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THE NEW BRUNSWICK

ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

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SERVING THE DIOCESE OF FREDERICTON



MCKNIGHT PHOTO

St. Stephen's University honors the Rev. Bob Cheatley

BY GISELE MCKNIGHT

The Rev. Bob Cheatley, assistant priest in the Parish of St. Andrews, was recognized for his labour of love as the 15-year president of St. Stephen's University with an honorary Doctor of Divinity degree.

The informal ceremony was part of the visit by National Anglican Indigenous Archbishop Chris Harper on Sept. 14. Members of Bob's parish family and former colleagues gathered for the occasion.

"We honour you with this for a cause," said principal Bradley Jersak. "You are a servant in the world, making this place better."

Bob's biography at SSU is an interesting one. In 1996, he moved from British Columbia to New Brunswick to take a job in aquaculture. He was invited to join the SSU board in 1997. A year later the university received its provincial charter and he was made president of the board.

In 2002, when he was without a job, he became an SSU student. A year later he suspended his studies to become president of the university. His plan of three years turned into 15 as he worked to bring SSU up to his high standards, including having students and their transcripts accepted at other universities, said Bradley.

In 2018 he retired, and in 2019, resumed his studies toward a Masters degree. Then he entered the discernment process and was ordained a deacon in

Cheatley continued on page 2

THE ANGLICAN CHURCH OF CANADA'S National Indigenous Archbishop, Chris Harper, uses his eagle feathers to bless the Rev. Bob Cheatley during a ceremony at St. Stephen's University Sept. 14. Bob, the former president of SSU, was awarded an honorary Doctor of Divinity degree, by president Bradley Jersak, seen at right. Archbishop Chris was in the diocese for a week, visiting St. Andrews, St. Stephen, Miramichi and Fredericton, in addition to speaking at Clergy Conference. See more about his visit on page 8.

SSU honors Bob Cheatley with Doctor of Divinity degree

2020 and a priest in 2021.

For Peter Fitch, associate dean of Theology & Culture, Bob's arrival was momentous.

"I didn't receive a consistent paycheck for the first 22 years working here, until Bob came," he said.

Peter also recalls Bob's work to grow the reputation of the school.

"He went out of his way to build relationships with other university presidents. Our reputation grew under Bob's leadership.

"Through it all as the identity of this university struggled and grew, you dealt with everyone with kindness."

It was Bob who reached out to Chief Hugh Akati of the Skutik Band of the Passamaquoddy Tribe, seeking guidance for the trajectory the school would take, and that now offers a graduate certificate in Reconciliation

Studies.

EARLY YEARS

Bob joined his church choir when he was seven, but it was as a teenager, working summers on a farm, that he really learned about God.

"They took me to church," he said of the family he worked for.

But it wasn't until his late 20s, when he was dating his future wife, Marlene, that he made a commitment.

"We were at a Christmas party in 1980, and then went to a candlelit service at Holy Trinity in Winnipeg. It was midnight mass."

What he remembers from that night are the priest saying, 'the bells of the world have drowned out the meaning of Christmas,' and 'pick up the bible. You have to read this. It's about the most important person that ever lived.'

"By morning I knew God had spoken to me. I knew I was going to marry Marlene and we were going to have a Christian life together," he said.

At SSU so many years later, there was a professional turning point when he became president.

"The big breakthrough was when UNB president John McLaughlin came to my installation," said Bob. "He said come up and see me. He opened the door for SSU.

"From that point onward, we could see God's hand fulfilling the mission to make this university recognized.

"From small to very significant, we thank God for all that and pray God will keep his hand on SSU."

After the speeches, Chris, employing his ceremonial eagle feathers, prayed a blessing on Bob's life and work.



MCKNIGHT PHOTO

UNIVERSITY PRESIDENT Bradley Jersak robes the Rev. Bob Cheatley as part of the informal ceremony to award Bob an honorary Doctor of Divinity degree, as many of Bob's former colleagues look on.

Letters
to the editor

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



SANDRA KYLE PHOTO

Celebration
of new
ministry

A Celebration of New Ministry took on a unique form as Archbishop David Edwards led a short "pilgrimage" through three parish churches in the Sussex area on Sept. 28.

The parishes of Waterford, St. Mark and Sussex have a shared ministry and share two priests: the Rev. Dan McMullen (rector) and the Rev. Canon Paul Ranson (vicar), who arrived in the area in July, plus the Rev. Canon Allen Tapley (honorary assistant).

Members of all three parishes, plus a bus load of parishioners from Paul's former Parish of Douglas and Nashwaaksis in Fredericton, first gathered at St. John's in Waterford for a service and sermon by Archbishop David.

Then the group drove to St. Mark's in Sussex Corner for the Covenant in Ministry service, where representatives of the parishes presented the priests with the implements of ministry.

That complete, they moved on to the final destination, Trinity in Sussex, for a service of Holy Communion and a time of food and fellowship.



MCKNIGHT PHOTOS

TOP: Isaac Ranson; Michael Dunfield; Paul Ranson with daughter, Rachel; Archbishop David; Allen Tapley and Dan McMullen

MIDDLE: Members of Paul's former Parish of Douglas and Nashwaaksis came by bus to celebrate Paul's new role. From left: Laurel Lawrence, Ruth Lawrence, Leona O'Donnell and Ruth Ann LeBarron.

BOTTOM: Nashwaaksis warden Bill MacKenzie with Paul Ranson.

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

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THE BISHOP'S PAGE

The pilgrimage is finally complete

October 1st was an ending. In many ways it was unexpected and certainly out of time, but an ending, nonetheless. It may surprise you to know that it was on that day this year Trevor Fotheringham and I completed our series of pilgrimages across the diocese.

I am sure anyone who thinks about that series of walks is convinced that they concluded at our Cathedral in June 2022. But — and there is often a but!

During the last part of the pilgrimage, through the Fredericton Archdeaconry, we had to take a break to bury our late Bishop, George Lemmon, at Woodman's Point. This meant that we missed one of the planned sections, the 15 kilometres from St. James Jemseg to The Church of the Good Shepherd, Cambridge Narrows.

Since then, Trevor has been pushing me to finish the journey. Various things have intervened, but a few months ago we decided to complete as part of the Seniors' Retreat at Camp Medley.

This meant that we had ready-made companions to walk with us, which included Tilley, our dog, who covered half the distance.

At the end of the walk, it became clear that this really was finished. On my return to Camp Medley, I arrived at my cabin and as I wrestled with the door, my staff, which I leaned against the wall, fell and part of the head snapped off.

That stick had covered every one of the 1,046 kms that Trevor and I had walked.

Obviously, the ending of the



pilgrimage led Trevor and I to reminisce about the different legs of our journey. It all began in 2015 with a walk from Grand Bay to the Good Shepherd in Saint John.

One recollection was the walk from Eel River to Dalhousie. It poured all the way, soaking everyone to the bone.

At the other end of the scale was the walk to Perth-Andover, when it was so hot, standing still meant that we stuck to the asphalt.

All in all, the memories are of the great welcomes we received across the diocese and the generous hospitality offered by everyone.

There were also the random encounters with people along the way — people who wondered what we were doing. These gave us a great chance to talk about faith with them.

Perhaps the funniest memory is when we nearly were arrested in Saint John. As we walked past the Roman Catholic Cemetery near McAllister Place Mall, one of our group nearly fell on a rock. He picked it up and tossed it onto the side of the road.



ON OCT. 1, THE LONG-AWAITED final leg of Archbishop David Edwards' pilgrimage in the Archdeaconry of Fredericton took place, with route planner and friend Trevor Fotheringham (left), the Rev. Andrew Horne (centre), plus senior retreat participants at Camp Medley and parishioners at his side. This final 15-kilometre leg, from St. James in Lower Jemseg to the Church of the Good Shepherd in Cambridge Narrows, had to be postponed because of the death of Bishop George Lemmon in May 2022.

A police cruiser was passing by and saw this. It turned around and came up behind us. The officer leaned out the window and demanded to know why we had tossed a beer can into the graveyard.

I explained who we were and what we were doing. He seemed to believe that we had not done such a thing and drove off.

You'll be reading this in November — a time when we remember. This year, particularly with the escalating conflagration in the Middle East, it is perhaps more poignant than ever to remember those who have given their lives in numerous conflicts

over the decades.

So often it seems that international events move well beyond our control.

Let's remember that we as Christians worship the Prince of Peace and that God's purpose for creation is to live in peace. In our own lives and communities, let's work for this.

David Edwards is
Diocesan Bishop of Fredericton.



PRINCIPAL ENGAGEMENTS

November 2
Diocesan Synod

November 3
*** Good Shepherd,**
Parish of Lancaster

November 10
*** St. John's,**
Oromocto

November 13
Bishop's Counsel

November 17
St. Mary's, Benton

November 22
Rothsay
Netherwood School
- opening of James
Golding Memorial
balcony and access
tower

November 24
*** St. Andrew's,**
Newcastle

November 25-27
Diocesan Deacons'
Retreat

* Confirmation

The 7 Rs for sustainable living

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 air and over every living thing that moves upon the earth.' (Genesis 1.28)

This is a tough passage for creation care. It has been argued that "Christianity, particularly Western Christianity, is to blame for our ecological woes."

And we cannot deny that Christians have used this passage to exploit the rest of creation, rather than being faithful



stewards of it as God's image-bearers.

For a more detailed look at this passage, see the Michael R. Stead essay referenced below.

He concludes that "we may need to repent of attitudes of cruelty to God's creatures or indifference to God's creation, and to repent of insatiable greed which has fueled excessive consumption to the detriment of our environment;" and then, we also need to be part of the

solution.

Individual action: Expand your "Rs" – reduce, reuse, recycle is a good start, but let's consider 7 Rs for sustainable living, seven being the biblical number of perfection:

- **Rethink:** Think about the environmental impacts of your choices.
- **Refuse:** Be discerning about what you really need; avoid items whose environmental costs are high (and let the seller know)
- **Reduce:** Borrow or buy secondhand when possible; buy food or items with minimal to no packaging, refill containers.

- **Reuse:** Use items as long as possible or find new uses for them.

- **Repair:** Fix items instead of buying new ones; choose options less likely to break when buying.
- **Repurpose:** Give unused or unwanted items to those who need them.
- **Recycle:** Properly dispose of items so their materials can be broken down and reused.

Parish action: Determine the ecological footprint of the church or parish. The **360° carbon calculator** is a free and easy to use tool which enables churches and charities to measure their carbon footprint from different activities

including energy, travel, food, waste and water.

Resources: (links and more resources at nb.anglican.ca/GreeningUp):

- To 'Rule Over' and 'Subdue' the Creation by Michael R. Stead, Anglican Church of Australia: <https://anglican.org.au/wp-content/uploads/2019/05/To-Rule-and-To-Subdue-in-Genesis-1-Michael-Stead.pdf>
 - 360° carbon footprint calculator: <https://360carbon.org/>
- Cheryl Jacobs worships at Christ Church Cathedral and is trying to live greener...*

PWRDF DAY

Celebrating PWRDF in the Archdeaconry of Woodstock

BY GISELE MCKNIGHT

Two dozen people, mostly from the Archdeaconry of Woodstock, gathered at St. John's church in the Parish of Richmond for one reason: their love of PWRDF.

The Sept. 28 event, organized by the Rev. Canon Bonnie LeBlanc and others, featured PWRDF's diocesan representative, Debbie Edwards, who led the day with several sessions.

PWRDF is the Primate's World Relief and Development Fund, the outreach arm of the Anglican Church of Canada that works in both Canada and around the world to relieve suffering and promote sustainable development in areas impacted by conflict, natural disasters, drought, climate change and other events.

Previous to the day, the Rev. Marie Shepherdson, rector of the Parishes of Richmond and Woodstock, asked those attending to bring with them the tools of service they use in their parishes — everything from aprons to prayer books.

During the opening service, they placed them on the altar.

"We place emblems of this service representing all the countless acts of generous giving that make the work of the PWRDF possible," said Maria.

"Just as we cannot isolate climate change from poverty, greed and apathy from hatred and war or people from one another, neither can we separate forms of service that ultimately lead us to making a difference to God's children."

SESSION ONE

"Today we will be talking, thinking and praying for PWRDF — a topic dear to my heart," said Debbie. "Thank you for coming for a whole day to hear about it."

Debbie began with a bit of history.

"PWRDF began with the Springhill Mining Disaster of 1958," she said.

The Primate wanted to help, and money was raised and given to support the community and families affected.

"There was a great response across the country, and the thought was, 'maybe we should continue,'" said Debbie. "At that point, it was just relief. Then later the development piece was added."



MCKNIGHT PHOTOS

CLOCKWISE FROM TOP LEFT: Sampling a half-day's dry ration of rice, beans and flatbread are the Rev. Bob LeBlanc, the Rev. Harold Boomer and Ralph Carpenter; PWRDF diocesan rep. Debbie Edwards led the day; a close-up of the dry ration meal each person tried; Bonnie Sparks, Pat Margeson and Cindy Derksen during small group discussion.



MISSION IN MOTION: relief & development

These days, they focus on support for refugees, women and girls, and work to relieve suffering brought on by global conflict, food insecurity, climate change and health issues, among others.

"It's almost exclusively Anglicans who give to this organization," she said.

PWRDF enjoys a stellar reputation, not only for its work, but for its integrity as a registered Canadian charity, said Debbie.

"Partners" was the word of the day, said Debbie, because PWRDF works with so many aid agencies around the world to deliver aid in emergencies and support programs for development.

"Those partners best understand the social, political, economic and cultural needs of an area," she said. "The work is carried out by local people on the ground."

New in 2023 was a program for emergency funds in

Canada. When an emergency strikes, a diocese can apply for money to cover the cost of gift cards, emergency accommodation, counselling and other recovery activities to help those affected.

"This is to fill the gap, not to duplicate other services," she said.

Debbie gave the example of the Al-Ahli Hospital in Gaza run by the Episcopal (Anglican) Diocese of Jerusalem. It was bombed last year, early in the war, and Canadians quickly donated \$30,000. Then another \$39,000 was sent to help them reopen.

Debbie stopped the session to pray for the people affected by the war in Gaza, asking God to "help us recognize we are one human family under your care."

Debbie ended Session One by noting that our diocese is well-known as a generous supporter of the annual World of Gifts campaign.

SESSION TWO

The next session's focus was on food security.

"783 million people globally are experiencing hunger," said Debbie. "This is a current figure, and that is just staggering to me."

"Often they're forced to leave their home and culture — like Joseph's family in Genesis — in search of food. Why? Drought, violence, war, flood, economic disparity."

Debbie introduced the concept of dry rations to the group, which was perhaps what most will remember about the day.

Aid agencies often give out dry rations at refugee camps, said Debbie, noting we've probably all seen that on the news. They are usually in packs meant to last one month.

A dry ration is enough for one person for one day and has a caloric value of 2,100. It includes 450 grams of rice or flour, 50 g of pulses (beans or

lentils), 50 g of oil and 5 g of iodized salt.

While some questioned the appeal of the ration, "at the end of the day, it's a matter of life and death. There's nutrition in it," said Debbie.

Then she led everyone to the kitchen area, where plates of the rations were available for tasting. Everyone was given a fork and encouraged to sample the dry ration meal: rice, beans and flatbread.

COMMENTS ON THE DRY RATION MEAL

"Even before we ate, I was thinking of the moms giving their food to their children, and just trying to conserve energy," said Bonnie.

"It certainly wouldn't be my favourite meal, but I'm not hungry. If I were hungry, it would be a good tasting meal. We judge according to

PWRDF Day continued on page 5

"SHARING HOPE & HELP"

PWRDF DAY



MCKNIGHT PHOTOS



TOP: Parishioners from the Archdeaconry of Woodstock gathered Sept. 28 to learn about the work of PWRDF.

ABOVE: Michael Corbin, Ray Lamoreau and the Rev. Canon Fran Bedell from the Parish of Madawaska sample the dry rations meal that refugees often live on.

PWRDF day, continued

our culture. For a family with kids, it would be manna from heaven,” said the Rev. Canon-Fran Bedell.

“This made me grateful. I’ve known what it’s like to have little, and this isn’t it,” said the Rev. Bob LeBlanc.

“How many of us have ever really been hungry?” asked Fran.

Maria recounted her childhood spent in Dublin and the strikes and lack of government support for those affected.

“There were times we did not know where our next meal

was coming from,” she said. “We were an entire community hungry. I’ve seen it there, in Gaza, in Russia. When one family had enough, they shared.”

The group read the story of Jesus feeding the multitudes, beginning with just a few loaves of bread and fish.

“Which is harder for God to do? Take seven loaves and a few fish and somehow multiply them, or get us to give up what we’ve squirrelled away for ourselves?” asked Maria.

Debbie outlined the traditional role of women in developing countries.

“Women often plant, gather and prepare the food,” she said. “Food is scarce. They give it up

for their children, which leads to hunger and abuse. How does this put women at risk?”

To end Session Two, the group prayed for every person, every farmer, every family, every parent going hungry, every child too weak to play, every helper, every government leader, and every one of us to be grateful and generous.

SESSION THREE

Climate change and how it impacts the developing world was the theme of the afternoon program.

“The countries and people most impacted are those most marginalized and vulnerable,” said Debbie. “They have the greatest need. The impacts

from climate change are not the same.”

Women are increasingly seen as more vulnerable than men to the impact, mainly because they represent the majority of the world’s poor, and they are more dependent on natural resources.

“They have less access to land, credit, agricultural inputs, technology, training and education,” she said.

In many African countries, the men leave home for urban areas, seeking jobs, while the women and children remain in their villages to look after the household, but without the legal and social authority to do so because they lack equal rights.

Debbie cited the example of child marriage in places like Bangladesh, Kenya and Ethiopia. Those numbers are rising as families seek ways to make money.

“Selling a daughter is one less mouth to feed, and it helps the family recover from flood or drought. It’s a means of coping with a natural disaster,” she said.

G7 countries do not recognize climate change refugees, yet in the next few years, they will number an estimated 1.2 billion.

Debbie put everyone into small groups and gave them a print out of a story of a PWRDF project in various parts of the world. After some group discussion, they came back to report on the various projects.

“That was just a little

taste of the projects going on throughout the world,” said Debbie. “There are countless ongoing projects.”

She encouraged all to visit the website, pwrdf.org, to discover more.

NEW NAME

PWRDF has been pondering a name change for some time.

“PWRDF is a bit of an alphabet soup,” said Debbie. “It’s not evident from the name what it is. It’s a name whose time is up — a top-down, colonial name.”

Now, after more than a year of collaboration, the hiring of a consultant firm, more than 15 workshops and meetings, more than 200 possible names and more than 50 committee members’ input, they have a tentative name to be voted on in October.

“I was very impressed with the whole process, how scripture was woven through it,” she said. “One theme that kept coming up was partnerships, in our communities, dioceses and globally.”

The proposed name is “Alongside Hope,” as in, working alongside each other and working in hope. The tagline is “Anglicans and partners working for change in Canada and throughout the world.”

The vote had not taken place as of the press deadline. Readers will be updated on the new name, whether this one was chosen or they opt for more consultation.

DIOCESAN COUNCIL

Diocesan Council highlights

BY GISELE MCKNIGHT

Diocesan Council met at Camp Medley Sept. 27, which began with a service of Holy Communion led by Archbishop David Edwards.

In his homily, he noted a 2022 survey done in the UK, and reported on in a book called *Mixed Ecology*. One of the survey questions was “What is your biggest question in life?”

While the surveyors gave some possible examples as answers, one of them being ‘is there a god?’, only three per cent chose that as their biggest life question.

David noted it’s been 35 years since he was commissioned a Church Army evangelist, and “everything I was taught and based my evangelism on is that question: is there a god.

“If we’re predicating our evangelism on that question, it’s a very narrow field.

“We have to engage with this. If people are asked, ‘who do you say Jesus is?’ many won’t have a clue.”

AD HOC COMMITTEE

The Rev. Gerry Laskey reviewed the findings of the Ad Hoc Committee on the nominating process and noted several recommendations, including implementing term limits and staggered terms so a committee does not lose the bulk of its members at the same time.

Any action to be taken is now with the Nominating Committee.

CENTRE FOR YOUTH CARE INC.

The Centre for Youth Care, which operates Beacon Cove (formerly Safe Harbour) sent two people to update council on its first two years operating the youth shelter, and its future plans.

Karen Cummings, the executive director of CYC, noted that she attended Camp Medley as a child and sent her three children here. With her was Amy Enman.

At the shelter, four beds are deemed “rapid response” for



MCKNIGHT PHOTOS



TOP: Diocesan Council members, from left: Brent Ham, Neil Osiowy, Geoffrey Hall, Connor DeMerchant, Gerry Laskey and Phil Shepherdson.

LEFT: The Centre for Youth Care Inc. in Saint John, which operates Beacon Cove, sent two representatives, Amy Enman and Karen Cummings, to update council on the youth shelter and their building project.

urgent accommodation. The other six beds are “supportive housing” for young people who want intervention in the form of case management, help with education, finding a job, mental health, addictions and so on.

“Beacon Cove is the shining star of youth services,” said Karen. “It’s really become the provincial model with others wanting to duplicate this model of care.”

Since taking over the shelter in the spring of 2022, they’ve had 71 unique youths accessing their supportive housing services, with some having returned multiple times. The average stay is 100 days.

They’ve had 69 admissions to the rapid response beds, with an average stay of 28 days.

In those two years, they’ve turned away 141 youths, almost always because of no bed availability.

During that time, they’ve celebrated 12 high school graduations, complete with proms, make-up and photos.

They have facilitated 20 family reunifications, not solely with parents, but sometimes with grandparents or siblings.

Though the provincial mandate is for care up to the age of 19, “our commitment is

to never discharge a youth into homelessness, even if they’re beyond 19 years. [The Department of] Social Development respects that commitment we’ve made,” said Karen.

Karen and Amy gave some startling statistics to the group: 41 per cent of Saint John’s homeless population had their first experience of homelessness before the age of 25; 30 per cent said they’d been in foster care or group homes as youths; 38 per cent were homeless within one year of leaving care.

“The number one driver of adult homelessness is youth homelessness,” said Karen.

CYC has a big project in the works. It has purchased four lots on Thornborough Avenue near Rockwood Park, on which they will construct a nine-unit building of bachelor suites.

There will be communal outdoor space, on-site case management and after-hours crisis support for the nine youths housed there. CYC has \$1.4 million secured and are fundraising for another \$1 million. They hope to open in June 2025.

Karen took questions from council members, who confirmed that the most common

reason kids end up in the care of CYC is because of child protection issues.

Archbishop David recounted how Beacon Cove came to be. It was Bishop Claude Miller who sent the Rev. Canon Paul Ranson into Saint John’s uptown region to make inroads. He met future youth and generational ministries director Colin MacDonald and others essential to the eventual project of building a youth shelter.

It began with the hope of using the deconsecrated St. James church on Broad Street as a shelter, or even one wall of it, but that proved impossible due to its condition. In the end, the Cody window was saved and sits above the front door of Beacon Cove. The diocese owns the building, and CYC runs the programs within.

“I’m very moved by hearing all this,” said Archbishop David of the presentation. “I’m so grateful we are involved. We’ve actually been able to accomplish what we wanted.

“This kingdom initiative on the site of St. James shows God’s love and care of his little children. This is a beautiful thing, and part of a bigger vision. You are God’s agents in

the world.”

“It’s a privilege we all feel called to,” said Karen.

After the presentation, Tony Munn made a motion to see the diocese donate \$10,000, from the 2025 budget, to the building fundraiser. The motion was passed unanimously.

CHANCELLOR’S REPORT

Chancellor David Bell’s motions were of the housekeeping nature and focused on the new Parish of the Six Saints in the Moncton area. Two canonical motions, which were passed, added the new parish name to the Archdeaconry of Moncton and the Deanery of Shediac.

FINANCE REPORT

Chair Susan Jack introduced three motions, all of which passed, dealing with increases to payments made to clergy.

The clergy car allowance was increased by \$600 to a total of \$4,800 annually. The minimum clergy stipend is increased by 3.1 per cent as of Jan. 1, 2025. Finally, the clergy housing allowance will increase by 3.1 per cent on Jan. 1.

Synod treasurer Phil Shepherdson gave a summary of synod finances for the year so far, which contained no surprises.

NOMINATING COMMITTEE

Chair Trevor Fotheringham presented his report, which outlined some difficulties and solutions in recruiting new members to committees, including how to get the word out on the need for volunteers.

“The more avenues of communication we have, the better we’ll be,” said Trevor. “The reason why we haven’t got people coming forward is they don’t know there are vacancies.”

The Rev. Canon David Barrett has been appointed the diocesan archivist. John Bailey, a Six Saints parishioner, has been appointed to the Human Resources committee.

TASK FORCE ON RACIAL JUSTICE

The Rev. Thomas Nisbett appeared via Zoom to give a report on the Task Force on Racial Justice, of which he is chair. It was formed after his resolution during the 138th Diocesan Synod in 2022.

One of the task force’s roles is to study the Charter for Racial Justice in the Anglican

Diocesan Council continued on page 7

DIOCESAN COUNCIL

Diocesan Council highlights, continued

Church of Canada. Having done so, they do not recommend that the diocese adopt it because it lacks Christian content.

“With some tweaking, it would work for any major corporation in Canada, not for a church organization,” said Thomas.

He noted some of the work done by the task force over the past two years and some recommendations, like becoming involved with temporary foreign workers in our communities, and ensuring new clergy, especially those from other countries, get an orientation to their new communities.

CATHEDRAL FUTURE

Archbishop David reported on his work with Bishop & Chapter in the ongoing discussion of the maintenance and future of Christ Church Cathedral.

He outlined the need for



MCKNIGHT PHOTO

MEMBERS AND GUESTS, including Cheryl Jacobs, seen here at left, gathered in the old dining hall of Camp Medley on Sept. 27 for a meeting.

upgrades and their costs. A 2021 report noted the need for renovations costing between nine and 12 million dollars, with only about \$850,000 marked as not urgent.

After meetings and discussions, the congregation chose to investigate the establishment

of a standalone foundation to own the building and land.

Meetings with various government entities are ongoing to establish potential levels of support. Many questions remain, most without answers at this time. As concrete proposals emerge, they will be

brought forward for discussion.

“Ten years ago, I said the last Anglican door to close in this diocese will be the Cathedral,” said Dean Geoffrey Hall. “I don’t say that anymore.”

OTHER

In an email vote held in July, the Rev. Maria Shepherdson was appointed to the Board of Governors of the Atlantic School of Theology.

The Anglican Foundation thanked the diocese for its recent gift of \$1,000 to the Archbishop Nicholls Theological Education Fund.

The Rev. David Peer, secretary of Synod, reported on the plans for the 139th Diocesan Synod to be held Nov. 2.

The annual Diocesan Council retreat will be at Villa Madonna Dec. 6 and 7. It will be an opportunity for new members elected at Diocesan Synod to learn about council and get to know each other.

The next meetings of council are scheduled as follows: Thursday, March 6, 2025 (virtual); Saturday, May 31 (in person) and Saturday, Sept. 27 (In person).

Parish Officers Day is planned for April 5, in the Fredericton area, either Cathedral Memorial Hall or Camp Medley.

“There’s a whole group of leaders in parishes that haven’t really had a chance to question us,” said David Peer, adding there has not been a Parish Officers Day held since before the pandemic.

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Important notes: Due to port security controls, do not wrap items | Cash is always welcome so we can buy what is needed (tax receipts issued) | Usual shortages: Gloves, scarves, shampoo, deodorant, shave cream, hand lotion, lip balm | Drop off donations at the Mission (92 Tilley Lane, Saint John) preferably by Dec. 9.

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Support for youth

Do you know of a young adult from your local (church) community who is undertaking a post-secondary program somewhere in the diocese?
Or perhaps someone who has recently joined the workforce and is struggling to stay connected with other young persons of faith?

If so, please feel free to put them in contact with KURT SCHMIDT, the diocesan Director of Young Adult Formation. Just as good, you could let Kurt know about them so that he can reach out to them himself.

Kurt's role and responsibilities are to provide support and formation for the young adults of the diocese — in whatever contexts of work and/or study that they find themselves. A combination of online and in-person structures of support are available and ongoing.

And plans for another young adult pilgrimage may even be afoot!
Contact Kurt: 506.259.3711 (mobile) or kschmidt@diofnton.ca

A visit from Indigenous Archbishop Chris Harper

BY GISELE MCKNIGHT

National Indigenous Anglican Archbishop Chris Harper had a jam-packed schedule during his September visit to the Diocese, with visits to St. Andrews, St. Stephen, Miramichi, Fredericton and the annual Clergy Conference.

Invited by Archbishop David Edwards, Chris was shepherded around the province by mission and ministry director Shawn Branch due to David's untimely bout with COVID-19.

ST. ANDREWS

On Saturday, Sept. 14, the day was spent in St. Andrews and St. Stephen. It began with a lunch of fish chowder at the parish hall of All Saints for invited guests. Then they made their way to the church for a service, stopping at the entrance for a smudging ceremony by Kate Akagi of the Passamaquoddy Tribe. About 45 people attended.

The service began with Jarred Beckerton and children Juliette and Jackson offering a traditional gift of tobacco to the archbishop. He was also gifted a hand-made crozier. Then Judith Moses, a member of the Six Nations in Ontario, but now a full-time St. Andrews resident, introduced Chris.

"He has pastoral care of all indigenous people," she said. "He's constantly travelling across the country, building the indigenous church."

Chris credits his mother for his strong attachment to church-going.

"Being in ministry, especially on reserve, was just something you do," said Chris, adding his lay positions with all sorts of responsibilities eventually led to the suggestion that he should consider ordination.

Four years later, he was ready, and prepared to leave his life on the Onion Lake Cree Nation in Saskatchewan. But it was not smooth sailing.

"I had to give up everything on the reserve," he said. "I had a six-figure

salary, credit cards. I gave my house to my daughter."

Reality set in not long after he and his wife arrived at Wycliffe College in Toronto.

"Late one night I realized I had nothing," he said. "I said, 'Lord, why did you do this to me? Why me?'"

The answer was, 'why not you?' "They were powerful, encouraging words. I was humbled and dropped to my knees."

After serving as a parish priest, he was asked to put his name forward for the position of Bishop of Saskatoon and served in that role. Years later, he was asked to do the same for the position of national indigenous archbishop.

"That was the hardest thing I ever had to do, to take my crozier up to the high altar and lay it down," he said. "I cried. You love your people."

"Archbishop David loves you. Keep him in your prayers."

Chris explained some of the colours and symbols he was wearing and the feather he held, which was a gift he got in New Jersey while there helping write the UN Declaration on the Rights of Indigenous Peoples. It's two feathers melded together — a grey side that's somewhat battle worn and chipped, and a white side, representing an older, wiser side, he said.

His hair — a long braid down his back — "stands as a symbol of rebellion and presence," he said. "I wear it to irritate, and to remind them my people are still here. I'm going to look the part. Be the part."

He and his wife, Tracy, have a morning ritual. He sits in his chair and she lovingly braids his hair. Then she puts her hands on his head, he puts his hands on hers, and she prays a blessing on him.

"She is integral in all that I do. She's my best friend, my life partner," he said, adding he misses her when he's travelling because his braiding is not as good as hers.



MCKNIGHT PHOTOS



CLOCKWISE FROM TOP LEFT: National Indigenous Anglican Archbishop Chris Harper explains the document called "Sacred Circle" during his presentation at All Saints Church in St. Andrews Sept. 14; During discussion at St. Stephen's University: the Rev. Bob Cheatley, SSU president Bradley Jersak, Chris Harper and Chief Hugh Akagi, of the Skutik Band, Passamaquoddy Tribe; St. Andrews Deputy Mayor Kate Agaki, Chris Harper, Judith Moses and Archdeacon John Matheson. The Parish of St. Andrews gifted Chris with a new crozier, seen in this photo; the worship team from Christ Church in Pennfield led music during the service at All Saints in St. Andrews.

SACRED CIRCLE

At the General Synod in 2023, Chris presented a document called OWL — Our Way of Life, which recounts the faith and ministry of the Indigenous Anglican Church.

Every few years, indigenous Anglicans meet for the Sacred Circle, a gathering for prayer, worship, discernment and decision-making.

But the relationship between the Anglican Church and its indigenous parishioners has not always been equitable.

"There has been confrontation, exclusivism, discord and we have failed in so many ways," said Chris. "I believe the indigenous church has a lot to offer back to you, especially within the legacy of pain and hurt of residential schools, of government policies to remake Indians into their own image."

"We must start to walk together and work together in faith," he said.

"It's up to us to take a new step, not judge each other on what we wear, or how long we wear our hair. What we

do in the coming months and years will be telling."

At last year's General Synod, he asked everyone to gather in a circle, join hands and do a side step.

"I played a simple drum beat, the same one that mimics the heart beat," he said. "Everyone moved to the beat of the drum. They saw all those across from them all smiles. They felt the strength of the people. People were happy — happy and proud to be Anglicans."

"We can do this together," he said. "It's up to us to carry the good message so we can start being better as a people on this journey of reconciliation. I believe we can do this together."

"May that be our prayer. May that be our blessing."

After his presentation, he took questions from those gathered. From that he noted most indigenous Anglicans live in western Canada, since historically, eastern peoples were more likely to be Roman Catholic.

Indigenous people are a fast-growing segment of the population, with 75

per cent under the age of 40.

Denialism and minimalism of past wrongs against indigenous people are more predominant in people over 50. Chris believes the lack of true Canadian history taught in schools — how reserves came to be, the purpose of residential schools, smallpox blankets, forced sterilization and federal policies as late as 1969 designed to assimilate indigenous populations — is one reason for this.

"I live every day in the shadow of residential schools," he said, adding his mother went to a residential school.

"My mother was taught that 'you are nothing. You'll never be anything, so don't try.' She taught me that."

Part of the difficulty in bringing indigenous groups together is the fact that they have less in common than you might think, he said.

"We have no common language, vastly different lands. Little binds us together other than our common spirituality."

In 10 years, Chris would love to

see a motivated, proud church of hope, peace, new life and healing for all people of Canada, but he noted there are still injustices like no potable drinking water on many reserves, overcrowded homes and a higher than average number of indigenous people imprisoned.

"We need to be unified under one cause, one hope," he said.

ST. STEPHEN'S UNIVERSITY

Some of the group moved on to St. Stephen's University in the town of St. Stephen, where university president Bradley Jersak hosted a gathering. In attendance was Chief Hugh Akati of the Skutik Band of the Passamaquoddy Tribe. Chief Hugh presented Chris with a gift.

A great deal of change has taken place at the ecumenical Christian school over the past few years.

"The big emphasis is on generating bridge builders," said Bradley. "It's not 'what will I get here,' but 'who will I become?'"

Chris was invited to speak, and

noted that his Onion Lake Cree Nation, with a population of 7,000, was not founded on optimal land.

"We joked that if gravel ever came into vogue, we'd be rich," he said.

But later discoveries of oil and natural gas have improved the well-being of the community.

But that notion that the federal government must manage its indigenous population has led to disaster after disaster.

"To the federal government, I am a number," he said. "The only difference is it's not tattooed on me."

"My card says I'm a treaty Indian. It has an expiry date — another way the federal government controls me."

His name, Christopher Anthony, was given by nuns who deemed his mother "unqualified" to name him. An Indian agent gave his family the name Harper.

The government payouts made after the horrors of residential schools were made public did much more harm than good.

"I have relatives who have died for

that money [from drugs and alcohol], and relatives who have killed for that money," he said.

Indigenous tradition dictates that hunters getting a kill share it with the elders, but on reserves, "we've had to learn to live in a system that commodifies everything."

Chris talked about the "Our Way of Life" document and the Sacred Circles within the Anglican Church so that "you'll understand us better in a system that's never had its voice heard."

"It's an invitation to walk with us as indigenous people so we may come together to be better people," he said.

He noted the power and healing of former Primate Fred Hiltz's statement in 2019 when he said, "we demonized your spirituality."

He encouraged everyone to act on what they have learned.

"Do some small thing. Everybody can do something," he said. "What you do adds to that great wave of change."

As part of the presentation, the Rev.

Archbishop continued on page 10

NATIONAL INDIGENOUS ARCHBISHOP



MCKNIGHT PHOTOS



A visit from National Indigenous Anglican Archbishop Chris Harper

Archbishop continued from page 9

Caleb Twinamatsiko was asked to speak from his point of view of growing up under British colonialism in Uganda.

"If you don't speak English, you are nothing," he said. "We were taught that African things are worthless, negative."

During the visit, the Rev. Bob Cheatley was presented with an honorary Doctor of Divinity degree. Bob was the university's president for 15 years.

CHRIST CHURCH CATHEDRAL

On Sunday, Sept. 15, folks gathered at Christ Church Cathedral to hear Chris preach. Citing the readings from James 3 and Mark 8, Chris noted the

power of the word.

"We use words to build up, encourage, bless, as much as to destroy," he said. "The church says welcome, but how far does that welcome extend? To people different from us? There's the challenge."

"What I pray every night and every morning is for God to guard my words and guide my tongue so my words will lift up and bless."

He challenged those listening to leave church with a smile, so much so that others see it, ask what goes on in there and decide to find out.

Chris spoke about his role as the National Indigenous Archbishop, and read from the First Nations New Testament.

"There is power in the word that's translated and put into the context of the people," he

said. "It really speaks to us."

He is often asked, 'what is the true version of the bible?'

"The one that speaks to you," he said.

Chris noted that soon, parishioners across Canada will hear more on Truth & Reconciliation. He urged all to pray for the leadership of the church, especially as Linda Nicholls eases into retirement and Anne Germond takes up the role of acting primate.

He ended with a story about music.

"Did you know all of us play a musical instrument?" he asked the children in the congregation. "It's the one we were born with. We all share a song and a beat."

Da-dum, da-dum, da-dum was the sound of our mother's heartbeat as we grew in her

CLOCKWISE FROM TOP LEFT: Rosa Macaulay speaks to Archbishop Chris Harper during the corn boil following the Sept. 15 service at Christ Church Cathedral; Chris and Dean Geoffrey Hall during the Cathedral service; Chris during a media interview on Zoom on Sept. 17.

womb.

"As soon as you took your first breath, that song became yours. It's a song you will sing your whole life."

And as our life ends, we will stand before the Creator and he will say, "I recognize you, my child. Welcome home. Sing me your song." That will be the song you sing."

In telling that story, he gave special mention to mothers — the lifegivers, he said.

After the service, everyone gathered on the green for a corn boil and dessert.

CLERGY CONFERENCE, MIRAMICHI

On Monday, Sept. 16, Clergy

Conference began, with Chris as the keynote speaker for three days. During that time, he squeezed in an interview with Dr. Terry Branscombe, CEO of Inspire FM radio, which operates several Christian stations in the Maritimes.

Thursday was the final day for Chris in New Brunswick. He travelled to Miramichi for a morning service at St. Andrews Anglican Church, arranged by the Rev. Thomas Nisbett.

Then it was off to the airport for a flight to Regina and another visit to educate and enlighten Anglicans on their Indigenous church.



**139TH SESSION OF
DIOCESAN SYNOD**
Nov. 2, 2024
Christ Church Cathedral

Each of us must please our neighbour for the good purpose of building up the neighbour. Romans 15:2



"SHARING HOPE & HELP"

COMPANION DIOCESE

Ho mobile medical clinic project now a prototype for similar projects under Rotary

27 per cent of patients seen this year were deemed critically ill

BY ROBERT GRIFFIN

The Ho Mobile Clinic project is now successfully completed from our point of view. It is operating on its own budget, funded by the Ghana Department of Health.

The Ho Teaching Hospital accompanies the medical team on rural visits, and the Diocese of Ho provides a priest to accompany each visit with spiritual and mental health guidance.

The project was audited by a Cadre member of the Rotary Foundation, our largest funder of the \$283,000 project.

He gave the project a very high rating, and stated that it could become a Project of Scale, meaning that it could become a \$2,000,000 project to provide ten clinics for an area such as Western Africa.

The Ho Teaching Hospital sends us quarterly reports of the clinic's activity. During the first six months of this year of operation, the clinic has served 3,811 patients — far beyond our initial expectations.

Of those seen, 1,050 patients were critically ill, and they were referred to the hospital in Ho for treatment. We do not have the number of patients who actually went to Ho, the capital of the Volta Region.

The clinic visits consisted of eye clinics, ear-nose-and-throat, pediatrics, family medicine, internal medicine, and dental.

I had the opportunity to go out on a clinic run last fall when I was in Ghana. The clinic visited the rural village of Peke for a pediatric, family care and internist clinic.

An advance team had been sent to the village to ask permission from the chief to take the clinic to the village. Notice was sent out to the villagers not just in Peke, but in surrounding villages as well.

The village has no electricity, no cell service, nor any medical personnel.

On the day of the clinic, over 300 people arrived. One elderly woman told me it was the first time a doctor had ever been to the village.

The hospital had sent five doctors — each of a different specialty, eight nurses, three



MISSION IN MOTION: international



SUBMITTED PHOTOS



IN THREE PHOTOS, patients are seen at various stages of treatment during a visit from the Ho mobile medical clinic to their village in Ghana. Photo at bottom shows Robbie Griffin and the Diocese of Ho Mobile Medical Clinic. Fundraising throughout the Diocese of Fredericton and among Rotary members was vital to seeing the project come to fruition.



pharmacists, three lab technicians, and 12 support staff, including people to sign up patients for Ghana National Health service, to set up the clinic tents, and drivers.

It operated like a MASH unit, with tents for various activities, and the mobile clinic for the lab.

The system was very organized and efficient. We could learn a thing or two from the Africans!

People queued up as they arrived at the clinic site. They were met by an attendant who asked if they had their National Health Card. If not (and

most didn't) they were sent to register and have their picture taken for their card.

Then they were triaged by a nurse. She determined the specialist they were to see, and they were sent to one of the lines to see the doctor.

Once seen by the doctor, they could be sent to the lab technicians for a test, such as a urine analysis, hematology analysis, disease testing such as diabetes, typhoid, cholera, or malaria.

They then immediately returned to the doctor for diagnosis and care. Most patients then were sent to the pharmacy

tent, where they immediately had their prescription(s) filled.

By six o'clock that evening, everyone had been seen by a doctor, and they left with medical advice and often with a filled prescription(s) in hand. This scenario is being repeated throughout the Volta and Oti Regions.

As a Diocese, we can be very proud of this Companion Diocese project. God has used us to look after His people in an area that had no medical service prior to this project.

I hope to return to the Diocese of Ho, Ghana, in the new year, to do another needs assessment to determine how

they can be assisted in the future. Please keep the people of the Diocese of Ho in our prayers.

Companion Diocese Committee members:

Canon Robert Griffin
Archbishop David Edwards
Gisele McKnight
Robert Taylor
Lilian Ketch
Cheryl Jacobs

Canon Robert Griffin is chair of the Diocese Companion Committee. He lives and worships on Grand Manan Island.

AROUND THE DIOCESE

The Red Vineyard: Ross Hebb's latest book highlights the life of a New Brunswick military chaplain in the Great War

BY GISELE MCKNIGHT

It was during the summer recruitment drive of 1916, the army seeking soldiers for the First World War effort, that a newly ordained Roman Catholic priest in the Miramichi got caught up in the excitement.

"He got carried away and said yes," said the Rev. Canon Dr. Ross Hebb. "And it was in the paper the next day."

The fact that one of his new priests had, without permission, just joined the war effort as a military chaplain did not sit well with the bishop over breakfast the next morning.

But a visit from a colonel smoothed things over, and soon Father Benedict Joseph Murdoch was on his way to Europe to serve as a military chaplain.

What happened there formed the basis of Murdoch's poignant memoir, *The Red Vineyard*, published in 1923.

And Ross, who has studied and written about the Great War for the past decade, has taken that nearly forgotten memoir and given it new life in his latest literary offering called *A Canadian Chaplain in the Great War: Revisiting B.J. Murdoch's The Red Vineyard*.

The memoir was appealing to Ross for several reasons. There were 450 to 500 Canadian military chaplains who served in the First World War, but only two — Murdoch and Canon Fred Scott — published works about their experiences.

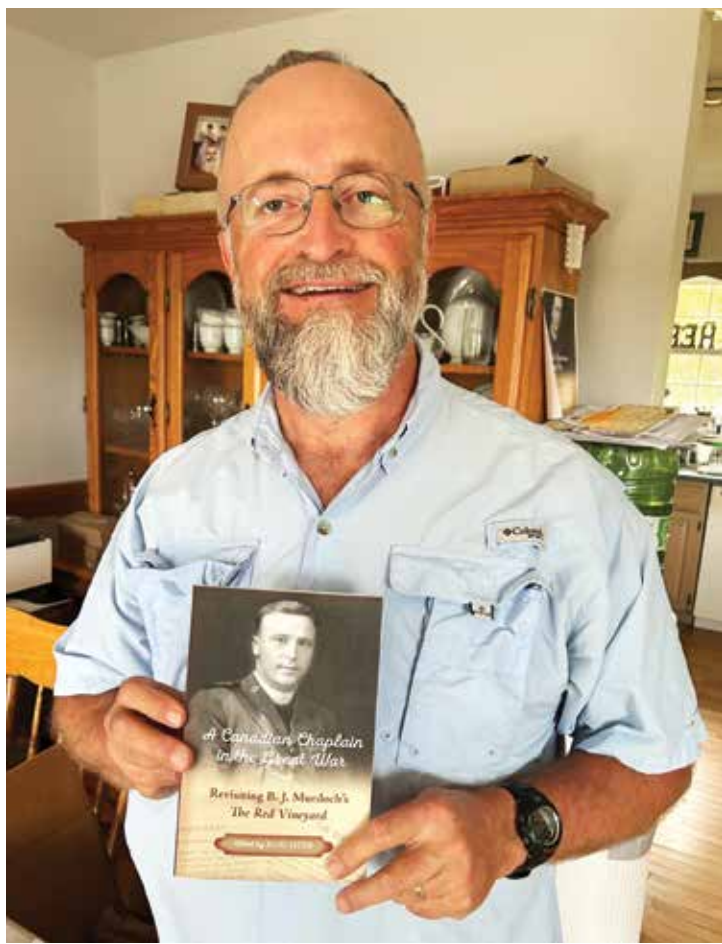
Secondly, Murdoch was from the Miramichi, and Ross has an affinity for Maritimers and their war experiences.

"This is a little-known gem that I wanted to bring to life," said Ross.

The original memoir has about 100 small chapters, and Ross has added to that.

"I've written a fair-sized introduction, and as is usual with my books, I've written a running commentary about every three chapters or so."

His own take is there to help readers understand the context and locations, he said. "After 10 years of writing on the Great War, things obvious to me now are not so obvious to others."



SUBMITTED PHOTO

THE REV. CANON DR. ROSS HEBB holds his fourth book dealing with experiences of the Great War. This one, *Red Vineyard*, is the memoir of a young Roman Catholic priest from Miramichi who spent two years as a military chaplain in France and spent the rest of his life recovering from it.

OFF TO EUROPE

Murdoch joined the 132nd Infantry Battalion, which included men from the Miramichi area and the north shore of New Brunswick. They trained in Sussex, N.B. and Val Cartier, Quebec, before sailing to England.

Once there, his battalion was broken up, to Murdoch's chagrin, and he was shipped to France to work in military hospitals.

Then, as the restrictions on chaplaincy work were eased, he found himself as the chaplain for RC men in four battalions, near or on the front lines, which meant a lot of walking, and if lucky, bicycling, between them.

"It was intense, very demanding," said Hebb, adding Murdoch's work was focused on the sacramental: offering Mass, Holy Communion and the Last Rights, and burying the dead.

Murdoch's memoir builds to the intensity of August 1918

— The Great Defence of 100 Days — when the Allies broke through the German lines and the end of the war was in sight.

"There are very vivid descriptions of what that was like," said Ross. "They were under repeated bombing raids and artillery barrages at the front lines, dodging bullets as they moved forward."

Murdoch was with the doctors, the stretcher bearers and his men at the front, which culminated in a battle at Valenciennes, the last major French city held by the retreating Germans.

Murdoch was in the thick of it, administering the Last Rites to the men fallen all around him.

"He finished the Last Rights on his belly, while the grass above his head was being cut by the German machine guns."

The war was over two weeks later, but a man does not experience all he did in two years and come out whole. For Murdoch, memories were his constant companion until he

died in 1973.

BACK TO NB

It wasn't until the spring of 1919 that Murdoch returned home. He continued to serve with his men in Germany in the war's aftermath. But his superiors realized his frail condition and began the process to send him home.

With him came letters to his bishop encouraging him to allow Murdoch plenty of time to rest and recuperate. His method of coping was to write about his experiences, which he did in 1922. He self-published his memoir in 1923.

For Ross, the opportunity to present the century-old memoir was intriguing.

"I wanted to bring it to life," he said. "It's a very good piece of literature, of Canadian literature, of New Brunswick literature, and something people don't know about."

The other factor that drew Ross in was the first-hand account of what was then called shell shock.

"Murdoch relates not just his war experience, but how his war experience affected him," said Ross. "He does that in 1922. That's very unusual."

"He uses his own experience, presented with humility, and that makes it an extraordinary work. By doing so, he becomes the spokesman for all soldiers, especially those having trouble adjusting to life."

AFTERMATH

And Murdoch did have troubles. By 1932, it was clear that his days as a parish priest were behind him. With his bishop's support, he moved to a cabin deep in the woods of Bartibog. There was always someone with him — to keep an eye on him and to celebrate mass with him.

"I don't think it was lonely at all [living in the woods]," said Ross. "It was explicitly what he wanted. He loved the silence. He'd had enough noise."

After two decades, he left the woods and moved into a shed next to a rural railway station. Health issues limited him, though he continued to write and self-publish more memoirs, devotionals and sev-

eral novels, all of which Ross has read as part of his research.

It's clear Murdoch kept a war journal, as the original book's descriptions are far too vivid to be from memory only, said Ross.

But his shed was ransacked at one point, and all his possessions, presumably including his war journal, were lost.

Had that journal survived, it would be in the Canadian War Museum, said Ross.

Through all this, there isn't any hint of bitterness or regret in Murdoch's writing of what the war cost him.

"He saw it as the very reason for his existence, this sacramental ministry to men, preparing them for the possibility of death," said Ross. "He felt God called him to prepare these men for that eventuality."

The title of his memoir, *The Red Vineyard*, reinforces his belief in God's purpose for him: to work in "the vineyard," as we know it from scripture, but in Murdoch's case, one awash with blood.

Ross was fortunate to meet Fr. Leon Creamer, Murdoch's executor, as part of his research. Ross was there to seek permission to write his book, and discovered that Fr. Creamer had written a short book on Murdoch as well.

THE BOOK

As of late September, *A Canadian Chaplain in the Great War: Revisiting B.J. Murdoch's The Red Vineyard* is available at Chapters, Indigo, Westminster Books in Fredericton and on Amazon.

Ross has two upcoming book launches: Thursday, Oct. 17, 2 p.m. at the Newcastle Public Library; and Saturday, Oct. 19 at 2 p.m. at the Public Archives of New Brunswick on the UNB campus. Copies will be for sale at both launches at \$24.95.

Since retiring in 2022, Ross has finished editing this book, and written an academic paper on the role of the military chaplain for the Canadian Catholic Historical Association. He also takes services in Benton and Stanley once a month.

He's now penned four books on the Great War. He is at work on his next book.

AROUND THE DIOCESE

ESL camps add VBS in Saint John

By Gisele McKnight

For the third summer in a row, newcomer children in Saint John had the chance to attend English language camp at Stone Church. But this year, some children went a step further and got to experience the first ESL – VBS.

ESL or English as a second language lessons are nothing new at Stone, and vacation bible school is a given in many parishes each summer, so mixing the two was the next logical step for the Rev. Terence Chandra.

“We are a church ministry,” said Terence of his and his wife, the Rev. Jasmine’s, mission called Pennies and Sparrows, which operates in tandem with Stone Church, where they are the priests-in-charge.

“As important as it is to help with practical things like learning English, we’re also responsible to introduce people to Christ, to share the gospel.”

ESL CAMP

Pennies and Sparrows held two camps, one week for kids 7 to 11, and one for kids 12-16. In all, 50 children attended, making for two very busy weeks.

“There is still a need here,” said Terence. “In fact, I think the need is greater this year than in previous years.”

The first year, almost every child was from Ukraine. That was less so last year, and again this year.

“We had kids from China, South Korea, Mexico, Chile, Brazil, Ukraine and Syria,” said Clare Andrews, who works as an ESL teacher with Pennies and Sparrows.

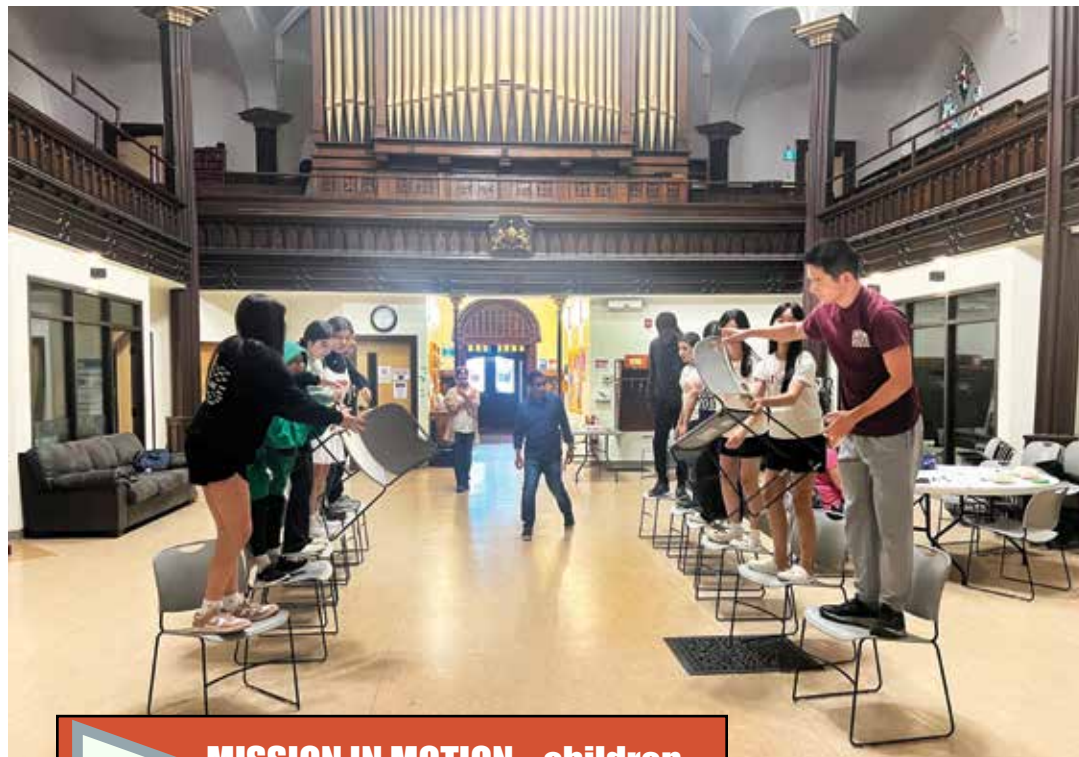
“This year we got out into the community, visiting Big Brothers-Big Sisters,” she said. “And we did a scavenger hunt on Harbour Passage.”

They also returned to United Colours of Fashion, where they got sewing lessons and made bow ties, hair scrunchies and bracelets.

“They wore them the rest of the week,” said Clare.

The highlight of the camps for Clare was visiting BB-BS, where one of the women there is a newcomer herself.

“She was able to speak to the kids in a very understanding way,” said Clare. “She did a



MISSION IN MOTION: children

SUBMITTED PHOTOS



TOP: The Rev. Terence Chandra, centre, instructs kids at Stone Church's ESL camp in a game where the kids are divided into two teams. They have to move the chairs from one side of the room to the other. The team that gets to the other side first wins.

MIDDLE: Kids in the ESL camp program enjoy some downtime in Saint John.



BOTTOM: Miriam Westin leads a cooking class in making east coast donairs with kids in the ESL program at Stone Church.

great job with the teenagers.”

Miriam Westin, another Pennies and Sparrows employee, recruited a student from her adult ESL class to be

a volunteer, one of five who stepped up to make the camps a success.

“The day we cooked was a highlight for me,” she said. “We

made donairs — East Coast style.”

Miriam enjoys the time spent with the young newcomers and values their curiosity

and creativity.

“I don’t have many kids in my life and I enjoy being around them,” she said. “They make you think about things in a different way. It’s nice to have a space where they’re free to learn, ask questions and learn the language.”

ESL-VBS

“This was Terence’s dream,” said Clare. “Last year he started thinking about this. We decided to advertise it to kids coming for the first two weeks and had a huge response.”

“A lot of the families have a religious background and it was something they were really interested in.”

They limited it to the younger age group and didn’t follow a usual VBS theme. Instead, Terence decided to go back to the foundation of Christianity. Each day he covered a topic: creation, birth, death, resurrection and so on.

“I wanted to introduce kids to the very basics of Christian faith,” he said, adding they even celebrated feast days on the calendar. “With multiple Christian backgrounds, we were able to compare different faith traditions.”

The Christmas lesson was probably the most popular day of VBS. Organizers bought small gifts and had the kids draw a name. Then they secretly chose and wrapped a gift for the person whose name they picked.

“It was so cool to see the joy of people opening their gifts, and the joy and satisfaction of the person giving it,” said Clare.

“Kids were as interested in the bible lessons as they were at ESL camp,” said Miriam. “Some were new to the bible and some were not.”

All three agree that ESL-VBS will be back next year.

“What I’d like to try next year is to recruit some of the kids in the older group to help out,” said Terence.

He couldn’t pinpoint a particular highlight of the VBS week, but “I really enjoyed VBS. I felt like the Holy Spirit was present. By the time it was over, it felt like we had really grown into a little community.”

As he did last year, Terence is willing to help other parishes establish programs for newcomers. Reach him at tjchandra1@gmail.com

COMMENTARY

Some thoughts on the persecution of Christians

The first Sunday in November is designated The International Day of Prayer for the Persecuted Church. Sadly, persecution is the daily reality for 365 million Christians around the world today.

The current top 10 countries where it is the most dangerous to be a Christian are North Korea, Somalia, Libya, Eritrea, Yemen, Nigeria, Pakistan, Sudan, Iran and Afghanistan.¹

We should not be surprised by this. After all, Jesus warned his disciples, "A servant is not greater than his master. If they persecuted me, they will persecute you also." (John 15:20)

No doubt, there are many political reasons why govern-



ments adopt a policy of violent suppression of Christians. However, I believe there is also a spiritual reality at work behind the scenes.

Satan, the adversary of Christ, is always trying to destroy the works of God, including the church. Inspiring tyrannical regimes to persecute Christians is just one of his many tools.

Amazingly though, instead of destroying the church, persecution seems to result in its growth. As Tertullian, an Early Church father of the second century, wrote, "the blood of martyrs is the seed of the Church."

We may wonder why God allows believers to undergo persecution. Could he not in-

tervene to protect his children? Yes, of course, and I'm sure he does at times. But doing that consistently would mean overruling the freedom of choice he has given people and forcing his will on them.

God seems to prefer to work more quietly in people's hearts through his Spirit and through the witness of his suffering church.

That doesn't mean God is indifferent to their suffering. When Jesus confronted Saul on the road to Damascus, he clearly identified himself with those Saul was persecuting.

Today is no different. Jesus still suffers with his church. His presence in their lives is a source of comfort and strength in their own suffering.

As Christians living in the safety and comfort of Canada, how can we help our brothers and sisters being persecuted for their faith in far away places? I think the Apostle Paul has some guidance on that. In reference to the church as the body of Christ, he said, "If one part suffers, every part suffers with it." (1 Cor. 12:26). Indifference is not an option.

The writer of Hebrews exhorts us "to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering." (Heb. 13:3)

I think the word "remember" implies two things: taking time to think about their plight and "remembering" them before the throne of God.

So what can we do? We can care and we can pray. Pray they will be faithful and experience the Lord's presence and joy.

In order to pray meaningfully, I've educated myself about persecution around the world. There are many organizations that support persecuted Christians. Two that I follow are Voice of the Martyrs and Open Doors.

Warning: some accounts of persecution are heart wrenching. But, if my brothers and sisters in Christ are enduring such violence, surely I can at least take the time to read about it.

In so doing, I'm both blessed and challenged by the testimony of believers who demonstrate grace and courage

under severe circumstances.

I try to put myself in their shoes. If I were living in a country where the church was being violently opposed, would I still be a follower of Jesus? Or would I give in to pressure to recant my faith in order to protect myself or my family from danger?

I'd like to think that I would be able to draw strength from the Lord to remain faithful, no matter the cost to me or my loved ones. I hope I'm never put to the test!

Thankfully, we know from the Apostle Peter's experience that forgiveness and restoration are possible, even for those who give in to fear and deny Christ.

¹ World Watch List | The Latest Research on Christian Persecution | Open Doors Canada

Nancy Stephens, originally from Blackville, served with OMF International for over 30 years, including 12 years as a missionary in Thailand. Now retired, she resides in Fredericton and worships in the Parish of Douglas and Nashwaaksis.

"World of Gifts" catalogue is now out!

As I write this PWRDF update for November's newspaper, I am mindful that it will likely be the last "PWRDF" article I submit because, very likely, by next month the long-awaited new name will be in place. Stay tuned.

Just today the new "World of Gifts" brochure arrived in our mailbox. As in other years, there are many "gifts" which can be purchased to meet needs around the world.

Once again, due to the generosity of an anonymous



donor, all gifts up to a total of \$110,000 will be matched.

I would like to encourage people to consider purchasing a "gift" this Christmas season from World of Gifts. It is a great way to "give" something to someone who doesn't want nor need anything.

For instance, every Christmas my brother David gives



David and me a PWRDF World of Gifts present and vice versa.

On that note, I would add that you don't have to limit this giving to Christmas, because we can purchase all year

round.

Parishes and individuals from the Diocese of Fredericton have been generous "gifters" in past years and I imagine that will be the case again this year.

I will end with a reminder of the focus of PWRDF, which responds to emergencies, supports partners building resilient and sustainable communities, accompanies refugees and strives for global justice on behalf of Anglicans in Canada.

Together we are working towards a truly just, healthy and peaceful world.

I am available to speak to churches, or at any other function or group, about the role and work of PWRDF. deborahcollicott@gmail.com



Episcopal Announcements

The Rev. Canon Gerry Laskey's appointment as Regional Dean of the Deanery of Chaleur-Miramichi has been extended for a further three years, to May 31, 2027.

The Ven. Rob Marsh's term as Archdeacon of Kingston and the Kennebecasis has been extended by one year to Sept. 30, 2025.

More on Elizabeth Scovil and the Pickett-Scovil Fund

After reading the Elizabeth Scovil story that appeared in the September issue of the New Brunswick Anglican, you might have had the impression that Elizabeth provided the bulk of the original income for

the fund, which is used to assist retired clergy and spouses with medical care not covered by Medicare.

In fact, it was set up such that people endowed one day of the calendar year (in memo-

ry or honour of someone) with a \$50 donation. Synod journals for years included the list of up to 365 endowments.

Some other interesting bits researched by Cheryl Jacobs:

- Lucy Pickett, the other partner in the fund, was appointed / commissioned diocesan David Wetmore Pickett Missionary Nurse by Bishop John Richardson Oct. 2, 1909. You might say she was the

original parish nurse.

- A fund named the David Wetmore Pickett Memorial Fund was also set up to help fund nursing care beyond Lucy's ability to do the work (her rather sudden death in 1910 not being expected).

- Elizabeth Scovil took up the mantle of the languishing fund in 1914 (per report to the Synod in 1915) - and established and, it appears,

vigorously promoted the day-endowment idea.

- Elizabeth did also contribute to the fund at least once (\$15) prior to becoming the secretary in 1914.

- By 1914, the fund was just called the Pickett Memorial Fund.

- Elizabeth's 1916 synod report indicated 46 days (of 365) were endowed already.

MUSIC COMMENTARY

Charming To The Last aptly titles newest album!

They're (he's) back! Charming To The Last, the two-person band that is the brainchild of our Diocesan Synod Office staff member Ben Bourque, is back with a new album.

This time, Ben is the single creative force behind this album, and he really nailed the title perfectly. *Stick the Landing* released on Sept. 24, and it is an album full of energy, joy, reflection, hope, and some nostalgia thrown into the mix.

It also might be the strongest lyrical album to date, and they set the bar high from the get-go.

It's an upbeat album, full of what Charming To The Last is known for — great riffs, hooks, complex rhythms, strong guitar, and a bright sound.

There is a lot of darker, broody music in the world already, full of dark themes, and that does little to make the listener feel better (you know - the "I hate my boyfriend/girlfriend/job/world/everything kind of songs).

Ben explains: "My goal was to inject some positivity, fun, and relatable faith-based lyrics



song and most single-like tune on the record, starts the album with a bang. It is a driving song, and speaks very strongly of the presence of Christ at all times, particular during anxious moments in our lives.

Rumour has it that a video is being made to accompany this song, perhaps out by the time you're reading this.

Big drums, strong guitar, and a fast tempo give this song lots of energy, and also grabs your attention.

Other songs do so in different ways. "Saving My Paper Route Money" is a fun little trip down memory lane for Ben, who recalls in the lyrics, "I've been missing the days when we can just exist" — when kids didn't have the responsibilities or stresses that so many adults do today (preach, Ben!). I suspect we have all longed for this at some point.

Every song is strong in its own way, and to speak of each one would take more space than Gisele would ever allow, even if I bought her cheesecake. So I will have to be content to mention "Noise and Shadows," as well as "Here

We Go," and I can't forget, "I've Scene This One Before."

"Where Is the Hope?" gets a special nod, for it stands out in musical attraction (great writing!) as its lyrics.

Ben kindly shared some of his thoughts about this song with me for this article, speaking of this song as a "relatable, introspective song that also points to our true hope. [With songwriting,] I learned that if I keep my trust in Jesus, he will use my gifts for his glory and I don't have to worry about the why. So freeing, and gives me a reason to continue. As long as my priorities remain in order ;-)."

I'm over my word count already (sorry, Gisele!), but I must add one more thing. Bands like Charming To The Last matter — a lot. Independent bands made up of people who care enough about music, people, and themselves to write, record, and share their craft are part of what makes our culture.

Bands that speak of hope beyond this world, hope in Jesus, matter even more, especially when they are not

dependant on a music label or distributor that dictates the message.

Ben is right — we need light in dark places, positive messages amid so many negative ones, and music is a great way to accomplish this.

When asked what he hopes the listener takes from hearing this album, Ben said in a beautiful way: "I hope that the listener is encouraged, smiles, rocks out, and feels better than they did before they listened. I also hope that those who don't know Christ can tell that there's something different here."

Listen to them on streaming services everywhere. Support Charming To The Last as you're able. They matter. Their message matters... and so do the good vibes they produce. They have a lot to offer the world.

Next month, it's the annual Advent/Christmas new music review!

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



Robbie Griffin, chair of the Companion Diocese Committee and organizer of the mobile medical clinic project for Ho

Favourite book of the Bible — Revelations

Birthplace — North Head, Grand Manan

What you love most about God — I love God's grace. I am amazed how God moves my life forward—not as I hoped or expected, but always in the his "right" direction.

Favourite place on Earth — Grand Manan

Farthest you've been from home — Cambodia, Thailand, and Japan

Favorite vacation spot — Italy, especially Venice and Florence

Favourite meal or dessert — Lobster and chocolate mousse

Biggest fear — Dying before my wife, Linda

Hidden talent — Correcting grammar of news personalities

Favourite movie or book — Any book by Ken Follett

Your hobby — Genealogy

Three things always in your fridge — Eggs, veggies and fruit

Favourite sports team — Grand Manan Breakers



The Diocese of Fredericton

Advent Retreat

December 13-14, 2024
Villa Madonna Retreat Centre, Rothesay NB



Retreat Leader:
Bishop Sandra Fyfe
Diocese of Nova Scotia & Prince Edward Island



All are welcome!
nb.anglican.ca/Advent2024



AROUND THE DIOCESE



SUBMITTED PHOTOS

Mariners Music Fest

THIS YEAR'S VERSION of the Mariners Music Fest — the third annual presentation of the Mariners Alumni Association — included many added events in a four-day weekend in addition to the Saturday day-long outdoor concert. St. Mark's Anglican Church was one of a number of local congregations in the Regional Municipality of Eastern Charlotte that had Saturday Mariners Music Fest performers provide music for their Sunday morning worship services on Aug. 18. Parishioner and coordinator of The Hub social ministry Martha Barker and Mariners Music Fest director and co-founder the Rev. Wilfred Langmaid, led music at St. Mark's Church. Photos show Martha at St. Mark's and Wilfred at the Hollows Golf Club, St. George.



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Handcrafted funerary urns
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by Judy Blake