



THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

MARCH 2022

SERVING THE DIOCESE OF FREDERICTON



Chalking the door

MOLLY AND SILAS TURNER watch as their dad, the Rev. David Turner, chalks the door of their house in Hampton. David has implemented the practice in the Parish of Hampton as an Epiphany activity, and it's caught on with parishioners. The practice is a way of asking God's blessing on the house and its inhabitants for the coming year. See the story on page 4.

SUBMITTED PHOTO

Two churches open doors as temporary warming shelters

BY GISELE MCKNIGHT

As the coldest part of winter arrived, two churches, St. George's in Moncton and Stone in Saint John, welcomed homeless people seeking to escape the -25C weather.

St. George's rector Chris Vanbuskirk was weary after a three-week stint of providing 7 p.m. to 7 a.m. shelter to those who, for various reasons, do not use shelters and instead sleep outside.

He explained that at a meeting several weeks before the coldest weather hit, he asked authorities, 'what's the plan?'

"There was no response. Then two weeks ago, when it was -30C, I asked again, 'what's the plan?'

"Could you guys do something?" was the response," he said.

The request was to open for two weeks in January, which stretched to three, after which people were welcome to use a former fire station that opened not far away.

While St. George's is no stranger to the needs of the homeless, and provides a laundry, shower and breakfast ministry for those in need, stepping up to house upwards of 50 people a night on the floor of the church hall was demanding.

"There are all manner of addictions and mental health issues," said Chris. "Then COVID restrictions on top of that.

"Staffing was the issue," he said, adding sometimes they had strained staff onsite and sometimes they didn't, leaving the work to church volunteers.

Trying to manage on their own was unsustainable, he said,

but someone had to pick up the ball.

"We've had terrific volunteers, but the needs are so deep and so many," he said. "There needs to be a better way. The system is broken."

Chris was at St. George's every night to check on the situation, and every morning for the handover, but trying to rouse 50 people from sleep is a difficult task.

"When you're in addiction, you just want to do what you want to do," he said.

On the other hand, the community response was amazing, with donations coming in for everything they needed to house and feed people.

"The phone was ringing off the hook. The Lord's provision blows me away," he said. "Every day and every night, it was very clear the Lord was providing."

While Chris spent every day managing the pop-up shelter, parish work ground to a near halt, with no time for visits, phone calls and so on.

Chris is hopeful for more long-term solutions, rather than authorities waiting until a crisis is upon them to act.

"And I think the Church needs to be involved in the next phase, but without staff, it's difficult."

STONE CHURCH

As Moncton was scrambling to find shelter for its most vulnerable, Saint John Harbour MLA Arlene Dunn was hearing concerns from constituents about their own vulnerable population, including one man who suffered frostbite and was in danger of amputation.

Shelter continued on page 2

DIOCESAN NEWS



MISSION IN MOTION: community



SUBMITTED PHOTOS

THE REV. JASMINE CHANDRA, left, stands in front of the bins given to each person seeking shelter for a night at Stone Church in uptown Saint John. The bins contain sleeping bags, pillows, blankets and other essentials. Above, sleeping mats are laid out on the sanctuary floor before the arrival of clients.

'It's in Stone's DNA to do this'

Shelter continued from page 1

"It was a pretty serious situation. Somebody I knew said 'call Stone Church. They're absolutely lovely.' That's how it started."

Arlene got several government departments involved, accessing \$10,000 to pay for two guards for onsite security. She arranged for the Saint John Fire Department to do a walk-through to spot any safety issues.

"It seemed like we were able to cut through red tape," she said. "Everyone just came together — corporations and people donating money and supplies. It's tremendous to see."

She cited two civil servants who were a great help in getting through hoops: Les Weber and Francine Scott.

The 7 p.m.-7 a.m. warming shelter at Stone opened Jan. 24 for a five-week period.

"Jasmine and Terence (Chandra, priests-in-charge) are gems," she said. "Stone Church has been a beacon of hope and light."

One week in, Jasmine reported the makeshift shelter was operating "fairly well."

"There have been a few little things but nothing that can't be handled," she said. "We're mostly full with around 10 people."

Each evening, clients get a bin with sleeping mat, sleeping bag and pillow. Repeat clients get the same bin each night. They sleep on the main floor of the church.

Having far fewer people sleeping in the church and two guards on duty seems to have

made a difference, compared to the more demanding experiences at St. George's.

"The province has been supportive," said Jasmine. "They helped get us funds for materials, PPE (personal protective equipment), air filters and the two security guards."

Volunteers have been onsite from 6 p.m. to 7 a.m. with the guards. Terence, who has often volunteered at Outflow Ministry's shelter, has done a few overnight shifts. Tony from Outflow has offered helpful guidance.

As in Moncton, the clientele is a mix of people who don't want to be in shelters, who are homeless, addicted and/or have mental health problems.

"It's all tied to trauma. These are complex problems," said Jasmine.

Despite the governmental and community support, turning a church into an emergency shelter has been tiring, with Terence and Jasmine there every morning and evening to check on the situation.

"It's been a big effort for all involved," she said. "The volunteers have been super understanding. Everything we needed, Arlene and her office were there."

The money to pay the security guards is part of COVID funding, which has come in handy.

"Without the security guards, we would not be doing this," she said. "We're pretty tired out. The only reason we can do this is because we have an end date in mind."

Even so, there was no hesita-

tion is deciding to open as a temporary shelter.

"It felt like the right thing to do," said Jasmine. "We have the space, the capacity. And it's in Stone's DNA to do this."

Archbishop David Edwards is especially grateful to the clergy, parishes and volunteers for their generosity of spirit.

"I am so thankful to all those who have stepped up and given leadership in meeting the emergency needs of people left homeless during this, the coldest time of the year," he said. "I know that in most cases, this has been done at significant personal cost."

David, once rector of Stone, is well-acquainted with the needs of those living on the streets. He is, however, distressed by the lack of forethought on the part of authorities during yet another winter.

"I have to say that I am disappointed with all levels of government, no matter their political stripe," he said.

"Several years ago when we were involved in providing shelter for folks in Bishop's Court, part of the conversation centred on 'never again' shall we be in this type of emergency situation.

"Yet across the province, here we are.

"Every year in the fall I hear the warning from those on the ground that there is a crisis coming in the New Year, and every year our decision makers seem to forget that we live in Canada and winter comes.

"The motto of the Scouting movement is 'Be Prepared!'"

Letters

to the editor

We welcome them!

Send yours to
gmcknight@diofton.ca



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

ANGLICAN


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THE BISHOP'S PAGE

Advances? Yes, but not enough

Last fall the office of the Child and Youth Advocate for the Province of New Brunswick produced a report called *The Best We Have to Offer*.

Among other things, this was sparked by the death of a young woman called Lexi Daken. Despite support from family and others, Lexi was unable to access mental health support in a timely manner and this led to a great deal of media coverage across the province.

In all, the report makes 12 major recommendations and numerous subsidiary ones.

The writers consulted across a broad range of society and the basic conclusion was that we need to do better when it comes to protecting the mental health of our children and youth; and in providing services for them quickly when illness arises, and they need some form of intervention.

We have come a long way in the last 30-40 years in our understanding of mental health



Archbishop David Edwards

issues.

When I was a student training for ministry, one of my placements was in an old-fashioned psychiatric hospital. It was a huge forbidding Victorian building with a series of out buildings. Patients were held in open wards, and many were very afraid.

During my time there, a 90-year-old woman was buried from the hospital chapel. She had been a resident for 71 years. The chaplain showed me her medical record because he

wanted me to understand the situation.

What I read impacts me to this day. She had been placed there in the early 20th century because she had a child "out of wedlock." Nothing on her chart suggested any other reason for her placement.

This was back in 1986, and during the second half of my time at the hospital, they began to move patients out into the community.

I was sent to a house where three men were placed with 24-hour care, to help them get back into general society. The hospital finally closed in 2001 and today most of the site has been turned into housing.

I tell you this story to show that we have made advances over the past century in the care of those with mental illness; and the ways in which we treat others who fall outside what might have been described as acceptable in earlier days.

Nonetheless, we still have a distance to travel before the

stigma surrounding mental illness and those with mental health issues is removed.

One of the ways in which this can be accomplished is to give greater priority to helping people with such conditions. This applies to people of all ages, but in the light of the Advocate's report, there seem to be particular problems for our youth.

I ask everyone to read the report and to find ways to support families who are facing this situation.

In addition, how do we ensure that our political decision makers are made more fully aware of the needs?



David Edwards is Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

MARCH 2 (ASH WEDNESDAY) CHRIST CHURCH CATHEDRAL; PARISH OF ST. ANDREW, SUNNY BRAE

MARCH 6 PARISH OF SALISBURY AND HAVELOCK

MARCH 10-13 COUNCIL OF GENERAL SYNOD

MARCH 20 PARISH OF UPHAM

MARCH 25 PROVINCIAL HOUSE OF BISHOPS; WYCLIFFE COLLEGE BOARD OF TRUSTEES

MARCH 25-26 DIOCESAN LENTEN RETREAT

MARCH 27 PARISH OF DENMARK

MARCH 30 CLERGY DAY RENEWAL OF VOWS / BLESSING OF OILS EUCHARIST (CHRIST CHURCH CATHEDRAL)

Got a will? Does it need updating?



Mike Briggs

I am looking ahead as we have a deadline for submitting articles, so I am writing this at the end of January.

I have just reread my last couple of columns written for Lent. The last year has been difficult for a lot of us. We were not able to worship in person some of the time, and people felt nervous returning to church. A lot of our congregants are in the more vulnerable age group.

I have not been able to visit any parishes or deaneries as we are being cautious and travel was restricted.

Some things, however, remain the same. Lent is a time of reflection and repentance.

Look back over the last 12 months. Have there been any changes in your life, perhaps a new child or grandchild, maybe a marriage, maybe a death?

Any of these life changes mean you should revisit and review your will, or begin to write one if you are an adult with dependents.

Wills are documents that need revision from time to time. I know Judy and I have revised ours a couple of times.

When reviewing your will, see if you have made provision for your parish. It is easy to

do and if you want to contact me ahead of time, my contact information is at the end of this article. I can only give general advice as you will need a lawyer to answer specific questions.

GIVING

Another item to think about is the amount of your giving, I know there are a lot of worthy charities out there and they all need funds. Your parish is no different, all of them have the same bills to pay as they did pre-COVID.

Having some federal subsidies has helped if their income was down. These ceased in October so some of us are struggling. If you are receiving CPP and OAS they both increased in January and OAS will likely increase again in April.

Look at your finances and see

if you are able to increase your giving. I know a lot of you are on e-offering, so speak to your envelope secretary or your treasurer if you are able to increase your offering. No matter how small, all giving is much appreciated.

There are a lot of references in the bible concerning being generous with the gifts God has given you. It is not the amount that's important. It is the intention behind it. Jesus explains this in Luke 21:1-4 and Mark 12: 41-44.

Have a contemplative and reflective Lent.

Contacts: cell 506-866-7318; email stewardship@anglican.nb.ca.

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



FREEDOM through Lent

Diocesan Lenten Retreat
 March 25-26, 2022
 Villa Madonna
 For more information and to register, visit:
nb.anglican.ca/Lent-Retreat



Jasmine Chandra
Retreat Leader

‘Holy graffiti’ Chalking the doors in Hampton

BY GISELE MCKNIGHT

When Raegan Hoyt takes a piece of chalk and writes on her door every Epiphany, she is participating in an ancient tradition.

“We did it at church in 2020,” she said. “I’d never seen it before, but I thought it was a good way to welcome God in and ask him to protect us and walk with us through the year.”

The Rev. David Turner, rector in the Parish of Hampton, Raegan’s parish, found the chalking tradition on a website a few years ago and was intrigued.

He chalked the doors at St. Paul’s during a worship service, said a litany he’d found on the site, and passed out sidewalk chalk for parishioners to chalk their own houses.

He also posted it on the parish Facebook page, which generated interest. That led to people posting their house chalking photos.

House chalking has become so popular at St. Paul’s that people were asking about it around Epiphany this year.

“People still had their chalk and we gave out the prayers,” said David.

Chalking your house, nicknamed ‘Holy Graffiti,’ is the practice of writing letters and numbers on your home’s door, invoking the blessing of God on your home and its inhabitants. It’s most often done at Epiphany.

The entire message looks like this: 20 + C + M + B + 22.

The 20 is the first two digits of the year; the letters C, M and B are Latin for ‘Christus Mansionem Benedicat’ which means “May Christ Bless this Home,” although some websites mention they also stand for the accepted names of the Magi: Caspar, Melchior, and Balthazar. The message ends with the last two digits of the year. Each of the letters and numbers is separated by a cross (or plus sign on a keyboard).

While it’s only catching on in North America, Europeans have been doing it for centuries. It can be done simply with a prayer, or more elaborately with songs, processions, incense and holy water, says a story on the Episco-



ABOVE, KATE, EZRA, ISAAC AND MOLLY listen as Silas reads scripture during the family’s house-chalking activity at their home in Hampton.

“20 + C + M + B + 22” is chalked on the Turners’ front door, indicating the year and the abbreviation for ‘Christus Mansionem Benedicat’ which means May Christ bless this home.

Molly and Silas watch as their dad, David, chalks the front door.



SUBMITTED PHOTOS

pal News Service (<https://www.episcopalnewsservice.org/2020/01/06/for-an-epiphany-blessing-chalk-the-door-with-holy-graffiti/>).

David cautions that this is not a superstition or a magical spell.

“It’s a reminder — a sign of blessing of our homes in the new year,” he said. “It’s a very simple thing we can do, an easy tradition to repeat. It’s a great reminder of God’s presence and grace as we go in and out of our homes.”

It’s also a family event, with the children in both the Hoyt and Turner households taking part.

“We all say the prayer together,” said Raegan. “They like it. There’s comfort in it.”

Not only comfort, but enduring tradition, she said.

“There’s a symbolism to it. It reminds me of the Bible story when the Israelites marked their doors with blood. I know it’s not the same thing, but I

like the tradition. I like the ceremony.”

Raegan chalks both sides of her exterior door.

“Most people don’t notice it, but it’s an outward symbol inviting God into our year and our home,” she said.

The house chalking prayer, provided by David, is as follows: *Almighty God, you led the Magi to the humble dwelling of the Holy Family in Bethlehem to bless their home with gifts of gold, frankincense, and myrrh.*

We ask you to bless our home with the riches of your grace, with the righteousness of your son, Jesus, and with the presence of your Holy Spirit.

May this chalk be a reminder of your blessings to us, and may our lives be marked by the peace and love of our eternal home with you in your everlasting kingdom, where you reign with Jesus, your son, and with the Holy Spirit, one God now and forever. Amen.



“SHARING HOPE & HELP”

5TH MARK OF MISSION

Do you sew? If so, you are needed

Inner City Youth Ministry green initiative invokes 5th Mark of Mission as it switches from paper to reusable cloth lunch bags

BY GISELE MCKNIGHT

Inner City Youth Ministry has been very busy over the years putting the 3rd Mark of Mission into action: To respond to human need by loving service.

But ICYM's director, Erin Rideout, believes now is the time to also act on number five: To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

"While we're working on the 3rd Mark of Mission, we're also thinking of the 5th," she said. "It's an easy and natural thing."

Under its Lunch Connection program, ICYM provides 1,200 lunches a week to children in six Saint John area schools. But what used to be a hot meal prepared in the schools and served on washable plates, has become an off-site bag lunch production line, due to pandemic rules that have kept them out of the schools.

All those paper bags add up — in cost and in waste. Though they were composting and recycling, they felt there was more they could do.

"Our environmental footprint went way up," said Erin of the switch to bag lunches. "We're thinking of the future and a more sustainable option."

What they came up with was a washable cloth bag with drawstring closure to hold the lunch. Their prototype is a finished bag that is seven inches wide and 11 inches long, with a two-drawstring closure, which is more child-friendly.

They need 1,200 bags to start. Ideally, they'd like to have double that number so they a two-week rotation. Their aim is to have all the bags by summer, and a volunteer team in place to wash them. Erin is hoping those who cannot sew might instead want to join the laundry team.

To get started, they are relying on anyone who can sew to join them. They are also looking for donations of cotton fabric, drawstring made of fabric or shoelaces, and thread. Fabric donations can be scraps



ERIN RIDEOUT HOPES Inner City Youth Ministry's Lunch Connection program can switch its bag lunches from paper to reusable cloth bags to cut down on the group's environmental footprint and save money.

as small as 27 by 9.5 inches, or smaller if seamstresses can patch pieces together.

They'd love to have cotton fabric that is kid-friendly. No skulls or other such patterns, please.

"I'm just learning to sew and it came together pretty easily for me," said Erin of her first attempt. "We're hoping it might be a great family project."

The pattern is easy enough to be a first project for young seamstresses, she said, though a sewing machine is pretty much a necessity.

The bags will hold the lunch foods they include now: fruit, cut vegetables, crackers, dried fruit, seeds and yogurt. But they chose the size so it will accommodate any other foods they might eventually include.

Instructions are available on YouTube (shorturl.at/jCJN4). Donations of fabric and thread, as well as the finished products, and, of course, cash donations, can be dropped off weekday mornings at Stone Church, 87 Carleton St., Saint John.

A second drop-off location has been added: the lobby of Cathedral Memorial Hall in Fredericton. Times: During Pandemic Level 2, the hall is open 9 a.m.-12 noon Monday-Friday.

Finally, Erin has asked readers to share this story with friends and family so that the 2,400 lunch-bag project can become a reality.

MISSION IN MOTION: community



Lunch Bag sewing Instructions for Inner City Youth Ministry

You will need:

- 9.5-10" X 27-27.5" Child-appropriate, 100% cotton fabric
- 2 drawstrings (12" long) or sew your own using fabric strips.

Your Finished bag should measure **at least 7"X11"** (If you find doing the 1/4 inch double inch hem tricky or your bag runs small, increase the starting dimensions of your fabric slightly (1-2 inches) A slightly larger lunch bag is fine, but too small is a challenge!

Learn better by watching? This youtube video (shorturl.at/jCJN4) is easy to follow, just keep in mind she is using different fabric dimensions!

1. Pre-wash and dry all fabric to prevent shrinking
2. Measure and cut a rectangle 9.5" X 27"
3. Create a double hem on the long edges by folding over 1/4", pressing with iron then folding over again 1/4". Pin or clip in place & Sew down the hem.
4. Create a hem and channel on both short edges by folding down 1/4" then folding down 1" to create a channel on each end. Pin in place and sew the bottom of the channels making sure to catch the folded over hem. *If you double hem before creating the channel it is difficult to sew all the layers together!
5. Fold your fabric together (right sides together so that your short edges line up) and pin.
6. Sew along both long edges (as close as possible to the edge), below the channel, making sure to backstitch at the start and end and leaving the channel open for the drawstring
7. Turn right side out
8. Insert drawstrings using a safety pin and knot or sew each end.
9. Celebrate, you're finished! Thank you!



CAMP MEDLEY!

SUMMER 2022



Boys & Girls 1
(ages 6-11) July 3-8

Boys & Girls 2
(ages 6-11) July 17-22

Boys & Girls 3
(ages 6-11) Aug. 7-12



Welcome to Girls Camp
(ages 6-9) July 24-27

Girls Camp
(ages 6-11) July 24-29

Girl Boss
(ages 12-15) July 24-29

Welcome to Camp 1
(ages 6-9) July 3-8

Welcome to Camp 2
(ages 6-9) July 17-20

Teen Camp 1
(ages 11-15) July 10-15

Teen Camp 2
(ages 11-15) Aug. 14-19

Leadership Camp
(age 14-16) July 3-8

Adventure 1
(ages 12-15) Aug. 7-12

Adventure 2
(ages 12-15) Aug. 14-19

Day Destination Camp for the whole family
August 4, 5, 6

Medley Makers
(ages 12-15) July 10-15

Family Camp
July 30 - August 1



campmedley.ca

Mental health webinar proves popular

BY GISELE MCKNIGHT

The diocesan Christian Forum series continued on Jan. 27 with an online presentation that drew 130 participants from Western Canada to Newfoundland, with most from our diocese.

“Addressing the Challenges of Mental Health” was the title of the presentation, by Natalie Thibeau-Rector and Lisa Cheney, both of whom are community program coordinators with the Canadian Mental Health Association. Lisa is a warden in the Parish of St. George.

The presentation was an overview of mental health, and it offered several follow-up programs, tools and resources for participants to access if needed.

Nancy Stephens, chair of the Mission & Outreach Team, introduced the speakers. Shawn Branch, parish development officer, moderated the webinar.

Due to a problem with Lisa's voice, Natalie did most of the speaking. She began with some facts about CMHA, which is now 104 years old. It has 18 locations in New Brunswick and she went on to highlight some of their programs.

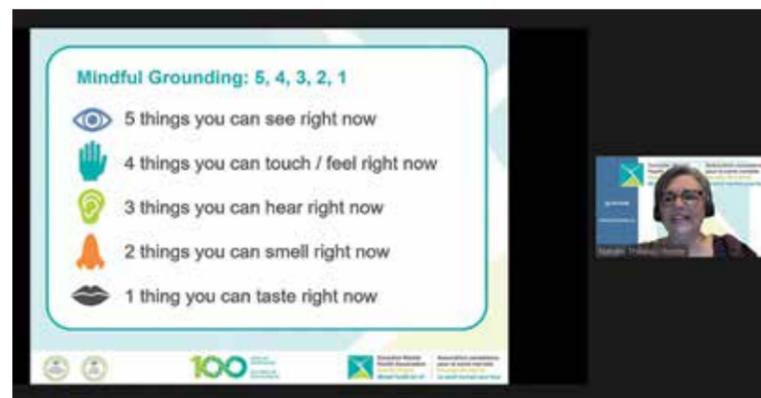
Statistics

Natalie presented some pre-COVID statistics showing one in three Canadians will have mental health problems in their lifetime. A startling 500,000 Canadians miss work every week due to mental health concerns. The estimated annual cost of mental illness on the Canadian economy is \$51 billion, which includes such things as lost productivity and health care.

Mental health is fluid and can change throughout each day due to circumstances such as life balance, attitude, mindfulness, self-esteem, physical health, coping strategies, resilience and so on.

“Human beings are incredibly resilient,” said Natalie, adding there is a difference between mental health and mental illness, and the presentation's focus is on mental health.

However, in speaking about mental illness, Natalie pointed out many factors can increase the risk: chemical imbalance,



NATALIE THIBEAU-RECTOR is seen in some of the slides she used in her mental health presentation online on Jan. 27. More slides are on page 7.

ance, individual attributes and behaviours, substance use or misuse, social and economic circumstances, traumatic life events, environmental factors, heredity, and other illnesses.

Stress and resiliency

In discussing stress, Natalie invited participants to type in what stress looked like to them. Irritability, impatience, sleeplessness, anxiety, physical pain, alcohol use, a feeling of being overwhelmed, and overeating were some of the answers.

“When does it become too much? When it interferes with daily life,” she said.

Resiliency was an often-used word during the presen-

tation. Natalie offered tips on how to build resiliency, like making connections, not seeing a crisis as insurmountable, accepting that change is a part of life, moving toward goals, taking decisive action, sharing concerns and stressful feelings, nurturing a positive self-view, physical exercise, helping others, maintain a hopeful attitude and so on.

“Hope is the greatest gift you can get,” she said. “Helping others feels so good. We feel called and it feels so good to help others.”

She put special emphasis on the importance of self-care and physical exercise, saying, “if you don't take care of yourself,

you're going to need someone to take care of you.”

Natalie pointed out eight dimensions of well-being: physical, environmental, social, intellectual, financial, occupational, emotional and spiritual.

“Spiritual is perhaps the most ignored aspect of our well-being,” she said. “We can't ignore this area.”

Cognitive Behaviour Therapy Cognitive Behaviour Therapy teaches that everything is connected — our thinking, feelings, behaviour and physical feelings.

“If I think to myself, ‘oh my word, how stupid can I get?’ If I say that often enough, what

happens to my feelings?” she asked.

A person starts to believe they are stupid, perhaps does stupid things, and all that can lead to physical issues like pain — a vicious circle. Breaking that cycle with some positivity is helpful.

“What if, instead, I said, ‘Well, that didn't work. Next time I'm going to...’ What did I do? Did I just buy myself some hope? There's a next time.”

Natalie led the group in some breathing exercises, pointing out that while breathing in, holding it and letting it out, you're focused on the exercise.

“When you're doing this, you're not thinking about what's going in here,” she said, pointing to her head.

Q & A

Natalie and Lisa concluded the presentation by taking questions from participants.

One person asked how the church can show leadership in this area.

“This is a huge opportunity for pastors,” said Natalie. “It opens up a whole new ministry. For too long it was, ‘demons; they're weak; they're not following scripture.’”

“It needs to be a normal part of our conversation. Why are we so ashamed to say, ‘my mental health is not doing so well today?’”

Lisa noted, in trying to help others, “You'd be amazed at how much you can help someone by just letting them talk in a safe space.”

The two coordinators outlined several resources available to everyone. In answer to a question on resources for children, CMHA has a couple of links:

Kids Have Stress Too <https://cmhanb.ca/category/workshops/>

Living Life to the Full Youth <https://cmhanb.ca/category/provincial-programs/>

Visit cmhanb.ca for programs throughout New Brunswick, presentations and workshops. Check out their YouTube channel by searching CMHA of NB. There you will find videos on mindfulness, addiction, dementia, coping, change, depression, resiliency, stress, suicide awareness and much more.

MENTAL HEALTH & THE CLERGY

‘I wasn’t afraid of dying. I was afraid of making someone sick.’

One priest’s struggle with mental health during the pandemic

BY GISELE MCKNIGHT

Editor’s note: After holding the mental health webinar in late January, we thought it might be productive to highlight some of the struggles clergy face as part of their calling.

The role of clergy is unique, complex and demanding, so it’s no wonder mental health issues occur. But what happens to the shepherd — and the flock — when the demands of the role become too much?

One such priest spoke with the NB Anglican to explain the effects on them. This priest’s name is not being revealed, so we will refer to him/her as YJ.

YJ was being treated for long-term depression when COVID-19 hit two years ago. It turns out the pandemic was a huge game changer for YJ.

“I tend to be concerned about germs anyway,” said YJ. “So I just felt paralyzed.”

So when people came to YJ asking for explanations about the government shut-down and the diocesan operational plan that closed churches, YJ



ALESIA-KAZANTCEVA ON UNSPLASH.COM

MEMBERS OF THE CLERGY have a unique role which can be difficult to navigate. Thus, stress and other mental health issues can arise. Help is available in the form of trained counsellors.

took it personally.

“I was crushed and I was in need,” said YJ. “People were in need and I felt I wasn’t meeting that need or even functioning myself. They are great people, but at that time, everyday concerns were like crises in my mind. Having to defend the government regulations, and my personal concerns about the virus pushed me over the edge.”

YJ felt the constant fear of contracting the virus and then unwittingly passing it on to others, even having some die as a result.

“I wasn’t afraid of dying. I was afraid of making someone else sick.”

Parishioners and members of the wider community came with their concerns and YJ felt the need to be their encourager, pray with them and reassure them.

“It was sincere. But I questioned my own faith. I had sympathy for them, but I asked God what I was doing wrong in my life; why wasn’t I measuring up?”

YJ’s negative self-talk, busy mind, lack of sleep, and inability to focus made leading

a parish difficult, with no task more difficult than preparing and delivering a sermon.

Add the isolation and loneliness of the pandemic, and YJ was suffering. The answer was to work harder, be stronger, spend more time and energy trying to be the best.

That didn’t work, of course, and the reaction was shame and defeat.

“I was a person of strong faith and a leader. Yet I was in the depths of despair.”

All that led to a debilitating crisis.

“I had a very critical moment when I was afraid that I wasn’t going to pull out of this depression, and that this would be the end of my vocation.”

In a panic, unable to find the telephone number of the provided counsellor, YJ called Archdeacon Cathy Laskey, who supports clergy as part of her diocesan role.

“Cathy took the time to help me,” said YJ. “She put me in touch with a counsellor. Bishop David and Cathy have been rock-solid through this. They are very good nurturers of the clergy.”

YJ is still healing, but on the path to wellness. A few changes in YJ’s life have eased the burden. Counselling has been very helpful, though COVID anxiety is still very real for YJ.

“I have learned to take time for self-care. I am doing my part, and I know God is doing his part. There is no shame in this, and God has been with me throughout.

“I have such compassion for people on their own during COVID and I’m grateful to those who support them.”

This is a reminder to clergy: the Diocese has counsellors on retainer for clergy to access. This service is confidential. Other supports are also available. Contact personnel officer Ben Bourque for information: bbourque@diofton.ca or 459-1801 ext. 1005.

Supporting Others

- I've noticed...
- Tell me more...
- What can we do together?
- I'm here to help

Logos for 100 years of community and Canadian Mental Health Association are visible at the bottom.

togetherall

- Free, safe, anonymous 24/7 community support for adults and youth 16+ to cope with depression and anxiety, as well as social isolation
- Users can talk anonymously to others experiencing similar issues
- Site is monitored by trained counsellors 24/7
- Users have access to online guided support courses on depression, anxiety, weight management and more
- Users can display feelings using images, drawings, and words to make bricks that are posted to the Wall
- Users can register online themselves or be referred by their primary care provider to: togetherall.com

Bishop McAllister College is finally, fully open

BY PAUL JEFFRIES

Late last year, we had been given reason to believe that schools would be allowed to open in January. I worked hard to keep my hopes and expectations under control, and only allowed myself some cautious optimism.

After the many times our hopes got fuelled by rumours and false stories over the past two years, I would like to think I learned my lesson. Don't listen to rumours or believe everything someone in the ministry of education says (or leaks).

Only one person in Uganda would ever make that decision — the same person who closed schools.

On New Years Eve the president announced schools would open Jan. 10, and the 7 p.m. curfew would be lifted Jan. 24, allowing the night economy to reopen.

Things like bars have been effectively closed for two years, but even restaurants, and supermarkets had to be closed by 6 p.m. to allow workers to get home.

I'm not sure my life has changed much, but just the same it feels good to have all the restrictions lifted.

The school is now fully open, and it is wonderful. I don't expect any further closure; we will simply be expected to cope with what comes.

It was a busy few days trying to organize the school, call teachers back (some haven't taught in two years) and prepare them for what is to come.

Workshops were quickly organized as brief refresher courses, but also to prepare teachers for the remedial work that would be necessary, potential discipline issues they might face amongst their students, and how they might address them.

We were told to expect a dropout rate of up to 30 per cent due to teen pregnancies, early marriage, work, low morale and loss of interest in pursuing education.

The good news is that things have gone more smoothly than we expected. We are now in our third week, and things are pretty much back to normal.



CLOCKWISE FROM TOP LEFT: BMC recently held its first vaccination clinic, and now other schools are seeking guidance in how they organized it; Assembly time at BMC; Teacher workshops were necessary to bring everyone back up to speed on the realities of operating a school in a pandemic; Most of the main compound renovations were completed just in time for reopening.



SUBMITTED PHOTOS

At Bishop McAllister College, we experienced a 20 per cent dropout rate, but in some areas it has been as high as 50 per cent. This is pretty much a rural issue where children face greater hardships and challenges.

Our main school (secondary) enrollment is 515; Seminary (primary) 100; theology (non residential) 80 students.

Government officials in those areas have been told to go out in their areas and push

children back into school. (In other words, force parents who have liked having their children dig in the gardens or engage in other petty income generating tasks, to send their children back to school).

There are a few differences this year, but not many. The school year has been increased by six weeks; each term is now 14 weeks long. Normally they would be 12 weeks in length.

And last week we had our first vaccination clinic. The

rule is no one is permitted to enter a school unless vaccinated.

So far, the government has not opted to enforce that with regards to older students (staff all had to prove they were fully vaccinated). I was really impressed when the head teacher told me she had organized the clinic.

Generally, most people here wish to be vaccinated, but accessing the vaccine is not easy. The good news is that 89 of

our students were vaccinated (those 18 years and above) and will get their second dose in late February.

Other headteachers are now calling Rev. Patience to find how she manage to pull this off.

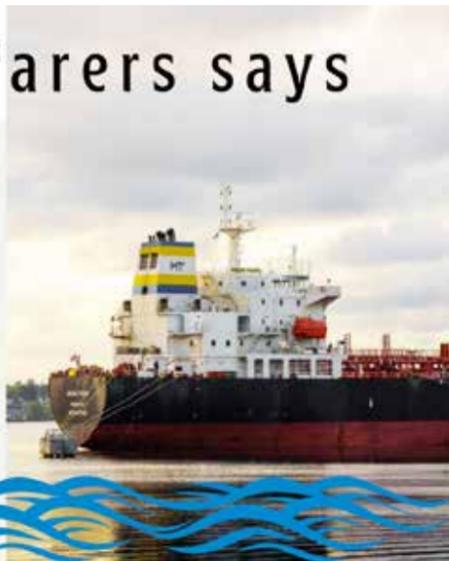
So we are off to good start, and excited to be fully operational once again.

The Rev. Canon Paul Jeffries is rector of Bishop McAllister College in Uganda.

MISSION TO SEAFARERS

Mission to Seafarers says

Thank You



MISSION IN MOTION: international

Those who work at sea have a difficult life, marked by changeable weather, loneliness, and separation from families.

The past two years have added another level of stress to those men and women. They've been experiencing longer times away from home, with contracts extended sometimes beyond a year.

They also have added concerns about inadvertently contracting the COVID virus while also worrying about their family at home and their potential exposure to the virus.

During this time, we've had several requests from ships for use of the Mission, and we have had our COVID operational plan in place since the fall of 2020.

However, for various reasons, those visits didn't happen.

The week before Christmas, we had our first visit in a long

time from seafarers. Although there were only three men who visited, it was delightful to have them here.

Each one was double vaccinated, and we all respected the COVID rules. They played in the snow outside, and took pictures indoors and outdoors.

They used the wi-fi and had some fun shooting pool in the area where they were relaxing. They felt safe with one another and confident in the Mission's ability to sanitize and take other measures to protect them.

With the rules and all of us wearing our masks, it was certainly a different experience than pre-COVID. Yet, it left me with a hopeful sign that laughter will once again fill the Saint John Seafarers' Mission.

While seafarers have been staying primarily within the safety of their own ship 'bubble,' the Saint John Seafar-

ers' Mission is still available to provide things they may need and treats now and then.

We're so pleased you haven't forgotten the seafarers and we appreciate all the support you've given. That support comes to us in many forms, including prayers, clothing, toiletries, treats, financial aid and Christmas packages for us to send to the ships.

We are very grateful for that, and the seafarers appreciate everything you enable us to provide.

Thank you for remembering us. Your support is a significant factor in our ability to continue providing service to the seafarers visiting the Port Saint John!

Thank you on behalf of those seafarers! God's blessings for you in 2022 and beyond.

Board of directors, chaplain and manager, Saint John Seafarers' Mission

The power in the pandemic

COMMENTARY BY KEITH OSBORNE

We have heard some Christians worry and argue that the mandate for vaccinations may be, in essence, the Mark of the Beast, as is mentioned in the account of a coming apocalypse.

Upon even casual observation, it is not connected with a deterrent against speaking of Christ in the public forum, neither a restraint on buying and selling as is portrayed in the book of Revelation.

We could easily dismiss these thoughts with the assumption that they are merely the feelings of those who are giving in to fear and over-dramatizing the situation.

Certainly each generation since the writing of that book would have had cause to see in their times a parallel to an apocalyptic scenario being played out before their eyes, whether it be in the form of the Black Death which more than once ravaged the population of Europe, or the devastation of two World Wars upon their hapless descendants.

Do we not see this in our own world? We witness the growing divide between the right and the left, the racial and gender-based politics spouted by our media, the disintegration of the values of Natural Law, and our ruined and tired planet showing signs of turning into something less habitable.

Our Lord told us to heed the signs of the times, and many of us wonder what the near future may hold.

Are we not grateful that, as Anglicans, we have a belief system which minimizes dramatizing the apocalyptic events in scripture?

This final book of the bible is seldom included in lectionaries, and we realize that our focus is not to be on hand-

wringing over graphic and frightening events over which we have little control, but rather upon how we live our daily lives.

Surely that is what matters most. We focus on our readiness for our Lord's return and on how to reflect His glory in the daily round.

Nevertheless, events do occur and there is a sequence playing itself out. We see human autonomy asserting itself in every sphere of our common life and the pandemic ravaging on a global scale.

It is natural for us to think that perhaps the dynamics of our global existence are winding down.

One thing which has been attested to time and time again throughout history is that those in power tend to enjoy that control and do all they can both to keep it and to enhance it.

Rulers, dictators, monarchs and, yes, governments of democracies, can become addicted to power over the lives of their populations.

As the pandemic subsides towards a more normal state, we may indeed be exhorted to continue with the masking, testing, vaccinating and isolating. Let us, however, keep careful watch on our leaders.

This begs the question: "Will they willingly relinquish the present power and authority they have in this regard once it is no longer necessary?"

To decree mandates and rules, even in a crisis, for the public good, can at times set a dangerous precedent.

We have already been deprived of a part of our humanity as those in palliative care are denied contact with family and dying alone. Let us keep watch on our leaders with eyes open.

The Ven. Keith Osborne is archdeacon of Saint John and heads a seniors ministry to those in care.

MISSION IN MOTION: community



THE ACW IN THE PARISH of Chatham (St. Paul's) has, like all of us, been trying to cope with this pandemic the last two years. But the Lord has made it possible for us to get together a few times. We were able to contribute to some of the causes we help in the community. This photo shows Mary MacIntosh-Warren and Penny Butler delivering several items, including gift cards for a local drug store, for use at the local women's shelter so that those in need can use them when they are safe to leave. This is just one of the things we have been able to give to. Submitted by Penny Butler.

Shelter donations

SUBMITTED PHOTO



MY JOURNEY THERE



For some time now, we have published a series called *My Journey Here*, 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@diofnton.ca or 506-459-1801, ext. 1009.

BY GISELE MCKNIGHT

For about 18 months, the New Brunswick Anglican has been publishing the stories of parishioners who began life far away in a series called *My Journey Here*.

But this month, we highlight Nancy Stephens, whose story might well be called *My Journey There*, because she spent much of her life far away from home.

Her years were spent in northern Thailand, where she learned not one, but two new languages, and went on to work on a team that translated the New Testament into one of those languages. That was in addition to her time spent living in a village, working to share the gospel.

BEGINNINGS

Nancy grew up in Blackville on the Miramichi River. After graduation, she went on to study arts at the University of New Brunswick.

"I was raised in the Anglican church but didn't come into a personal faith in Christ until I was at UNB," said Nancy. "It impacted my life on every level, including what I wanted to do with my life."

Part of that impact saw her leave UNB after two years to attend Prairie Bible College in Three Hills, Alberta, where she earned a Bachelor of Biblical Studies.

When her program finished, she found herself back at UNB, entering

the Faculty of Education, and graduating in 1979 with a Bachelor of Education.

With no teaching jobs in the province, she happily accepted an offer from Prairie Bible College to teach in its Christian school.

"I taught English for six years, and I loved it," she said.

'STIRRING MY HEART'

Along the way, though, the idea of overseas ministry slowly began to creep into Nancy's focus. In 1973, she attended Urbana, an inter-varsity Christian fellowship conference where cross-cultural ministry was the focus.

"I responded by dedicating myself to it — if I was called," she said. "It took me several years to discern if, indeed, God was calling me."

During that time, she learned a great deal more about mission work around the globe.

"I continued to say, 'yes, Lord, I will go if you want me to' but I didn't have any clear guidance."

While teaching in Alberta, she began attending a monthly prayer meeting run by OMF International — Overseas Missionary Fellowship. She learned about the organization and prayed for its workers.

"One night at a prayer meeting, someone shared a need for workers in northern Thailand," said Nancy. "I felt like God was stirring my heart. This was the guidance I was looking for."

It took a couple of years to sort it all out, but Nancy left for Thailand in 1986 to be a church planter, not that she had any experience planting a church.

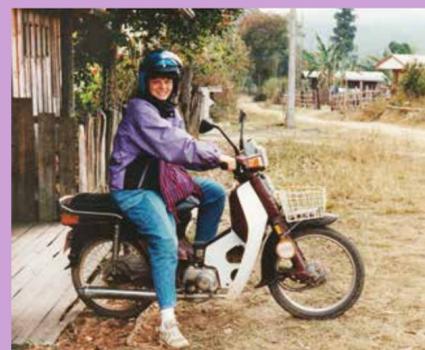
WORKING IN THAILAND

The first thing Nancy had to do upon arrival was learn the language.

"I studied Thai for two years, first in Bangkok, then I moved to the largest city in northern Thailand, Chiang Mai."



SUBMITTED PHOTOS



What is OMF?

- The Overseas Missionary Fellowship, known as OMF International, has 18 offices worldwide, all focused on cross-cultural work in East Asia. The international headquarters is in Singapore. The organization serves in 14 East Asian countries.
- OMF is an interdenominational, evangelical faith mission which relies on donors to do its work.
- It was founded in 1865 by Hudson Taylor, who was a pioneering missionary in China. It was originally called the China Inland Mission.
- When China became communist, the mission was forced to leave. Instead of closing, it broadened its geographic focus and changed its name.

In her new city, Nancy lived in total immersion with four Thai women.

None of them spoke English. Then it was time to move ahead with preparations to live and work among the Pwo Karen people, a designated minority group. But there were two roadblocks.

The first was the Pwo Karen people are animists, who believe spirits control everything. They fear these spirits, and spend their lives appeasing them with animal sacrifices.

"All of life is tied into keeping the spirits happy so you can live your life," said Nancy.

The other roadblock was the language of the Pwo Karen.

"In order to share the gospel, I needed to speak their language, so I

started over," she said.

She found help in the form of a Christian man named Dee Kheng, who was a translator for another missionary in a small Thai town close to some Karen villages.

But all this language learning was frustrating to Nancy. She was there to be a missionary and she felt unfulfilled in that role, mainly because it hadn't really happened yet.

"I had lived in Thailand for more than three years and I had yet to live among the people God was calling me to live with."

OMF found her a spot in a small Karen village, though she would be there alone, which was unusual for OMF, but Nancy was eager.

"Finally I was living among the people!" she said. "It was what I needed."

There was a small group of believers in the village who attended services with Nancy. She taught Sunday school, held adult literacy classes and made connections among the people.

By 1990, it was time for her year-long home assignment, once known as furlough. It was a time to reconnect with family, friends and supporters, raise money and return for another term of missionary work.

Nancy, always task-oriented, found her second term in northern Thailand somewhat trying.

"It was hard to live in the village on my own," she said. "I had Pwo Karen

friends, and more people were responding to the gospel, but it was hard to live without fellowship, without a co-worker."

Still, she continued on, grateful she was doing what she felt was her calling.

TRANSLATION

Two years later, she was asked by OMF to join a bible translation project.

"It was an answer to prayer," she said. "It was very task-oriented. It fit my personality better. And it meant I would be working with others."

It also meant a move back to Chiang Mai, where she would help translate the New Testament into the Pwo Karen language.

But she was the go-between, not the translator. Such a position is reserved for a native-tongue speaker, and her translator turned out to be her old friend, Dee Kheng.

"He was very gifted in terms of understanding his own language," said Nancy. "At the time he had about a Grade 2 education."

Nancy's dream job lasted four years, until 1998, when, after a few angry conversations with God, she realized it was time to go home.

BACK TO BLACKVILLE

"I came home to care for my parents," she said. "I moved back in with my parents in Blackville in my mid-40s."

But Nancy still needed a job. She

was offered a role as OMF's Atlantic representative, which included travel within the four provinces, speaking engagements and recruitment.

While she enjoyed meeting people and speaking, once again, it did not give her the results she longed for, and she was restless.

"I was praying to God, 'what can I do?' I didn't find it very fulfilling."

It was in 2004 that God handed Nancy her final dream job: a role in OMF's personnel department as its candidate co-ordinator for Canada.

It had all she wanted: defined tasks, meeting people, some teaching and mentoring, and it all relied heavily on her field experience in Thailand.

She accepted the position with the condition that she stay in Blackville, rather than move to OMF's Canadian office in Scarborough. She blazed a trail as OMF's first home-based head office employee.

Her job was to screen, select and conduct pre-field training for new workers, "and I could do all that from my home in Blackville," she said, thanks to the internet.

Over the next 15 years, she sent 130 missionaries into the field, and travelled throughout Asia — Singapore, Indonesia, Vietnam, China, Japan and Taiwan — to attend meetings and view progress.

Nancy retired in 2019 and now lives in Fredericton, worshipping at St. John the Evangelist Church. She just finished a stint as chair of the diocesan Mission and Outreach team that presents the Christian Forum speakers each year.

Her parents have passed on, but she has sisters in the city, and brothers in Riverview.

AN ENRICHED LIFE

Life as a missionary deepened Nancy's faith in God.

"There were lots of times I felt totally overwhelmed and that forced me to lean on God. He's been faithful to me every step of the way."

She also learned an important life lesson: "It's not about me. It's not about me saying, 'hey God, I'm translating the New Testament here.' It's about obedience."

Nancy has amassed a wide range of friends all over the globe, many of whom live in Thailand.

"It enriched my life to live in a cross-cultural setting, to live among people so different from me. It has given me a greater outlook," she said.

Such a life has also come at a cost — lost time with family, especially when her nieces and nephew were growing up, and the financial security she might have enjoyed had she never left Canada.

Still, she doesn't dwell on what she might have missed.

"I have absolutely no regrets," she said. "God has been faithful."

April 1 grant deadline approaches *AFC invites Anglicans to take a closer look!*

“I want to encourage all Canadian Anglicans to take a closer look at AFC,” says Dr. Scott Brubacher, executive director, Anglican Foundation of Canada, “and the April 1 grant application deadline presents the perfect opportunity for them to do that.”

Founded in 1957, AFC remains best known for supporting church infrastructure projects.

As Brubacher remarks, “That’s completely understandable because for many churches, the call to *imagine more* has included funding for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members.”

In the past decade, of the more than \$6 million in grants and loans awarded, nationally, forty per cent went to support infrastructure projects.

In recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary program-



ming that reflect an increasingly missional church.

The remaining 60 per cent of AFC’s funding during the past decade supported other key impact zones: leadership and education, community

ministries, Indigenous ministries, and sacred music and liturgical arts.

These days, it’s fair to say that AFC’s funding extends well beyond bricks and mortar to foster a healthy, vibrant

church.

Brubacher acknowledges that the first year of the pandemic presented funding challenges owing to the combination of fewer grant applications and the initial

impact on AFC’s investment portfolio.

“2021, however, was a totally different story. Thanks to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let’s aim that high again in 2022!”

Brubacher is inspired by all the churches that are doing great work in uncertain times.

“There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we’re here to invest in that!”

The deadline to apply for AFC’s spring grant cycle is April 1. Visit www.anglican-foundation.org/apply for more information or email foundation@anglicanfoundation.org.

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DEEP
ROOTS

Equipping and nourishing
for mission and ministry in our communities.

Spring 2022
nb.anglican.ca/deep-roots

AROUND THE DIOCESE

Generous partners

ST. MARGARET'S ANGLICAN CHURCH has been helping the Christ Church Cathedral Outreach Committee with its Monday Morning program for the past few years. Wendy and Rick Chase from that parish always make sure that plenty of fresh fruit is delivered for the goodie bags. People in need appreciate the fruit, homemade muffins and cookies, and other food items plus a supermarket gift card or city bus tickets. Thirty-three people picked up their goodie bags and vouchers at Cathedral Memorial Hall on Jan. 31.



SUBMITTED PHOTO

MISSION IN MOTION: community

Outreach despite the pandemic



SUBMITTED PHOTOS

THE PARISH OF RICHMOND had a busy 2021, despite the pandemic. At Easter, the Mothers' Union organized a sock drive for Sanctuary House, the transition house in Woodstock (photo at right). The top left photo shows food under the tree, which was donated to the local food bank in Woodstock as part of our Christmas outreach. The third photo, at top right, shows Canon Walter Williams, retired to the Woodstock area, leading a children's time. We are still without an incumbent, but faith keeps our spirit positive and lots of prayer helps. God is watching over us.

Mabel C. Dean memorial bursary: a call 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 to children of clergy.

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 Archdeacon 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

Pandemic prayers

L: Gracious God, we pray for those whose daily work exposes them to COVID-19.

R: We think of those working in hospitals, and those working in care homes for the young and the old. We think of emergency service workers and those who are cashiers and sales clerks, We think of janitors and cleaners and hospitality workers, drivers, postal workers, and so many more people who are at risk.



MCKNIGHT PHOTO

PEOPLE FROM ALL OVER THE DIOCESE gathered via Zoom on the evening of Jan. 26 for an hour of prayer aimed specifically at health care workers, though prayers were also said for those with COVID, others who were sick and lacking health services because of overburdened hospitals, and families unable to mourn without the benefit of funerals. "We're praying for all those suffering in different ways," said Archbishop David Edwards. He led the gathering, which saw 48 households praying, listening to music, reflecting and offering their own prayers.

The Reverse St. Francis Prayer Author Unknown

*Lord, make me a channel of disturbance.
Where there is apathy, let me provoke;
Where there is compliance, let me bring questioning;
Where there is silence, may I be a voice.
Where there is too much comfort and too little action, grant disruption;
Where there are doors closed and hearts locked,
Grant the willingness to listen.
When laws dictate and pain is overlooked...
When tradition speaks louder than need...
Grant that I may seek rather to do justice than to talk about it;
Disturb us, O Lord.
To be with, as well as for, the alienated;
To love the unlovable as well as the lovely;
Lord, make me a channel of disturbance.*

PARISH NEWS

CCPC holds annual turkey dinner, despite and within pandemic limitations

BY KATE MILBURY

It is customary to gather during the holiday. Traditionally we eat good food, give gifts to the ones we love, and give thanks for all of our blessings throughout the year.

The holidays give a sense of togetherness. Although the idea of togetherness has shifted in the last few years due to limited household numbers and self-isolations, the nature of human kindness shines through in different ways.

That's exactly what the congregation and surrounding community of Christ Church (Parish) Church captured at their annual turkey dinner this holiday season on Dec. 18.

It all started in December of 2017 when the first turkey dinner showed great success, providing a meal for those who were experiencing a less fortunate holiday season.

The event had evolved in a big way until the Parish Activities Committee was forced to get creative with regard to the COVID-19 precautions.

Not putting forward a turkey dinner for the congregation and local community who relied on their good service was not an option.

They came up with the idea of having a takeout turkey dinner with specific time slots for the individuals to retrieve their meal.

Although the new way of things was disheartening, this gentle act certainly lifted the spirits of everyone involved.

The Christ Church Parish



SUBMITTED PHOTOS

CLOCKWISE FROM TOP LEFT: In the kitchen with Chef Hanscomb and his son, Nicholas.

Gene is one of our neighbours and an avid photographer. It is one of his photos, which he is holding, that we used to make a card that was attached to each package.

The eager volunteers wait for the food to come out so they can fill the containers.

Church annual turkey dinner is no small feat.

It takes months of planning and days of preparation which could not have been accomplished without the Parish Activities Committee, the vestry's approval, and the surrounding

business's support.

In total, 128 meals were distributed to the community and the congregation, along with packages of Christmas sweets.

With great consideration to the pressures of the COVID-19 precautions, the volunteers,

nevertheless, managed to make the event feel as familiar and special as they possibly could for the community.

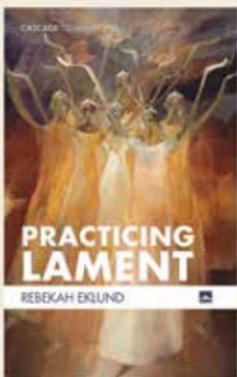
The highlight of this event is always the smiles it brings to everyone's faces.

Although the togetherness

of past turkey dinners was felt in different ways this year, the experience was just as rewarding.

Kate Milbury is the granddaughter of the Rev. Joyce Perry and parishioner Sel Perry of the Parish of Fredericton.

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

The Bishop's Office has a limited supply of books for sale - please contact Cheryl Jacobs (459-1801, ext 1001).



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

El Milagro d'O Cebrero — the Miracle of Cebrero

To cancel or not to cancel church

BY ANDREW HORNE

There's a story I keep in mind whenever someone tells me that we should cancel church because of bad weather, heavy snowfall, freezing rain, high winds and so on.

I'm not saying that we should never cancel church. I'm just saying there's a story I keep in mind.

One morning, somewhere about the year 1300, in the hilltop town of Cebrero in northern Spain, a priest was preparing for Communion.

He didn't want to be there. Blowing snow and heavy frost had shut down the land. The short walk from his house to the church through knee-deep snow had left him chilled, and there was snow inside his boots.

When he opened the west door of the church, which swung inwards, he struggled to close it again, repeatedly throwing his weight against the oak boards and the heavy wind.

And now, while preparing the tabernacle at the altar, he could see snow drifted high against the stained glass windows, blocking the light.

"No one will come," he said to himself, "and if they do, they're fools."

And then, because he had ceased to believe in the faith he publicly proclaimed, he added, "To come all this way, and for what? A piece of bread. A sip of wine."

At that moment the door opened and a man stumbled in, wrapped in layers of dark, heavy clothing. It was an old peasant from Barjamayor, a village in the valley far below.

He closed the door, shook the snow from his clothes and sat down in his pew.

What a terrible trek he must have made, the priest thought, and what a fool to have bothered. But, since the man had come, the priest had to continue.

He shivered while he read the lessons and said the prayers. He mumbled the words of Jesus over the bread and wine, and gestured the



SIMON BURCHELL ON WIKIMEDIA COMMONS

HILLY TERRAIN GREET PILGRIMS along the El Camino in northern Spain, both now and in the 1300s. Legend says a miracle took place near here some 700 years ago on a cold, snowy day.

Epiclesis, the sign of the cross.

"The Body of Christ," the priest intoned, as the man came forward to receive. And then, as he prepared to offer Communion, he discovered that the paten in his hand held, not the wafer of bread that he had just consecrated, but a piece of flesh. With a gasp and with trembling hands, he turned and put it back on the altar. Then he reached for the chalice and looked inside. It was filled with blood.

That's as much of the story as has come down to us, and of course it leaves us with many questions. What did the flesh look like? What did it smell like? Vaguely, one imagines something like chicken.

And the blood? It would be dark red, of course, like the heavy Rioja wine of that country. But did it smell like blood?

And did the priest and the old peasant consume? And what, if anything, did they say to each other afterwards?

The most obvious question, I suppose, is whether any of this could possibly have happened? Yet, strangely perhaps, this question does not interest me.

If I am sceptical of church history and its more extravagant miracles, I am also sceptical of our modern worship of science, the idolatry of our age, which seeks to discredit every other kind of knowledge, and which knows nothing at all

about wisdom.

I do not doubt that we live in a material world, governed by stable physical laws, and that science can help us discover those laws. But I strongly suspect that our earth is also bounded by mysteries to which the eyes of science are completely blind.

So yes, I believe in miracles. More to the point, I believe that all things are one big Miracle. If I can affirm that God created this world, and that He came among us in Jesus Christ, and that he died and rose again to accomplish our salvation, then to affirm a visible transubstantiation, such as that of Cebrero, is, for me, no great stretch.

The better question, to my mind, is this: why would God provide such a sign as He did that day at Cebrero?

Perhaps it was to rebuke his wayward priest? For me this seems entirely appropriate, for I am myself a sometimes wayward priest in God's service, and I sometimes need to be rebuked.

But I like to think that God was primarily honouring that nameless peasant who laboured so faithfully, up such a steep hill and through such deep snow, simply that he might greet his Lord at the altar.

As Saint Paul tells us, the line between foolishness and faithfulness is not easily dis-

cerned.

And I suspect, without any theological justification whatsoever, that the terrible weather had something to do with it.

Did the bitter wind sharpen the peasant's faith? Did the drifted snow deepen his resolve? And does God wish to acknowledge such prodigious faith when it appears?

Is it possible that, had the journey been easy, the miracle would not have been appropriate?

I cannot answer such questions, but I feel a strange joy in asking them. I also like to think that the peasant was not at all surprised by the appearance of flesh and blood, so whole-heartedly did he believe in the sacrament.

He would have been surprised only that the priest was so surprised. For isn't a priest supposed to believe? In any case, I certainly know which of these two, priest or peasant, I should pattern my own faith on.

The Miracle of Cebrero ("El Milagro d'O Cebrero") quickly became famous throughout Spain. It was investigated by the diocesan church authorities, and finally acknowledged as an authentic visible transubstantiation by Pope Innocent the Seventh in 1487. And so, of course, it must be true.

My relationship with the miracle of Cebrero began in

2006, when I took my first steps along the pilgrim trail, El Camino, to the city of Santiago and the shrine of Saint James, for the village of Cebrero lies upon that famous road, and is its highest summit.

I had begun my little camino in the City of Ponferrada, under a sun so hot as to seem tropical. Yet by the second day, the locals were warning me as I walked by, "Hay tormentas y mal tiempos."

This sounded delightful until I deciphered the words in my Spanish-English dictionary: an approaching storm and bad weather. And sure enough, I could see dark clouds on the western horizon.

But such is the Canadian within me, that the worse the weather got, the more confident I felt.

The dry heat of the first day had left me feeling out of place, but the "tormentas y mal tiempos" of the second put me at ease. I had been there many times before.

Now, as everyone knows, the rain in Spain stays mainly in the mountains. And in the Cantabrian Mountains, where I now found myself, the rain quickly turns to snow.

At Barjamayor, at the bottom of the 10 kilometer hill, the snow was an inch deep. An hour later, halfway up, it was topping my ankle boots.

By the time I reached Cebrero, two hours later, the snow was up to my knees, and I had never been happier.

I was, in short, nothing like that brave parishioner who fought his way to the divine service 700 years before. I knew that a modern hostel, a hot shower, and a good, cheap meal with unlimited red wine were waiting for me at the top of the hill.

After I found the hostel and unloaded my pack, I made my way to the village church. It was obviously ancient, untouched except by the addition of electric light and heat, from what it had been in the year 1300.

The parish priest showed me around, and lingered meaningfully beside a glass case, inside which I saw a battered-looking chalice and paten.

"Do you not know," he asked, "about the Miracle of

Spain continued on page 17

MOTHERS' UNION

Mothers' Union in Hampton celebrates 40 years!

Everything was upside down with the pandemic in 2021, but Hampton still managed to celebrate 40 years of Mothers' Union.

Our rector, the Rev. David Turner incorporated special events in the church service on Dec. 5. We celebrated two new members joining our branch.

David also blessed a new banner that our current branch leader, Elaine Robichaud, created. The banner is unique as it can unfold so you see both front and back when it is displayed on the wall.

That afternoon, members all went out to supper at a local restaurant. We still have six original members with us — amazing after 40 years! The original members are Connie Heighton, Pat Mackay, Lois Moore, Deborah Jarvis, Claire Kelly, and Shirley Stanley.

Some have decided to watch from a distance, saying it was for the younger women, but we still have a membership that spans the decades!

It all began with the rector's wife. Charlene Rutledge was invited to a presentation about Mothers' Union in Nova Scotia. She returned to the Parish of Hampton and worked to open a branch.

It was March of 1981 when Hampton formally created



MOTHERS' UNION MEMBERS at the church service Dec. 5 in Hampton, with two newly enrolled members with the new banner in the background. Smaller photo shows the new banner opened and displayed on the wall of the church.



SUBMITTED PHOTOS

The branch also looks to help families facing difficult situations, not just in the parish but wherever needed. We celebrate and acknowledge new babies, baptisms, confirmation, graduation, weddings and deaths.

As the world is cyclic, so is our outreach, attending to needs as they are made known to us.

Our branch likes to feed people. Often we are asked to help with refreshments (when COVID wasn't an issue) for gatherings in the church.

Currently we are part of a team feeding hungry students. We were making soup for shut-ins at our meetings, but COVID has shut us down again! That may be resurrected when restrictions are lifted and we can meet again in person.

Submitted by Alice Kennedy.

“As the world is cyclic, so is our outreach, attending to needs as they are made known to us.”

their branch. Over the years branches have opened and closed but Hampton has been able to overcome the obstacles and work in the parish and beyond!

Over the years the branch has operated as a mission

group. We have not fundraised for our own needs but for different missions we believed could use our help.

We decided to remember the immediate family of departed loved ones by donating to the Northern Clergy Family

Fund (NCFE). We pay annual school fees for a student in Africa.

Since our diocese has direct contact with a school in Uganda (Bishop McAllister College) it was easy to arrange financial help for a student attending there.

Should we cancel? Yes, but I will be there

Spain continued from page 16

Cabrero?”

And so he told me the story that I told you.

“And this,” he said, pointing to the ancient vessels behind glass, “this is the very paten and chalice that held our Lord's flesh and blood!”

Had you, my friend, been with me that afternoon, and heard his simple telling of the tale, you would not have doubted a word.

And you would have rejoiced in your cold nose and fingers and toes, for with them you could claim kinship with that unnamed hero of our faith, the peasant of Barjamayor, who ascended the same snowy road seven centuries before you were born.

Should we cancel church

when the weather is bad, and the roads are unsafe?

Well, yes. Certainly, we should.

But let me ask the question in other ways. Should our faith be easy? Should we value our physical safety above all else? Above sanctity?

And what kind of miracles may we expect when we worship, each of us alone before a computer screen, in the living room?

It costs us nothing, and in my experience, repays us in the same coin.

Last Sunday, Jan. 30, New Brunswick suffered its own “tormentas y mal tiempos:” 16 inches of snow, the winds gusting to 80 km/hour, and the threat of freezing rain.

But I did not cancel church. I told my people that they

should probably stay home, but that I would be there.

On Saturday I drove north on the Broad Road from Saint John, and then east on the highway towards Moncton. And it was awful. Long eskers of drifted snow caught at my tires. Visibility varied from half a mile to nothing at all.

The hour drive took twice that long, and I saw only three other cars on the road, not counting two in the ditch. And as I drove, I tried to decipher one more time the ancient dialectic between faithfulness and foolishness.

I cancelled both services that night, by email and telephone, and slept late the next morning. But I went to church anyway, for an 11 a.m. service all by myself.

I was surprised to find the

driveway neatly plowed, and the heat on inside. I shovelled the stairs. I read Morning Prayer, and at 11:15 wrote in the Vestry Book, “Service cancelled due to the weather.” Then I heard the front door open.

An elderly couple, much loved in our parish and deservedly so, stood inside the door.

“Are we late?” they asked.

Yes, they had heard that the service was cancelled, but it was they who had plowed the parking lot, and they thought I might show up anyway. We talked for half an hour, and then I asked if they would like communion, for I had Cabrero on my brain.

Instead of the lectionary readings, I told them the story of that ancient miracle, and then we gathered at the altar.

I felt a nervousness there that I have not felt for many years. I carefully set out the host, and the cruet of wine, and we opened our BCPs to page 67.

But we did not need them. We all knew the litany by heart. And because we were three, and the couple might receive the sacrament first, we used the common cup for the first time in two years, since COVID first came among us.

And it was miraculous. The bread tasted like bread, and the wine tasted like wine, but never so sweet. And I was Christ for this lovely couple, and they were Christ for me.

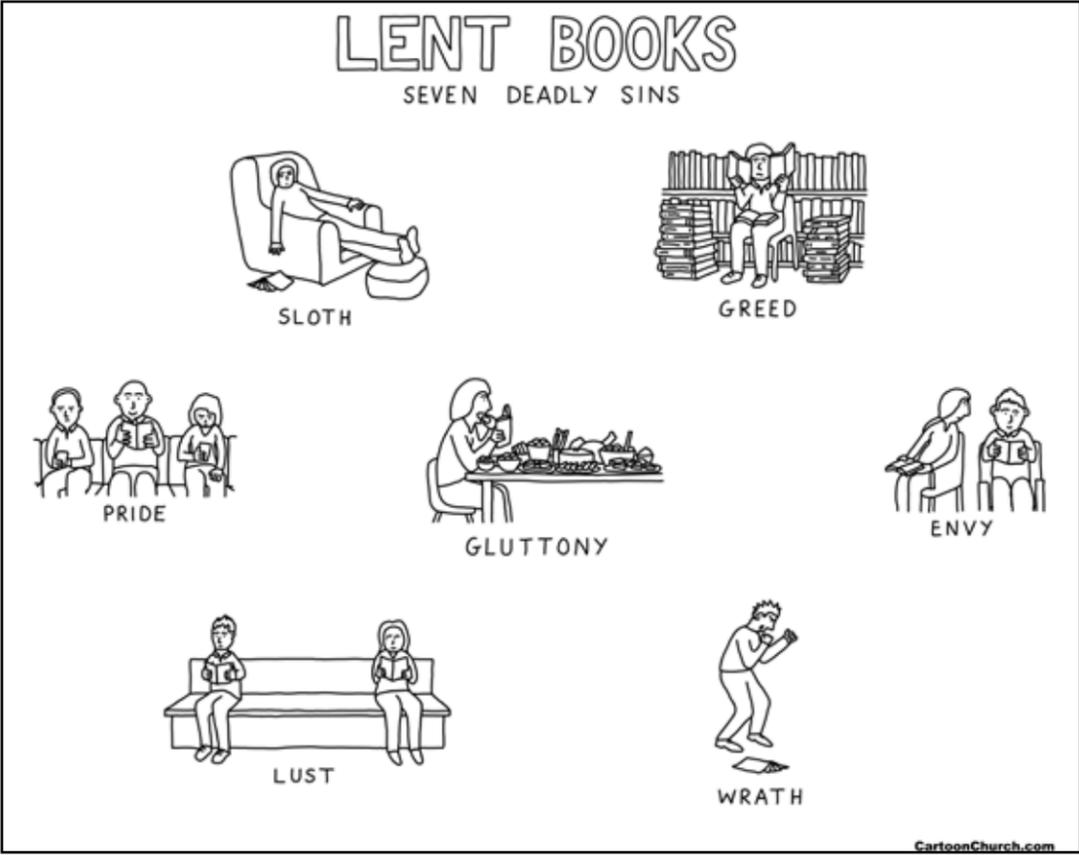
Miraculous.
The Rev. Andrew Horne is the priest-in-charge in the parishes of Gagetown, and Cambridge & Waterborough.

AROUND THE DIOCESE



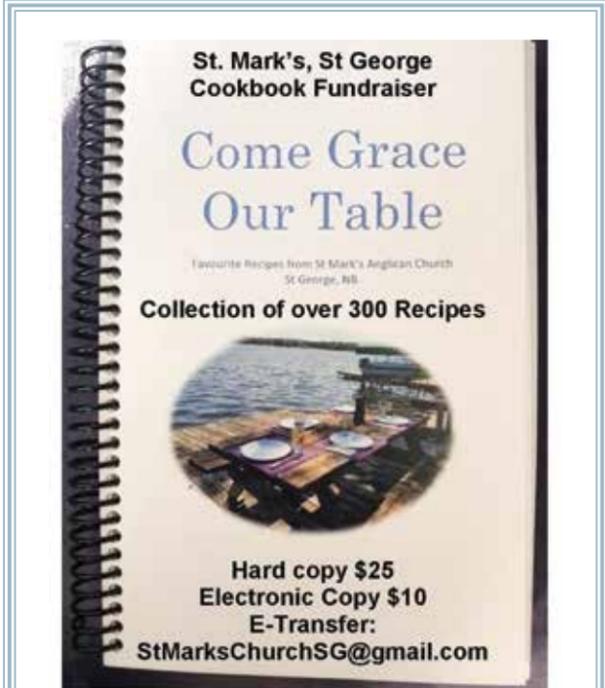
SUBMITTED PHOTO

AFTER EPIPHANY, HOLY TRINITY Anglican Church in Hartland (Parish of Richmond) received a visit from a parishioner's iRobot Model 960 to assist with cleaning the much beloved and storied carpet. The robot vacuum was surprisingly effective at picking up Christmas tree debris. Thank you to Ken Tompkins for sharing his iRobot!



CartoonChurch.com

Lenten Book Study — *Practicing Lament* — via Zoom on Wednesday evenings, March 9 - April 6, 7 - 8:30 p.m. Find more information or register via the diocesan website: nb.anglican.ca/resources/lent



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.

Thank you!

Thank you for your past support of our campership fund, which helps families not able to cover the full cost of camp. Please consider donating again this year. The need is always great — but the results are always worth it. Investing in campership enriches the lives of children. Contact: director@campmedley.ca or www.campmedley.ca to donate.

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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

MUSIC COMMENTARY

Adam Watts treats us with *The Devil and the Light*

The stereotype of the self-produced singer-songwriter usually conjures an image of a single person with an acoustic guitar on a small stage, singing songs they have worked on for years, hoping for the big break.

Adam Watts is a singer, and a songwriter, but he definitely does not fit that image.

His music is complex, full of various sounds and different atmospheres, changing time signatures — all with a great sense of musical “hook.”

But where does this all come from? Well, dear reader, Adam Watts is not new to the music scene.

Adam grew up taking drum lessons from legendary jazz fusion drummer Dave Weckl, among others, and would go on to find himself in the right musical place at the right times.

He has written, performed, sung and produced songs and albums for the likes of Jeremy Camp, Sheryl Crow, Demi Lovado, Switchfoot, Miley Cyrus and more.



His skills have contributed to sales of over 50,000,000 albums sold. And likely no one outside the industry knows who he is.

Adam Watts is not a well-known, household name. Despite these credentials, his music has an intimate feeling to it, and that is very present on this new album called *The Devil and the Light*.

It is confessional; he bears his soul in his lyrics: “I just want to disappear / Never to be seen again / Have nobody shed a tear / No suicide to make it a sin,” from the song “Disappear.”

But not all is doom and gloom (remember the album’s title). “Been to the Valley,”

a song reminiscent of an old-time spiritual, features this chorus: “Out from a failing love, perfect, waiting / Unconditional and far beyond rational / Grace of a Savior.”

In the midst of despair, Watts shows us there is always hope, for Jesus seeks us as we are, and wants to make us better.

There’s so much to hear on this album! Different styles are featured throughout, bound together by this theme of an undeserving person receiving the grace and mercy of God.

“Mend” is just such a song, starting off quietly, but growing into a sweeping

chorus of strings, melody line, and drum fills (remember he’s a drummer first!).

The song “Let’s Make a Fire” starts off sounding a bit like a campfire song, but breaks out into a rock song, complete with the lyric, “Break off the branches, lay down the kindling / I’ll get the matches, you get the gasoline / Let’s make a fire...”

I could go on; there’s something noteworthy in every song.

Adam has been a professing Christian all his life. He made a conscious and intentional decision in 2014 to develop what he later came to refer as “a holistic approach to the arts,” which described his bringing together spiritual, philosophical, psychological, and physiological aspects of artistic expression together in the artist. (There’s a book called *The Human of Being Art* available online).

Adam applies this approach to everything he does (did I mention he’s also an award-winning visual artist in

photography and fine art?). His faith guides all aspects of his work.

The Devil and the Light is Adam’s 10th solo project. The album is a very truthful one, chronicling the very real human struggle to live a life worthy of Jesus’ call in the midst of sinful temptations of all kinds.

Truthful music that is not watered down, packaged for the masses is hard to come by, in any genre of music. I find it incredible that Adam Watts is not better-known (unless I’ve been living under a rock and don’t know it).

I am thankful to have discovered his music, and to read more about his approach to artistic creation.

I hope you take a chance on it, too; find it online wherever you listen to and purchase your music. It’s worth it!

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



Nancy Stephens, retired missionary

- Favourite book of the Bible** – The Gospel of John
- Birthplace** – Newcastle, N.B., but grew up in Blackville
- What you love most about God** – His attention to detail, i.e. that He cares about the little things in our lives
- Favourite place on Earth** – Fredericton
- Farthest you’ve been from home** – Kunming, China
- Favourite meal or dessert** – Thai dessert of mango, sticky rice and coconut milk
- Biggest fear** – developing Alzheimer’s
- Hidden talent** – I play guitar
- Favourite movie or book** – John Grisham’s novels
- Your hobby** – Bird watching
- Three things always in your fridge** – Milk, eggs and cheese
- Favourite sports team** – Toronto Blue Jays



The Rev. Canon Sandy MacPherson has been appointed honorary assistant in the Parish of Chatham.

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**News, events, resources,
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FAITH IN ACTION

This is another 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.



The Greenhouse Effect

Guest author: Andrew Mathis

In early April 2021, with a mandate to stay home because of Covid, and a son who was bored of playing in the snow, we were eager for the warmer weather to finally arrive. Luckily for us, we had a place to play where it was summer all the time.

On a clear winter day, our four-season greenhouse can reach 25°C. This warm environment is due to the fact that although the sunlight can pass through the plastic panels of the greenhouse, the heat that it delivers cannot. This is known as the greenhouse effect, and it doesn't just apply to greenhouses, it applies to our entire planet.

Just like the plastic on our greenhouse, Earth's atmosphere allows sunlight to pass through, but traps heat from escaping. This is a very good thing since outer space is very cold; without the greenhouse effect the average temperature on earth would be -18°C.¹ Just like in my greenhouse, the effect allows life to exist in an otherwise inhospitable area.

The things we call greenhouse gasses act like the plastic panels in my greenhouse. The main ones are water vapour, methane, and carbon dioxide.² Water vapour is actually the most potent, but it only stays a few days in the atmosphere before falling back to the earth as rain or snow. Methane is a very strong greenhouse gas, but it only stays in the atmosphere for about 12 years. Carbon dioxide is much less potent than methane, but it stays in the atmosphere for between 300 and 10,000 years!



Although the greenhouse effect is essential to life on Earth, human activities since the invention of the internal combustion engine have increased the amount of these gasses in the atmosphere, leading to global warming and long-lasting effects.



¹ <https://www.britannica.com/science/greenhouse-effect>

² https://climatechangeconnection.org/wp-content/uploads/2014/08/GWP_AR4.pdf