joined in this discernment. Jon was ordained a deacon at the church in 2018.

"I took on the church Nov. 5, Guy Fawkes Day," said Jon. "We had a bonfire!"

These days, his parents, Bernard and Margaret, are Jon's parishioners, spending half the year on the Kingston Peninsula, where they bought a property, and half in Edinburgh where Jon's sister lives.

With Jon at the helm, services at St. James The Less, nicknamed St. James The Less Anglican, are mostly informal affairs. He and Eric regularly minister together as a team.

But Jon is sometimes puzzled as to why God has put him in charge of a parish. He is not flamboyant or loud. He doesn't like brash religion. He knows he's not the best guitarist or the best preacher.

"I feel I am inadequate in everything I do, but God has arranged it that my weaknesses are seen," he said. "Paul talks about God being strong in our weakness."

As for the many times God has spoken to him and Lyn in dreams, visions and coincidences, Jon is quite clear that he's not some unique vessel God has chosen.

"Him speaking isn't a mark of our spirituality," he said. "We just don't always listen well. Jesus is the Word of God, by definition, he is always speaking. 'Everything we need is included in what he's saying. His speaking is what gives us life. When we share, it gives life to others.'"

When Jon looks back on the circuitous path that has led to the diocese, his reaction is, 'this is nuts!' But he's found a basic truth he shares, somewhat quietly, with all who will listen: Learn to hear God and do what he says in life.

# Erromango: a story of reconciliation

BY ANDREW HORNE

On a warm spring day in 1839, the Rev. John Williams left his ship, the *Camden*, and rowed himself toward the shore of Erromango, a small island in the south Pacific.

Williams was a Presbyterian minister, a member of the London Missionary Society, and he had come to bring the Christian faith to the native people.

Even though there was a large crowd of islanders on the shore, yelling at him and waving spears, Williams was not concerned. He had been a missionary in the south Pacific for 23 years, and had always been well-treated.

But Williams was not welcome on Erromango. For years, sandalwood traders from Europe had been visiting the island, cutting down trees, selling rum, and mistreating the women.

The villagers of Erromango had learned to hate all Europeans. But Williams knew nothing of this history. He stepped ashore.

The village chief, Auyawi Natgo, also stepped forward, and drew a line in the sand with his spear. Williams kept walking. He did not understand what the line in the sand meant.

Speaking words of peace, which the people could not understand, he stepped over the line. Immediately he was chased back into the water, and stabbed and beaten to death. The horrified crew of the *Camden*, watching from a distance, hastily set sail and never returned.

The people of Erromango, it is said, soon regretted what they had done. Chief Natgo ordered that the body of the dead man be lifted out of the waves, carried inland and buried.

A very different story, however, was told in England. When the *Camden* returned to London a year later, the news of Williams' death made headlines all over England.

The people of Erromango were derided as "savages and cannibals" and the phrase "to draw a line in the sand" entered the English language.

The years following the death of John Williams were difficult for the people of Erromango. The forests, already



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**THE MASSACRE OF THE LAMENTED MISSIONARY, THE REV. J. WILLIAMS AND MR HARRIS:** The death of the Rev. John Williams, a missionary with the London Missionary Society, and Mr. Henry Harris at Erromango in Vanuatu in November 1839. The work shows the men being attacked by several people with clubs, spears and a bow and arrow. At the back of him is a boat with sailors and other men being attacked by another group of men. Lithograph, colour by George Baxter 1807-1867

devastated by the loss of sandalwood trees, were flattened by a series of cyclones, and many people died of measles, brought to them by the traders.

The people began to think that a curse had been laid upon them. Perhaps the Christian God was punishing them for the murder of the white missionary, or perhaps their own gods were punishing them for dealing with the sandalwood traders.

So it was that when a second missionary, the Rev. George Gordon, came to Erromango in 1857, he was welcomed by those islanders who believed that his presence would end the curse, and hated by the others who believed that his presence would only make things worse.

Gordon had some success in establishing a church on the island. He learned the native language and followed many local customs. His presence, however, was resented by many.

In 1872, in the 15th year of his ministry, Gordon was killed, and his body buried beside that of John Williams.

Remarkably, the deaths of John Williams and George Gordon did not discourage further missionary work on

Erromango.

In 1872, a third missionary, the Rev. Hugh Robertson, arrived on the island, and he would stay for 40 years, during which time most of the islanders would become Christians, members of the Presbyterian Church.

Despite their conversions, however, and the promises of forgiveness made to them, the people of Erromango continued to grieve, and to believe that the curse laid upon them would never be lifted.

Feelings of guilt were not limited to the people of Erromango. Increasingly, the Christian churches had come to recognise the harm caused by their missionary activity: the loss of native languages and traditions, the deaths caused by European diseases, and the ways in which the early missionaries enabled further exploitation by European governments and businesses.

By the end of the 20th century, it can be said that there was guilt felt by both sides, a desire to be reconciled, and no clear idea of how that might be brought about.

Until recently the story of the murder of John Williams has survived only as an interesting anecdote, often found in

tourist guides to the island of Erromango.

But now, this old, sad story has a new life and a happy ending.

In 2010 Heidi and I visited our friend Jennifer Williams at a restaurant in Victoria, B.C. We had not seen her for almost 10 years. She greeted us with a big smile, a slight limp, and the most amazing story we have ever heard.

The Rev. John Williams, murdered in the south Pacific 170 years previously, was Jennifer's great, great, great grandfather.

As a child, she had been told the story of his death, and she remembered from her childhood home a few artifacts that her ancestor had brought back to England from his earlier travels in the south Pacific: a few cooking implements, and two war clubs, one of them with a deadly-looking spike.

These had been handed down the generations until they had come to Michael Williams, Jennifer's father. Michael and his wife, Daisy, had recently offered these artifacts to the Museum of Anthropology in Vancouver.

The museum curator, it turned out, knew all about Erromango. She told Jennifer's

father that the people there had lately expressed interest in meeting someone from the Williams family, in the hope that they might be forgiven for their ancient crime.

Would the descendants of John Williams, she asked, be interested in travelling to Erromango to meet the descendants of those who had killed him? Was forgiveness possible?

Yes, replied Michael Williams. And do you think, he asked, that the people of Erromango would forgive us for the way our missionary ancestors treated them? And could I bring my family?

Yes, replied the museum curator. And so phone calls were made, prayers got prayed, and airline tickets were purchased.

Jennifer, with her father and sister and a dozen relatives from Australia, headed to the south Pacific. And throughout Vanuatu, the nation to which Erromango now belongs, the descendants of chief Auyawi Natgo — he who had drawn "the line in the sand" — readied themselves to meet the Williams family.

The visitors arrived in small groups, by boat and by small plane, and were taken to the village in the back of a pickup truck. But the "John Williams curse" seemed to have lost none of its strength.

The small truck broke down repeatedly. And when a few of the visitors, Jennifer among them, elected to walk to the village, they suffered many accidents. Jennifer herself slipped on a steep hillside and broke her ankle in two places.

She was in great pain, but dared not show it for fear that the people would think that the curse was still active among them. She did, however, consent to be carried the rest of the way to the village.

Since western visitors to the south Pacific are not noted for their modesty, the local women had made bright green, full-length dresses for the visiting women, and matching shirts for the men.

The village centre was decorated with palm fronds and bright banners, and a choir of children greeted the visitors with song. Jennifer forced herself to smile, determined

**Erromango continued on page 13**

# Erromango: a story of reconciliation

Erromango continued from page 12

not to reveal the agony of her broken ankle.

The first day was filled with speeches and feasting and church services, all of them inviting the reconciliation of the Williams family and the people of Erromango. The second day culminated with a re-enactment of the two murders. Because the details of George Gordon's death were unknown, and John William's death was so notorious, it was decided that two local men would both play the part of John Williams.

They were dressed in white, and made to stand waist deep in the waves just offshore. As they began to walk up the beach, a large group of men came out of the trees and met them, screaming and swinging their clubs.

The two men did not falter as they walked up the beach, and over the line that was drawn in the sand before them. Immediately they were chased into the water and surrounded.

This was simulated murder, but done with such violence that it could not be distinguished from the real thing.

Finally the two white-clad bodies were dragged up onto the sand, and doused with red dye. The warriors cried their battle song. The women of Erromango wailed. The Williams family looked on in devastated silence.

With what relief, then, the spectators watched as the two blood-spattered bodies came back to life, stood up, and took their place among their families.

And there, standing on the beach, speeches were made by the people of Erromango, and by the Williams family, all of them apologising for the ways in which their ancestors had hurt each other.

The speeches went on for a long, long time — perhaps too long — but it seemed that words alone were not going to be enough.

Finally, as one of the visitors, Charles Williams, recounts, the people “fell to their knees and howled with grief and total contrition. Never before have I heard such abject desolation, such heart-rending

sorrow. I was shaken to my soul.... Finally I was moved to step forward, raise my arms and call out above the wailing, ‘People of Erromango, enough! Please. Enough. There is nothing to forgive, but we, the family of the Rev. Williams, forgive you.’”

Then, row upon row, family by family, the islanders came to seek individual forgiveness and blessing.

Nor was this the end of the ceremony. After forgiveness had been given and received, on both sides, there began the ritual offering of a child. William Natgo, a descendent of chief Auyawi Natgo, his wife Titawa and his daughter Uarai, walked silently toward to the Williams family.

The girl was seven years old, dressed in white, with white flower garlands around her head, and she was clearly terrified.

Her father explained: “Blood for blood. We give a life for a life. This is our custom. We give a female child so that the receiving clan can be ensured further generations to make up for the lost life.”

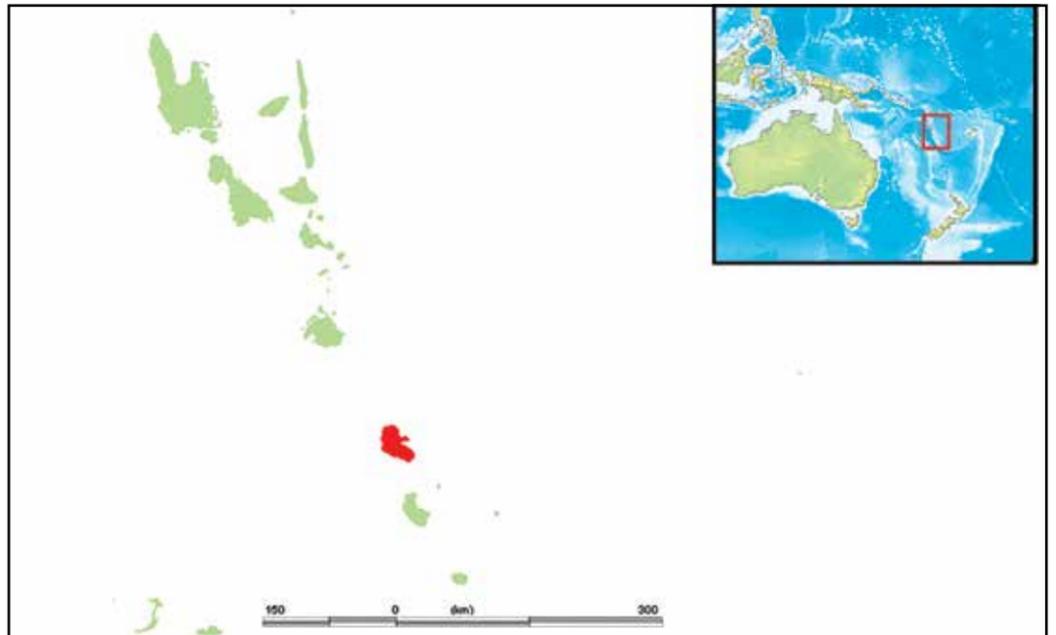
After a long, stunned silence, Charles and Michael Williams stepped forward. They did not know what to say, but Charles began to speak anyway, trusting that the necessary wisdom would be given to him.

On behalf of the family, he accepted the gift of the girl. And because she was now a Williams, he said, she had to be given a new name. She would be called Mary.

And since they, the Williams family, were now responsible for the girl's education, they felt that it was best for her to stay in Erromango, that she should learn the ways of her ancestors.

But the people must understand that they, her new family, would one day return to Erromango to ensure that Mary was being well cared-for. This they must do for their new daughter.

The final event of this very long day came when everyone walked to the graves where John Williams and George Gordon lay buried. But this was not a sad pilgrimage. The long hoped-for miracle had



WIKIMEDIA COMMONS

**THE ISLAND OF ERROMANGO** is part of the nation of Vanuatu, situated in the South Pacific Ocean, east of Australia and north of New Zealand.

come to pass.

Forgiveness had been offered and received, on both sides. “The Williams curse” had lost its power.

Jennifer Williams was flown to Australia the next day. She would spend two weeks in the hospital there, floating on waves of morphine, with her broken leg suspended above her in traction. She had never once complained to the people of Erromango about the pain she suffered.

This is the story Jennifer told Heidi and me, as the three of us ate dinner in a fancy restaurant in Victoria — Jennifer with her big smile, and an ache in her right leg that would take years to disappear.

This dinner was also the beginning of a second reconciliation. Heidi and I had met Jennifer years before when she was married to my childhood friend, Peter. But theirs was not a happy marriage, and Jennifer was often cool towards Peter's old friends.

After the divorce, as is common, Peter and Jennifer's friends were forced to decide which of the two they would remain friends with. I was determined to have it both ways, to retain both friendships, but this was not easy, and neither Peter nor Jennifer appreciated my friendship with the other.

But that evening, through Jennifer's story-telling, the promise of a future different from the past was made clear. We three understood that we could become friends in a new way, and better friends than before.

As in Erromango, something from the past was healed, and a new future begun. In the years to come, Jennifer and Heidi and I would spend our holidays together, camping and hiking and kayaking.

And always, we would ask Jennifer to tell once more the story of the Rev. John Williams, and the people of Erromango. It was the perfect tale for telling over the embers of a

dying campfire.

Reconciliation is, of course, the single purpose for which Jesus came among us: that sins might be forgiven, and that we might begin a new life, a renewed relationship with God our Creator, and with each other.

Let's take a few moments now and remember those whom we have yet to forgive. Let us remember those whose forgiveness we have yet to accept. Amen.

**NOTE:** This is, admittedly, an odd sermon for the first Sunday of Advent, but I asked that it be read in my parishes while I was away, in Calgary, to conduct Jennifer's funeral. She died on Nov. 1 (All Saints' Day) of brain cancer. She was 56 years old and she was a lovely person.

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

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THE NEW BRUNSWICK ANGLICAN

Send your name, plus your old and new addresses, to: [circulation@national.anglican.ca](mailto:circulation@national.anglican.ca)

## Stewardship thoughts for Epiphany

Advent and Christmas have come and gone and we are now in the season of Epiphany and heading towards Lent.

An epiphany can be described as an awakening or a sudden discovery that should be life changing. In the Cambridge Dictionary it is defined as 'a moment when you suddenly feel that you understand, or suddenly become conscious of, something that is very important to you' and also as 'a powerful religious experience.'

In Webster it is defined as 'a usually sudden manifestation or perception of the essential nature or meaning of something' and also as 'an intuitive grasp of reality through something (such as an event) usually simple and striking.'

I am cheating a little here with the opening two paragraphs. I just reread my columns from one and two years ago. What a difference!

Two years ago COVID was not really on anyone's radar except perhaps for some health care professionals. One year ago was a change: rules changing frequently and churches having to adapt to a completely changed worship environment.

I think I can safely say that the last two years have been



Mike Briggs

life changing for most people. Vaccinations, boosters, self-administered tests, changing from in-person worship to on-line virtual worship, physical distancing, mask wearing, and sanitizing everything!

However, this is not all bad. I have been able to attend virtual Taize services in real time and meet with my counterparts from coast to coast via Zoom.

Two years ago "zooming" would not have meant anything to most of us. But this Christmas Day, I hosted a Zoom meeting for my family.

We were here in Moncton, talking and seeing in real time my brothers and sisters on Jersey, in England and on Barbados instead of making a number of phone calls.

What does the future hold for us as a church? Stewardship means doing all we can, all of the time with all we have.

I think it safe to say that 2022 will bring challenges.

Some parishes, mine included, have been able to continue thanks to federal programs like CEWS and CERS.

It has given us breathing room to collectively look at what we do, how we minister to our community and what, if any, changes we need to make for the future.

What I am certain of is that stewardship is going to be more vital than ever in the health of our parishes and our diocese as well as the church in general.

How are you going to be part of that support that we need to bring God's message of never-ending love and support to our communities?

As I said in a previous column, stewardship and parish development are two sides of the same coin. We need both to prosper and continue our work in the community.

What will 2022 bring for us? Stay tuned, buckle up and prepare for a bumpy ride, but be assured that God is always with us.

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



### Christmas helpers

SUBMITTED PHOTO

**THE REV. KELLY BURKE** from New Maryland United Church displays one of the delightful treat bags lovingly provided by her congregation to help the Monday Morning Outreach program at Christ Church Cathedral with its annual pre-Christmas event. Their contribution was added to a larger bag containing homemade muffins, cookies, hot chocolate, candy, cheese, yogurt and water supplied by the cathedral congregation, two kinds of fresh fruit donated by St. Margaret's Anglican Church, a pair of warm socks, a signed Christmas card, and a \$20 gift card for a supermarket or pharmacy. Forty-three people attended on Dec. 20. The leftover food and treats, as well as some toys for children, were taken to the local transition house where employees were grateful to receive the donations. Outreach events take place every month — outdoors, as has been necessary throughout the pandemic.

**MISSION IN MOTION: community**

## Mabel C. Dean memorial bursary calls for applications

In the Spring of 1987 Fr. David and Bonnie Dean approached the Diocese to establish a trust fund in memory of David's mother.

Mabel Currie was born in 1902. A life-long Anglican, she was raised at Carter's Point on the Kingston Peninsula, and was always interested in education.

Once she had completed all the grades available at a little country school in Bayswater, she obtained a local license from the local superintendent of schools and began teaching.

Eventually she attended teachers college, known as Provincial Normal School in downtown Fredericton. While there she met her husband to be, Arthur Dean.

She moved to Saint John and taught at the old Fairville Consolidated School on what



is now the west side of the city until she married. In the 1920s it was socially frowned upon for married women to continue in the teaching profession. Mabel continued her interest in teaching in many ways.

Fr. David recalls her teaching English to immigrants at Saint John Vocational School and doing some private tutoring. She was very active in the church and the community and, of course, that included teaching Sunday School.

She was involved in many organizations, but near and dear to her heart was the WA (Women's Auxiliary) which was the forerunner to the present day ACW. She served as diocesan recording secretary during the 1950s and as president of a group at Trinity Church in Saint John until her passing in January 1960.

Mabel was always encouraging young people to attend college, and one of her dreams was to someday be able to financially assist some of them. It was with this in mind that the Mabel C. Dean Memorial Trust was established Jan. 12, 1988 and has awarded at least one bursary each year since.

There is no age limit to apply so even an older student who may be returning to post-secondary study after years of working could be eligible.

All applications go before

the committee made up of Bishop Edwards, members of the Dean family and the Ven. Cathy Laskey.

We remind all interested

that the deadline for applications for the 2022 Mabel Dean Bursary is March 31. Apply online: <https://nb.anglican.ca/resources/financial-assistance>

### THE MABEL C. DEAN MEMORIAL BURSARY Post secondary education of clergy children

#### Description

\$1,000 annual bursary in support of children of diocesan clergy at university, college, or other post-secondary institution.

#### Eligibility

- Based on financial need and academic standing
- Preference to applicants graduating from high school
- May be awarded to the same applicant in two or more years provided satisfactory academic standing is maintained.

**Mabel C. Dean Special Bursaries** — May be made to qualified students in a financial emergency, provided funds are available.

**Application deadline March 31**

PARISH NEWS



1

**THE ACW CHRISTMAS TEA AT CHRIST CHURCH CATHEDRAL,** held Dec. 8, saw good weather and 40 people in attendance. More than 20 Nativities were on display: pewter sets from Nova Scotia and Portugal, gorgeous Italianate sets, glass sets, pottery sets from Mexico, wooden ones, and one carefully crocheted over the years which had not just the traditional Jesus, Mary, Joseph, the shepherds and Wisemen, but figures representing villagers from the baker to the innkeeper to a Roman soldier and many others. Attendees enjoyed sweets from The Goody Shop with their cups of tea or coffee. And COVID protocols were strictly but happily observed as a reasonable condition to enjoying an in-person social time with friends. Everyone thoroughly enjoyed themselves.

Cathedral ACW Christmas Tea



2



3

- 1. Linda Waugh and Mary Allwood on the welcome desk
- 2. Sarah Eckers, (parish nurse), Kaye Small, Linda Collins-Lebans
- 3. Debbie Edmondson, Diana Rayworth, Carol Gregory
- 4. Dean Geoffrey Hall and Kelley Hall



JENNIFER GRIFFITHS PHOTOS



4

PARISH NEWS

# Keeping Connected with Blessing Bags

BY CLEO CYR

The Holy Trinity mission, outreach and health ministry group in the Parish of Hammond River filled 100 Blessing Bags with ordinary items and gave them to parishioners and friends the week before Christmas.

The little bags were a thank you for efforts made by one and all throughout the year as everyone tried to 'Keep Connected' with each other, friends and neighbours through the pandemic.

The 'Keeping Connected' theme took root in the parish during the summer of 2020 after a group attended the Diocesan Leading Out of the Crisis program led by parish development officer Shawn Branch.

The result was that the Holy Trinity family would endeavour to keep connected with each other and the community by reaching out to others, decreasing their fear and anxiety



PICTURED ABOVE ARE Roberta and Lowell Henderson, long time members of Holy Trinity with their Blessing Bags. At right is a box of Blessing Bags.

connected through the little 'blessings bags.'

### The Holy Trinity 'Keeping Connected' Prayer

Heavenly Father, we glorify your name and thank you for your many blessings. We humbly ask you to open our hearts and minds as we still ourselves to hear your word.

In these difficult times, help us to remember to focus on the positive not the negative and hold family, friends and neighbours close.

Dear Lord, we ask you to hear the cry of those who yearn for love, and help us to find ways to keep connected with them, especially the elderly, the lonely, and the marginalized within the church and the greater community, nourishing them through prayer and action as we ourselves continue to be nourished through your love. In Jesus' name we pray. Amen.

MISSION IN MOTION: community

and nourishing them through prayer and action.

The parish 'Keeping Connected' prayer, which was included in each Blessing Bag,

is also said in prayer prior to each parish group meeting: the mission, outreach and health ministry group; bible study; vestry; the Guild of St. Joseph's;

the ACW; the prayer shawl group; and the book club group.

We feel very blessed to have had the opportunity to keep

Looking for diocesan news? You'll find it all at <https://nb.anglican.ca/>

News, events, resources, ministry, stories, staff contacts and much more!

## Holy Land Pilgrimage

WITH CANON VICARS HODGE AND BISHOP TERRY DANCE

MAY 2022 - SIGN UP NOW AS DEMAND WILL BE HIGH.

RESCHEDULED TO MAY 2022  
Still time to sign up!

You're invited to join the group for the spiritual adventure of a lifetime. Walk where Jesus and his disciples walked and meet the people of the land that brings Bible stories to life. For full information: [www.trinitytour.org](http://www.trinitytour.org)

DEEP ROOTS

COMING SPRING 2022

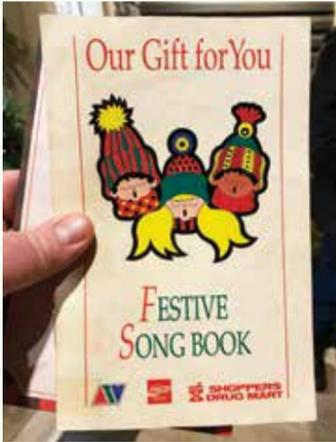
Equipping and nourishing for mission and ministry in our communities.

My Journey Here

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

**AROUND THE DIOCESE**

**A season of celebration**



CHRIS HAYES PHOTOS

**ON DEC. 14, MEMBERS OF ST. JOHN'S ANGLICAN CHURCH** in Salisbury visited a couple of special care homes in the village to sing carols and distribute gifts to residents, some of whom sang along, clapped, and even directed! The song sheets used are circa 1976 (our best estimate). Carollers, from left: Sharon Hopper, Cheryl Young, Christina Crandall, Bea LeBlanc, Bill LeBlanc, Rhona Alexander, Graden Young, Bob Hopper. Missing from photo Chris Hayes.



**MISSION IN MOTION: community**



**THE DEC. 26 SERVICE IN THE PARISH OF STANLEY** was a busy one. Layreader Donna Moss, in photo at left, received her Layreader Emeritus certificate from the Rev. Canon Bonnie LeBlanc. From left: diocesan layreader Maxine Fullarton, Bonnie, Layreader Emeritas Donna Moss.

**DEC. 26 WAS BONNIE'S** last service in the parish before retirement. To mark the occasion, both the parish and the ACW presented gifts. In the photo at right, parish warden Paul Humble (left) and ACW member Debbie MacKinnon (right), are seen with Bonnie (centre). The gift Debbie is holding is a turned bowl crafted by ACW member Linda Hood, while Paul holds gift certificates for Bonnie.'



SUBMITTED PHOTOS

**IN EARLY NOVEMBER** Christ Church (Parish) Church launched a parish fundraiser — “Buy the Whole Farm” — as a Christmas gift from PWRDF’s World of Gifts guide. An appeal letter and reminders were posted in the weekly parish newsletter. A felt display board of a farm and PWRDF banners were set up at the entrance to the nave of the church, and a PWRDF bookmark was included in bulletins as a visual reminder of the fundraiser. The deadline for donations was set for four weeks later. The response from parishioners was wonderful and they were very generous. Maureen Firth and Maisie Hoben, PWRDF reps, are happy to report that the total amount collected was \$1,590 — enough to purchase three farms. The photo at right shows the felt display board set up to remind parishioners of the fundraiser.



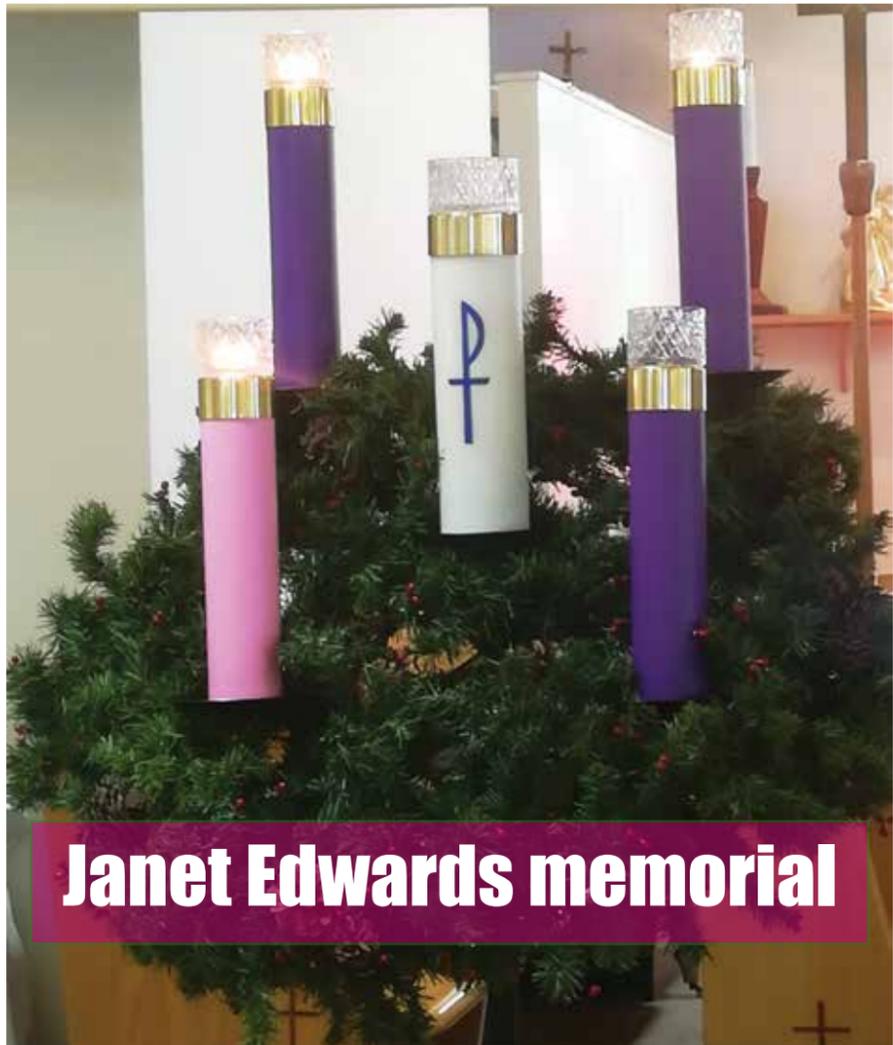
SUBMITTED PHOTO

**MISSION IN MOTION: international**

AROUND THE DIOCESE

**DID YOU KNOW?**

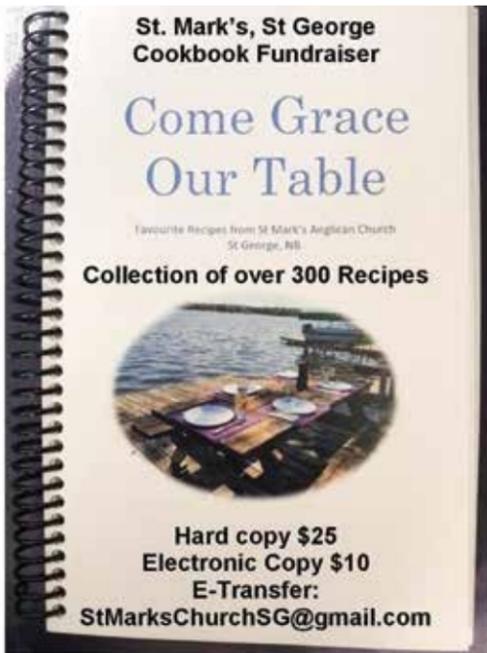
With the help of generous volunteers, Inner City Youth Ministry provides 1,200 nutritious lunches each week to children in six Saint John-area schools. [icym.ca](http://icym.ca)



**Janet Edwards memorial**

LORRAINE WATKINS PHOTO

**FROM THE REV. CANON LEO MARTIN**, rector of the Parish of Fundy and the Lakes:  
 It goes without saying that Janet (late wife of Archbishop David) was a faithful member of this parish. Her ministry in the parish was multi-faceted and she is still missed very dearly. We wanted to recognize her in a special way so we started thinking about different memorials which would honour the ministry she offered. After some back and forth discussion with the Archbishop, we eventually settled on a set of oil candles for our Advent wreath.  
 As Janet's ministry was focused on introducing people to our Lord and developing a relationship with Him, the idea of the Advent candles seemed quite appropriate. As these will be used throughout the seasons of Advent and Christmas, this memorial will also become a reminder every year to the parishioners of the message of hope, peace, joy and love which Janet reinforced so strongly.  
 It was our honour to receive the Archbishop on Nov. 21 so he could dedicate this memorial to the memory of Janet. We were also pleased that Debbie Edwards took a small part in the worship. The memorial included a donation from Janet's father.



Or from Kindle Version on Amazon.ca \$9.99  
 Copies may be picked up in St George or Keswick Ridge

Love to cook?  
 St. Marks Church in St. George is selling cookbooks (*Come Grace Our Table*) in various formats: paper copy (\$25), digital copy (\$10) and Kindle copy (\$9.99, available on amazon.ca).

For all questions, queries and e-transfers, please use this email address: [StMarksChurchSG@gmail.com](mailto:StMarksChurchSG@gmail.com) .

**Want to work at Camp Medley this summer? Staff and LIT applications are now being accepted. Deadline is Feb. 11.**  
[campmedley.ca/staff/](http://campmedley.ca/staff/)

**Lenten Study 2022**

Archbishop's recommended resource for Lent 2022:  
***Practicing Lament***  
 by Rebekah Eklund

***Practicing Lament*** has five chapters with corresponding questions. More Lenten suggestions are at [nb.anglican.ca/lent-resources](http://nb.anglican.ca/lent-resources)

The Bishop's Office has not been able to find good bulk order pricing so is suggesting parishes that want multiple copies source the book themselves. The Bishop's Office will purchase a quantity of books for interested individuals.

MUSIC COMMENTARY

# Levelling the Christian music playing field

I'm writing this article in very early January, which is to say that there is very little (read: almost none) Christian music to write about.

The last new songs (Christmas ones at that) came out about a month ago, and no record label with any marketing sense would try to release a new project in the midst of the holiday season.

In fact, new music, mostly in the form of singles meant to build anticipation for full length albums down the road, only begin to come out after the first week of January.

Never fear! I still have something to write about. It's a topic I call "levelling the Christian music playing field," whereby well-known artists (usually with record label promotional power behind them) find themselves in the same situation as up-and-comers without big money for promotion.

This was the case in 2020, when the world came to a halt in the first spring and summer of the COVID-19 pandemic.

Tours were cancelled, recording studios were closed, and promotional appearances on major media shows halted. Everyone was forced to stay home, and to ponder what would come next for them-



PHOTO BY TODD POIRIER ON UNSPLASH

**THE ABSENCE OF LIVE CONCERTS** for most of the past two years has led to a more level playing field for artists — in the form of online concerts. That creative freedom has produced great music, says Chris Hayes.



creative in a long time, by posting videos of themselves at home, covering each others songs, playing around in personal jam sessions, talking about their own creative processes and more.

Not much later, the first online concert began to appear, first with solo acts, then when bands could gather again. The music was raw, stripped down, but also primed for creative flourish.

The unexpected often happened, whether it was an internet connection failure,

sound problems, or cameras not staying put. Also, particularly interesting piano solos happened, along with improvised lyrics, and stories about the songs.

Acts such as Starflyer 59, Jars of Clay, Switchfoot, Andrew Peterson and others took full advantage of this time.

This was a great time for music, I believe! I think it had something to do with creative freedom.

Spoken or not, there's an expectation from both the record label and the artist (to various extents) to make a successful album, which is most often measured in sales and streams.

That means doing what you're best known for. To branch out in radically new musical directions is risky, and the Christian contemporary music industry does not "do" risk very well.

From a financial perspective, they can't afford it. But online, with no money at risk, artists were free to try new things, discover new things, and connect with people and music in ways they might not have been able to do otherwise.

This meant that whether you were Hillsong or an unknown from Nunavut, Carrie Underwood or little band from N.B., you had equal access

to the world through social media.

Sure, bigger names had a bigger following already, but going viral can happen for anyone, anywhere.

Yes, some well-established groups had powerful home recording studios, and could put out powerful projects even from home, but there is something about the intimacy of a stripped down project that is equally attractive. Music is music, and that was alive and well in the summer of 2020.

I don't think this has lasted, or had the impact it might have. In 2021 we saw a return (though limited) to summer tours with headlining acts; studios again began putting out very predictable, safe albums, and everything seemed to be returning to "normal." Even new acts sounded so much like older, established groups.

I had hoped for a bigger shake-up in the industry. But then again, 2022 is just beginning, and perhaps it remains to be seen if the creative freedom shown in 2020 will impact music in 2022. Here's hoping!

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



**The Rev. Jonathan Hallewell, rector of the Parish of Renforth**

- Favourite book of the Bible** - Gospel of John, Ephesians and Philippians
- Birthplace** - Luton, UK
- What you love most about God** – His presence, when He speaks and His forever pursuit of us
- Favourite place on Earth** - By the ocean, especially Hawaii (donations welcomed)
- Farthest you've been from home** - Johannesburg Airport, returning from mission trip
- Favourite meal or dessert** - Chili or most Mexican; Lyn says it's just all food lol.
- Biggest fear** – That I'll settle for less than God wants
- Hidden talent** – Making poached eggs
- Favourite movie or book** – *Lord of the (Star Wars) Rings*
- Your hobby** – Exploring sustainability, watching movies
- Three things always in your fridge** – Mushrooms, zucchini, chopped garlic
- Favourite sports team** - Luton Town FC

**Episcopal Announcements**

**The Rev. Rob Langmaid** is appointed Regional Dean of the Deanery of Fredericton for a term ending November 30, 2024.

**The Rev. Canon Ross Hebb** will resign as rector of the Parish of St. Peter's at the end of June 2022 in order to retire.

**The Rev. Wendy Amos-Binks's** appointment as interim priest-in-charge in the Parish of St. James, Moncton, has been extended for a further six months to July 31.

**The Rev. Canon Albert Snelgrove** will retire as incumbent in the Parish of New Maryland as well as ministry in the Parish of Fredericton Junction, effective May 31.



**WALK TO HELP END HOMELESSNESS**  
Join the synod office team, Anglican Energy, or form your own. Visit [cnoy.org](http://cnoy.org) and search "Anglican Energy" to donate.

## 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 Church; Climate World*. 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.



### Not My Circus? “Radah”

Guest author: Kevin Stockall

Doesn't the Bible tell us that God gave us animals and plants to dominate however we want? For example, in Genesis 1: 27 to 28 we read...

*So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have **dominion** over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."*

In this account of creation God uses the Hebrew word '*radah*' which translates to 'have dominion over' or 'rule'. We think we understand this familiar word as meaning '**to dominate over**,' like a mediaeval ruler dominating over his subjects, using them for his own ends, whether pleasure, prestige, or war. But a closer look at *radah* shows us that this is not the type of 'dominion' God wants us to have over creation.

In Leviticus 25, for example, harsh *radah* is forbidden. And in Ezekiel 34:4 God condemns the '*radah*' of the uncaring shepherds:

*Ho, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have **ruled [radah]** them.*

God wants our *radah* of creation to not be harsh, cruel or selfish, but to reflect God's act of creation, and our role as image bearers of that creating God. Our *radah* needs to flow from the goodness of God's act. If God is love, then we must show love towards creation.

We are called to heal those parts of creation that are sick, bind up those parts that are injured, bring back those parts that are straying, and search for those parts that have become lost.

We are not to be destroyers nor consumers of creation, but **shepherds** of creation, just like the Good Shepherd laid down His life for the sheep. *Radah* is the kind of authority that helps its subjects to develop and grow as God intended, rather than exploiting them.

Understanding *radah* is especially important in this age where humanity is affecting the entire planet. The Earth is warning us, in its Creator's Name, that we have been doing wrong. Much of our *radah* has been dysfunctional. We have destroyed (e.g. rainforests) for our own selfish ends, and consumed (e.g. oil, fish, cattle, minerals) for our own greed and power.

Environmental destruction and climate change are not merely biological, political or economic matters, but a matter of our obedience to the God who has made us in his image and created the world with love.