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THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

DECEMBER 2025

SERVING THE DIOCESE OF FREDERICTON



▶ MISSION IN MOTION: community

MCKNIGHT PHOTO

MARY JO ROY AND ANNE-MARIE MADORE volunteer at Under The Tent outreach each Wednesday at St. John the Evangelist Church on Fredericton's north side. The homeless, the precariously housed and anyone just needing the socialization the gathering offers are welcome. Coffee, treats, showers, laundry, clothing, treat bags and much more are offered. See the story on page 6.

May the peace and joy
of the first Christmas
remain with you
always.



The Diocesan
Synod office will
be closed Dec. 24-
Jan. 2, reopening
Jan. 5.



DIOCESAN NEWS

Alongside Hope: working for change at home and abroad

BY DEBBIE EDWARDS

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace” (Matthew 1: 18-25)

As you read this *Alongside Hope* article it will be December, the month we remember and celebrate the birth of our Savior Jesus. One of the ways we yearly mark this season is through the giving and receiving of gifts. Therefore, it is appropriate,



as diocesan representative of *Alongside Hope*, that I take some time to share ways to consider giving to make a difference through *Alongside Hope*. A familiar way to give is through purchasing a “gift” by

way of the annual “World of Gifts” catalogue. This catalogue of gifts is a wonderful way to support many projects and partners around the world, not just at Christmas, but throughout the year. However, there are a variety of ways to give to *Alongside Hope*, so that, in turn, lives can be improved, both here in Canada and around the world. These ways include a tribute gift to remember a loved one or to observe a special event, leaving a gift for *Alongside Hope* in your will, or donating a car, stocks, life insurance or endowments. Regardless of how a donation

is made, a tax receipt will be issued, based on the size of the donation. Lastly, *Alongside Hope* is currently encouraging individuals or families to consider becoming monthly donors. Monthly donors help to ensure donations remain stable and secure. Please consider becoming an *Alongside Hope* monthly donor, at an amount you are comfortable giving. At the *Alongside Hope* National Gathering, held in October of this year, the Rev. Terry Francis reminded us of this quote, (source unknown), “helping one person might not change the whole world, but it

could change the world for that one person.” Becoming a monthly donor is one way to make a difference in many lives. Please contact me if you have any questions regarding ways to give or any other questions about *Alongside Hope*. I am always available to come to your parish to speak on Sunday or at another time. Contact me by email: deborahcollicott@gmail.com. *Debbie Edwards is the diocesan representative (Diocese of Fredericton) of Alongside Hope.*

THE BRIGHTEST GIFTS SHINE FOREVER

World of Gifts Alongside Hope

Find Alongside Hope's World of Gifts in your Anglican Journal, scan the QR code to browse our guide online or visit alongsidehope.org/worldofgifts

Letters to the editor

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

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

During the Christmas season, the Mission to Seafarers in Saint John runs Santa At Sea, providing gifts to seafarers visiting our port. With your help, the Mission distributes these Christmas packages to seafarers on several ships.

Items needed: Shampoo, shave cream, toothpaste, tooth brush, dental floss, mouth wash, body wash, deodorant, disposable razors, lip balm, combs, hand lotion, Kleenex, hand sanitizer, gloves, socks, scarf, toque, playing cards, game books, Sudoku books, pens, note pads, Canada souvenir (pin/magnet/key chain), candy (individually wrapped), chocolate bars, nuts, chips, gum, Christmas card.

Saint John Mission to Seafarers

Part of a worldwide Anglican mission

For information, open hours and pick-ups, call Tony: 506-635-1731 or email: hello@sjseafarers.com

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. 15.

THE NEW BRUNSWICK ANGLICAN

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THE BISHOP'S PAGE

The juggler discovers Christmas

It was the summer of 1416 in the Italian city of Verona, the circus came to town. There were musicians, acrobats, jugglers and clowns.

People flocked into the town square to watch the entertainment.

One of them was an 11-year-old boy called Angelo. He was mesmerised by the performers, and that night, as the troupe left town, he sneaked away from home and went with them.

No one seemed to notice he had gone. The circus people took him in, and he began to fetch and carry props for the performers. He would clear up after the show.

Eventually he learned to cook and to make ointments for the acrobats when they injured themselves.

One day a juggler misjudged one of the knives he was juggling. His hand was severely cut. There was no way he could carry on that day.

The leader of the troupe looked at Angelo and said "Boy, can you juggle?" Angelo did not know, but said yes.

He discovered that he had a natural talent for juggling, and by the evening he was ready to perform.

Day after day and night after night Angelo practiced his art. He learned to juggle the sharp knives and the flaming torches. Then the most difficult of all, the five balls.

His reputation grew, but he was not satisfied. He believed that he could juggle seven balls. Everyone said this was impossible; it had never been done.

Over the next months Angelo worked hard, trying to perfect his technique. Slowly he became better and better, until he was asked by the circus owner to perform on his own.

As he approached the climax



KORELLER/WIKIMEDIA COMMONS



of his act, the seven balls, he took a deep breath and said, "Now I will juggle the seven balls. No one else can do this."

He began with the red ball, the orange, the yellow, green, blue, the indigo and finally the golden ball, the sun in the heavens.

He did it and the crowd burst in rapturous applause, calling his name.

As the years passed, Angelo became famous all over Italy. He left the circus and was invited to entertain princes and dukes.

He performed on many great stages.

One day as he travelled between cities, he sat under the shade of a tree when a Franciscan monk came and sat beside him. Angelo offered to share food and drink with him.

"Thank you, sir," said the

monk, "and thank you, God."

Angelo scowled at the man. "Why do thank God?" he snapped. "I gave you the food and drink. God has given me nothing and I give nothing to him."

With that he stood up and went on his way.

Angelo became an old man, and as he aged, he was less able to perform his great feats.

Once while he was entertaining people in a town square, he misjudged the flight of one of the sharp knives. It hit him halfway up the arm, leaving a huge gash.

The crowd laughed and jeered. "You're an old man, get out of here," they said.

A few weeks later, as winter was coming on, he set up in another town, and as he came to the finale, he missed the golden ball, and they all came crashing down.

The crowd chased him away, beating him with sticks.

Bruised and bleeding, he hid in the forest until nightfall and sneaked back into the square to collect his things.

The wind howled and some snowflakes began to fall. Angelo drew his cloak around himself more tightly against the chill air.

Ahead he saw the glow of

candlelight coming from the church in the next village.

He made his way in and enjoying the warmth, lay down to sleep at the back.

He had no idea how long he had slept, but he awoke to people of all ages coming to place gifts at the feet of a statue of Mary and the Christ child.

He watched until everyone had left except for the old caretaker.

"What was that all about?" he asked.

The old man looked at Angelo and replied, "Are you the only man in Italy who does not know that tonight is Christmas Eve and people come to give gifts to the baby Jesus?"

When Angelo was alone again, he walked towards the statue and saw that the baby looked sad.

He went back to his bag and pulled out the seven balls: the red ball, the orange, the yellow, green, blue, the indigo and finally the golden ball, the sun in the heavens.

As he reached the high point of the performance, he cried in a loud voice, "The sun in the heavens, for you child, for you."

He then packed his things back into the bag and slipped out of the church.

The next morning the people returned to celebrate Christmas Day. Suddenly a little girl cried out, "Look, the baby is smiling!"

Everyone came forward, amazed at what they saw.

Adapted from a story told by the late Rev. Roly Bain.

David

David Edwards is
Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

December 5-6
Diocesan Advent Retreat

December 7
All Saints, Elgin (Parish of
Salisbury and Havelock,
Lessons and Carols)

December 14
St. John's, Gagetown;
Good Shepherd, Cambridge-
Narrows (Parish of
Cambridge and
Waterborough)

December 24-25
Christ Church Cathedral

January 1
New Year's worship and
archbishop's reception,
Christ Church Cathedral

**You are
invited!**

**Start 2026
off right! Join
Archbishop
David
Edwards at
Christ Church
Cathedral
Jan. 1 at
11 a.m. for
the New
Year's Day
Eucharist and
reception.**

Deconsecration



DERWIN GOWAN PHOTOS

MEMBERS OF THE ANGLICAN PARISH OF SAINT STEPHEN held a final service in St. Thomas Church, Moores Mills, on Sunday, Oct. 19, at which Archbishop David Edwards deconsecrated the structure built in 1878.

At right, Archbishop David is seen with Judy and David Whittingham, who were married in St. Thomas Church in 1988. Dot Larsen, left, belongs to the Anglican Parish of Saint Stephen, of which St. Thomas Church is a part. There had been no services in St. Thomas Church for some years before the decision was made to deconsecrate it.



SENIORS' RETREAT

Seniors' Retreat more popular than ever

BY GISELE MCKNIGHT

Now in its fourth year, Seniors' Retreat Camp is well-established and well-loved at Camp Medley.

Last year, for a number of reasons, there were only eight campers. This year, there were 28.

"Last year, each one of us said we have to invite at least two people," said camp director John Galbraith.

The invitations and some advertising worked to draw in a record number of campers to this late-season gathering.

Seniors' Retreat Camp came about when someone asked John about a camp for older people. The idea grew from a sparse pandemic-era meeting to this year's impressive attendance.

The schedule included ice breakers, campfires, chapel, a hike, crafts, an evening paddle on the St. John River, stretching, geo-caching, and a talent show. It ran Sept. 28 to Oct. 1 for a fee of \$150.

"It's been a great turnout with lots happening," said John. "When they arrived yesterday, they were like little kids — just vibrating!"

This year there were six men, far more than they've had in the past. It's another positive sign that seniors want a time and place to relax in nature.

Besides the 28 campers, there were another eight or nine on the fringes helping out.

John described this team of helpers as "people who know the ministry and are committed to it. They make all the difference."

Here's what campers had to say about Seniors' Retreat Camp.

Carolyn Floyd: It's my first time. I thought it would be a fun getaway. We're having a nice, relaxing time. We've had a lot of laughs. It's been great and the food is great.

Heather Carhart: Carolyn made me come! This is my first time at Camp Medley. I didn't even know where it was! I'm thrilled to be here. The weather's been fantastic and it's super friendly.

Louise Dodge Hall: I came to reflect on life and meet new friends and just have some downtime — some me time. It's very relaxing. It's taken me back to my Girl Guide camping days, but I was never a camper here. This is my first time.

If they have it again, I will be



MCKNIGHT PHOTOS

TOP: Barb Galbraith, in charge of arts and crafts, instructs Carolyn Floyd in stained glass drawing, with Carol Ann Makepeace and Kathy Grass at centre right.

LEFT: Phyllis Landry and Joy Hall take a break from their art project.

**More photos
on page 5**

returning. I would recommend it.

I'm enjoying the chapel, just the rustic atmosphere. And I liked the walk along the river.

Trevor Fotheringham: This is my third year here. It's lovely. It's good to get together with other people and share activities. I'm great on the pedal cars!

Candace Carhart: This is my first time here. I can't think of a prettier place to be than on the St. John River. I wanted to get away and develop a closer affiliation with God. And it's a nice way to meet new people.

I heard an owl this morning. And the stars and crescent moon last night were just beautiful.

Barb Galbraith: I'm John's

sister-in-law. This is my second time at the seniors' retreat. It's always pleasant. (Barb was in charge of arts and crafts.)

The Rev. Harley Clowater: I worked here in the 80s. I was the assistant director and John was the canoe instructor. This is my first time at Seniors' Camp. I didn't know about it until I came to the 80th reunion in May.

Paula Bawn: I like the peace, the great fellowship and the great meals.

Camp Medley isn't ready to shutter its doors just yet. Coming up this fall are a wedding, a community turkey dinner, a youth gathering, Christmas dinners for international students and the annual ecumenical Christmas service in December.

"SHARING HOPE & HELP"

SENIORS' RETREAT



TOP ROW: Barb Galbraith gives instruction on the craft; The Rev. Harvey Clowater works on his drawing.

MIDDLE ROW: Rose Oprisko and Sandra Francis try their hand at drawing; sketching the lilies.

BOTTOM ROW: Louise Dodge-Hall and Pam Russell with their sketches; the object of the drawing class was this picture of stained glass with lilies.



MCKNIGHT PHOTOS

UNDER THE TENT

‘Under The Tent’ thrives under a church roof

BY GISELE MCKNIGHT

You can tell it's Under The Tent day at St. John the Evangelist Church because of all the bicycles. They're parked outside, and some sit safely in the entrance hall.

Their owners are inside, enjoying coffee, snacks, hot soup, hot dogs, treats and whatever else is on the menu that day.

This Fredericton northside church is open each Wednesday afternoon, welcoming the city's most vulnerable population. Not everyone who comes is homeless. Some just need a little help or a chance to socialize.

"Some live very close to the wire," said Eva Morton, one of the organizers. "Some live in subsidized housing. Some sleep in the woods up by Walmart."

UTT ORIGINS

Under The Tent originated with Bill McLaughlin, who began the outreach mission several years ago in downtown Fredericton. Each Friday night and Saturday, a tent is set up on King Street across from Victory Meat Market.

There the homeless are fed and other needs are met. It's a thriving ministry that is vital to the wellbeing of marginalized populations.

Bill worked in prison ministry for years, but upon retirement, God directed him to help the homeless. He said he was too busy.

"Then COVID hit and I had all this time. God asked again and I thought I'd better not say no again," said Bill.

The concept of UTT came about because of a strange encounter downtown. He was sitting outside a coffee shop, putting in time before a meeting when he was involved in a big crash.

The bicycle a woman was riding came apart, hit him and put them both on the ground.

"Are you OK?" he asked the woman.

"I've never been asked that before," she replied.

He wanted to take her to the ER but she refused. However, she did not refuse his offer of prayer.

"So there I was on King Street, praying for her, and I heard this rattling," he said. "I looked up and I was surrounded by homeless people, and they asked, 'would you pray for us too?' It still brings me to tears."

Once Bill was obedient to God, the opportunities pre-



▶ MISSION IN MOTION: community

EVA MORTON PHOTOS



CLOCKWISE FROM TOP LEFT: Guests gather each Wednesday at St. John the Evangelist on Fredericton's north side for food, showers, clothing and friendship; Bill McLaughlin is the founder of the Under The Tent mission; homemade goodies are always popular; socialization is a big part of the Under The Tent gathering.

sented themselves and Bill had a downtown street ministry.

"We're a parking lot crowd," he said, describing UTT. "We're on the streets, in the corners — where heartbreak often is."

"What we see is unresolved woundedness," he said of the people he cares for each week. "If you can't get to the cause of the woundedness, you can't break the cycle."

The mantra of UTT is very simple.

"It's agape love. There are no expectations. We don't judge. Come as you are," he said. "It's to bring hope. They lose their hope so we lend them ours."

"Now we have a community of people wanting to help. But it has to be a calling. If it's not a calling, it can swallow you up."

MARY JO

Mary Jo Roy lives on the north side of Fredericton, and knew

her side of the river needed an outreach like UTT just as much as the city's downtown did.

"I was seeing a lot of homeless people and God just placed it on my heart. I started talking to them," she said. "God's just changed my heart for them. This is not my comfort zone, but I've grown."

She approached Bill and then began looking for a location. One choice did not work out, but then she thought of St. John the Evangelist Church, with its large parking lot, and approached the Rev. Canon Paul Ranson, whom she knew.

"Paul was very excited about it," she said.

"She asked if they could use the parking lot and I said absolutely," said Paul. "Over the previous three years things had been getting really bad in the neighbourhood — not just the poverty, but homelessness,

addiction and mental health issues."

That was more than two years ago. By that fall, the weather was growing colder, and the parish vestry decided UTT needed to come inside.

"We were content to be in the snow, but they invited us in," said Bill.

"We had a discussion at vestry," said Paul, who now serves in the Sussex area. "It was silly that they were outside when we had an empty gym. Eva was central to making that happen."

EVA MORTON

Bill and Mary Jo are not Anglicans, but they were using an Anglican church for their outreach. That got Eva thinking.

She discovered they weren't using the kitchen, the showers or the laundry facilities, just the shelter of the building. If she were there as the parish repre-

sentative, she could help make all those extras — so needed for the outreach — more accessible. So she began coming.

"I felt the Lord leading me to show up," she said. "I was able to give permission to use the kitchen, the showers and the laundry. I was the parish host."

The vestry's decision to move UTT inside was momentous.

"It gave UTT access to everything," said Eva. "That's what the kitchen is for. People in the parish are pleased to host them."

So now Eva joins the crew each week, chatting, handing out clothing, treat bags, coffee and snacks to first 25 people, then 35, and now 40 to 45 people each week.

"It's what God's given me to do. God put it in my hands, but it's not just that," she said.

"I look forward to seeing

UTT continued on page 7

BLESSING OF THE ANIMALS



The Blessing of the Animals

BY GISELE MCKNIGHT

The dogs were out in full force to get their blessings as they and their parents gathered with the Rev. Canon Elaine Hamilton on Oct. 4.

The Blessing of the Animals service was held behind the former parish hall of St. Peter's Church on Woodstock Road in Fredericton.

Elaine holds the service each year, and some even contact her each September to make sure it's being held again.

"I do it because animals are such a big part of our lives," she said. "I think it's important for people who have animals. People show love to their animals, and their pets give them so much in return."

The short service included a reading from Genesis 9:8-17, and the Prayer of St. Francis. The hymn was "All things bright and beautiful." The reader was Brenda Smith.

The congregants included some from St. Peter's, a couple from St. Margaret's where Elaine

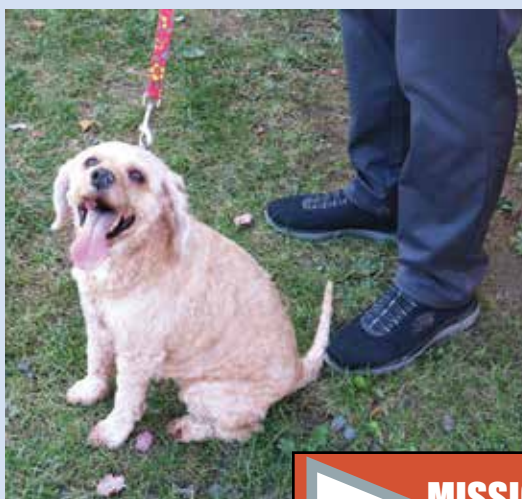
once served, and others who come only for the service each year. A few people on the public walking trail at the back of the building stopped to take in the outdoor service.

"I believe animals are part of the divine family," Elaine told those gathered. "When we bless something, we focus our attention on the perfection the Creator put into them."

Elaine ended the service by coming around to bless each dog. She was well-equipped with a pocket full of treats.



MCKNIGHT PHOTOS



TOP: Border collie Molly peeks out from under the casted foot of her mom, Patty Baldwin.

MIDDLE ROW: The Rev. Canon Elaine Hamilton gives Daisy a blessing and a treat. Daisy's mom is Sharon Vickers; Piper checks out the sights; Gracie, a Cavalier King Charles spaniel, with her dad, Jack Brown.

BOTTOM ROW: Pippen, 2, attended with pup parent Diana Graham; Marley is a regular attendee to the annual service.

▶ **MISSION IN MOTION: community**

'Under The Tent' moved inside two years ago

UTT continued from page 6

them. I've made friends with them. It's the relationships too."

JOANNE

Joanne has been coming to UTT since it began, mainly for the socialization that she and her brother often lack.

"I have friends here — all good friends through Under the Tent," she said. "I appreciate

all the people who are always so wonderful. They are always trying to help folks. Some people need more help and they give what they can."

ANNE-MARIE

Anne-Marie Madore and her husband, Mike, have been involved in street ministry for years.

"We have a heart for helping those less fortunate," she said.

"We want to be 'Jesus in the skin.'"

Their UTT journey began when Mike had a winter coat he wanted to donate. That led to a donation of boots, and by then, they were in. They volunteer each weekend at the southside UTT outreach.

"It's not a fair-weather ministry," she said, but added she loves serving coffee and baking for the guests.

DIXIE

Dixie volunteers because she's a friend of Mary Jo's.

"I have a heart for these

people," she said. "My nephew lives on the streets in Ottawa. We don't always know where he is.

"One of the things here is you think that you're blessing somebody, but you're really being blessed yourself."

And when they get low on supplies, "we put the word out," she said. "People know what we're doing and give. People give cash too."

They can always use donations of food, cash, sleeping bags, blankets, hand and feet warmer packs, winter boots, underwear, socks, hats, scarves, gloves, track pants, and snow

pants.

Like all the volunteers at the northside UTT, Bill has a big heart for the people he meets.

"What do they have in common? They're hard workers, educated, an NHL draft choice, an EMT, a student just a few weeks away from defending her PhD. Why are they on the streets and you're not?"

"They're some of the finest people I've ever met," he said. "And some of the safest people I've been around. They're wonderful people, and there are a lot of believers here. A lot of them know the Lord."

MISSION TO SEAFARERS

MISSION TO SEAFARERS

Mission to Seafarers is in Eric Phinney's blood

BY GISELE MCKNIGHT

For many years, whenever the Rev. Eric Phinney crossed the Harbour Bridge in Saint John, he would look out into the bay and feel a tug at his heart. The sea was calling to him.

It's no wonder the sea is in his blood. His great grandfather, Hammon Evans, was a shipping agent, responsible for the welfare of seafarers.

"And my own father was a port engineer," he said.

His father helped establish a rather no-frills spot for seafarers to telephone home — an upstairs room in Shed 8, where a payphone had been installed. That was in the 1970s.

Ed Coleman (now the Rev. Coleman) had just been commissioned in Church Army, and had spent the summer in Vancouver working with seafarers. He was told to come home and do the same thing here.

That was the foundation upon which the modern-day Mission to Seafarers was built in Saint John.

Eric didn't go to sea. He went to divinity school and became a priest. But he learned to sail, has a sailboat, and in 2018, to celebrate his retirement, he and wife Val sailed *Tevah* from Saint John to the Bahamas.

But that retirement celebration was a bit premature. While he had been the port chaplain of the Mission to Seafarers for the past 10 years, he recently accepted the half-time position of regional director, overseeing port missions in all of Canada.

In addition, he is the half-time priest-in-charge in his old parish of Renforth. So he is back to full-time work, happily serving the needs of both parishioners and seafarers.

At an international conference of the Mission to Seafarers in Barcelona in October, he was pleased to discover that, like him, many regional directors around the world also sail with their own boats.

MISSION TO SEAFARERS

"This is a branded Anglican mission — the largest Anglican mission, with 200 ports and 200 chaplains around the world," said Eric. "This is our Anglican heritage."

It was in 1836 that the Rev. John Ashley, looking out at ships in a nearby channel and wondering where

all those sailors went to church, established a local mission. Twenty years later, building on his work, the Mission to Seafarers was born.

As the British Commonwealth grew, it took the Anglican Church with it around the world.

The Mission has a presence in 50 countries, all caring for the welfare of seafarers — the men and women who spend most of their careers away from home, on ships traversing the world delivering goods to port. The international headquarters is in London, UK.

Last year in Saint John, the Mission welcomed nearly 1,000 seafarers to their station, and visited 98 ships to provide hospitality and comfort to

seafarers who remained onboard.

CARING FOR SEAFARERS

Seafaring is a unique calling, and it's not for the faint of heart. It requires months away from home and family, sometimes working in less than ideal and isolating conditions.

Caring for seafarers takes three forms: a digital presence, when face-to-face contact is not possible, like at Saint John's Canaport (deepwater crude oil terminal off the Fundy coast); visits to ships; and seafarer visits to their operation. The Saint John station is housed at 92 Tilley Lane, next to the west side of the Harbour Bridge.

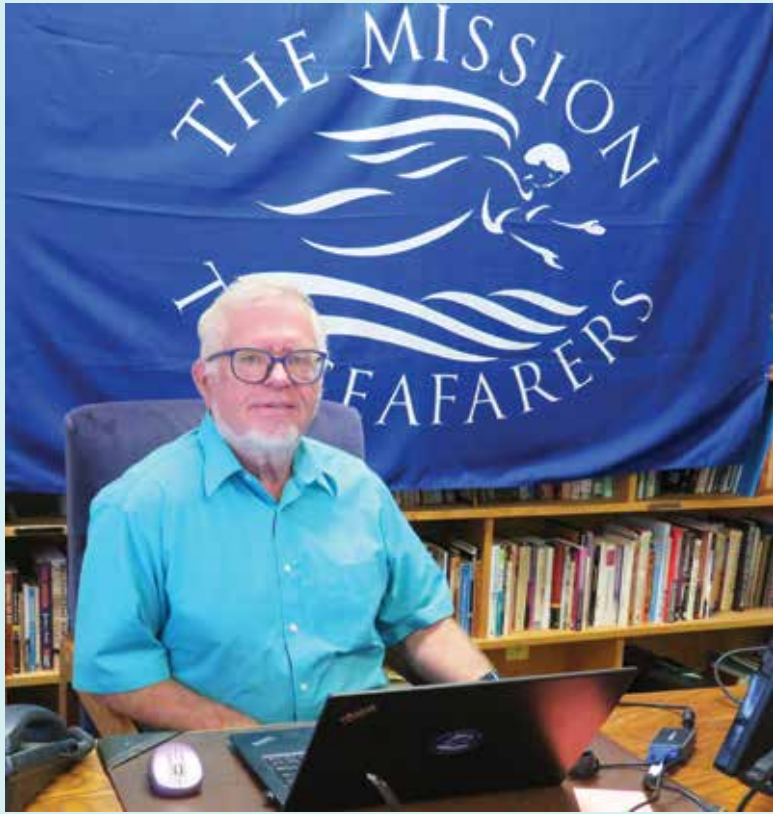
Seafarers have varied needs. Some-

times it's a friendly face, a place to connect with family via phone or internet, some TV watching and snacks, and just the chance to get off the ship, away from the noise and demands of sea life.

"Seafarers have a special kind of visa to come ashore," said Eric, adding it's based on the Maritime Labour Convention of 2006 which allows shore leave, among other things.

"Ports really like having an organization like ours because if we weren't doing these things, they'd have to.

"Saint John has great access to everything they need. At the potash terminal, all they have to do is show their pass to the guard and walk uptown."



MCKNIGHT PHOTO



MISSION IN MOTION: international



CLOCKWISE FROM TOP LEFT: The Rev. Eric Phinney is the Canadian regional director of the Mission to Seafarers; a ship's crew playing some pool at the Mission station in Saint John; Eric, with Halifax Mission station manager Helen Glenn, national fundraising manager Marsha Klyn, and Dr. Desai Shan, a researcher from Memorial University studying the welfare and health of seafarers. The four were in Barcelona, Spain for a conference in October. The bottom three photos, courtesy of the Seafarers Mission Canada, show the work on ships and the visitation of chaplains, which Eric considers a vital part of the mission.



SUBMITTED PHOTOS



But the Mission also has volunteers who pick them up and bring them to the station.

Other times, there is a much more pressing need. Eric remembers the Balsa 85 in port in 2015. Val saw on the news that 15 seafarers from the ship were in the Saint John Regional Hospital.

"I went straight to the Regional and was put with a nurse who took me to see each one of them," he said.

It turned out fish caught in the Bahamas, which they ate that day, was the source of a neurotoxin which attacked all the bodily systems.

"I was able to reassure them, and then got them repatriated home to the

Philippines."

He's been called on for much less daunting tasks as well, like helping a cook find onions, and taking seafarers for a drive just to see the sights.

He recalls grabbing some magazines from St. James the Less which the parishioners collect for the seafarers. He didn't have time to go through them and a couple were aimed at female readers.

But that was a happy accident, because one of the seafarers saw an ad for a shingles vaccine, and told Eric he believed he had the illness.

That led to a trip to the Walmart pharmacist, who confirmed it. Eric helped that seafarer get home to deal

with his illness off-ship.

SHIP VISITS

"Ship visits should be the most regular thing we do. It's the best and most important way to connect, but logistics get in the way," said Eric.

Many ships are only in port for 12 hours and leave with the tide.

"We have to organize visits based on that time," he said. "They're generally glad to see us. They've not seen anyone but themselves for a long time.

"We go in and talk to the captain, the first officer, the cook. We do a lot of active listening and observing. We're looking for more serious, unspoken needs."

Eric remembers a tugboat operator taking him out to a ship anchored at Canaport on Christmas day. He arrived with a bag of gifts and climbed aboard looking like a modern-day Santa Claus. While there he led a communion service.

SEAFARERS IN THE USA

While stops in the US are common, they are no longer popular. Seafarers have not managed to avoid the current administration's seemingly arbitrary round-up of people they believe are illegal immigrants.

"They won't leave their ships now,"

Seafarers continued on page 10

"SHARING HOPE & HELP"

COMMUNITY SERVICES

Seniors' home safe in the hands of parish's community services arm

BY GISELE MCKNIGHT

Several seniors in St. Andrews have a home thanks to the forward thinking of Shiretown Community Services.

It recently purchased Quinn House, an eight-unit apartment building with rents subsidized by NB Housing for seniors.

"We wanted to ensure that lower income seniors had a safe place to live," said Linda Walsh, vice-chair. "We knew if we weren't able to do this, if a commercial venture went in and bought it, they'd probably do a reno and everyone would be displaced."

"Then the rents would be at market value, and all these people wouldn't have a place to stay."

A mandate to help seniors is one of the reasons Shiretown Community Services exists. It was formed by the Anglican Parish of St. Andrews 20 years ago to access grants not available to churches. The Ven. John Matheson is chair of SCS. Linda is the senior warden of the parish.

CSC's other mandate is to help people who have barriers to employment.

THE PURCHASE

The sale of Quinn House at 310 Queen St., took effect Oct. 15, purchased from Masonic Charities & Housing Company Ltd.

"Well over a year ago it became known that Quinn House



JOHN MATHESON PHOTO

QUINN HOUSE is the home of eight low-income seniors in St. Andrews. The parish's community services organization recently bought the complex to keep it an affordable option for the town's seniors.

was up for sale," said Linda, adding that with so few Masons left in town, managing the building had become a burden.

Then people suggested SCS buy it — a far-fetched notion, according to Linda. But the seed was planted.

"So we looked at it, but it still seemed to be pie in the sky," she said.

She got the budget from the sellers and began working on a plan.

"It looked like we could pull it off," she said. "So we're up and running"

The building has seven one-bedroom and one two-bedroom

apartments, all on one level. The seniors are long-term tenants who are like family to each other, said Linda.

Each tenant pays 30 per cent of their gross income in rent, with NB Housing covering the difference, but there is a rent ceiling, so profits are not huge.

Rental income covers the mortgage and operating expenses, but the purchase expenses, like the legal fees, closing costs and other items, require fund-raising.

SCS OUTREACH

For the past few years, CSC has focused on services to those with

barriers to employment. They use the parish kitchen to prepare a soup lunch each week from fall to spring, employing young adults with various abilities.

The Friday soup lunch is very popular throughout the town, with everyone from the mayor to people with no one to eat with attending. A donation basket is set out, but no one is asked for money.

Up until now, they bought cookies for the dessert, but this fall they will also be preparing baked goods as well as the soup.

"This past summer, the group went over to Minister's Island and opened a food truck," said

Linda. "Some are high functioning, and for some, this is all they can do."

"Every year they grow, learn and take more on."

They are led by former restaurant owner Helen Anne Smith.

During soup season, SCS sent a pot of soup weekly to Neighbourhood Works, a St. Stephen shelter. In the off season, they sent sandwiches. Then they began sending both.

Sometimes it's difficult to know where SCS ends and the parish begins. They offer free meals at the parish hall during the year, notably on Shrove Tuesday, Easter Monday, Thanksgiving Day and Christmas Day for whomever needs and wants to come, no questions asked.

They also support Paula's Clothesline, a literal clothesline erected in front of the parish hall, with zipper bags full of whatever someone might need: towels, soap, underwear, gloves, hats and so on. The parish stores larger clothing items inside the hall.

"Between the parish and SCS, we do a huge outreach," said Linda. "We seem to be the hub of outreach."

"It's kind of amazing that we were able to pull it off," Linda said of the building purchase. "We're all just trying to do God's work."

Mission to Seafarers is the largest Anglican mission in the world

Seafarers continued from page 9

he said. "Over 100 seafarers have been snatched and deported."

In Baltimore, a seafarer requiring medical intervention was not permitted to leave the ship. And 12 seafarers involved in the bridge collision in Baltimore 18 months ago are still sequestered, unable to leave.

MISSION TO SEAFARERS IN CANADA

Eric, as regional director, is responsible for mission stations across Canada, from Atlantic Canada (St. John's, Halifax and Saint John), through most of the St. Lawrence Seaway (Oshawa, Toronto, Hamilton, Colburg, Sarnia, Windsor and Thunder Bay) and the Pacific coast (Vancouver).

The Port of Montreal mission

is operated by a non-Anglican group.

Some of his work involves making sure standards are adhered to and the brand is understood.

He also ensures professional development and education are taking place, along with planning for the future.

"We take a careful look at where ships are going," he said. "When we see more and more ships in a certain port, we ask, does it need a Mission? Right now I have my eyes on Churchill, Manitoba."

He and the entire international mission are also tasked with studying the shipping industry and responding to changes, as they relate to the welfare of seafarers.

"We have to be acutely aware of the changes in the marine in-

dustry and how that impacts the Mission to Seafarers," he said.

Part of the strategic plan for the Mission to Seafarers is to increase church engagement. Archbishop David Edwards is part of that, he being the liaison between the Mission in Canada and the Canadian House of Bishops.

"He helps raise the profile," said Eric, adding he hopes parishioners in the diocese are receptive to learning about the Mission.

"I would love to see more understanding of what the Mission to Seafarers provides, and what seafarers provide," he said.

"Ninety per cent of everything comes by ship. Every person in Canada should be aware of the people who supply their needs."

HOW YOU CAN HELP

"This is a very important thing the Anglican Church does around the world," said Eric. "It's about justice, kindness."

"One thing I love about it is we get to go on ships, and with just a few resources, we can make enormous differences in people's lives."

But none of that can happen without help. The Mission is always looking for volunteers to open the Saint John station, make coffee, drive the van for pick-ups, take the seafarers shopping and provide home baking.

During the Santa At Sea program, they collect small gifts which are delivered to seafarers. Tony Dickinson, the Saint John station's executive director, is looking for any of the following, which can be dropped off at

their site, preferably by Dec. 15: shampoo, shave cream, toothpaste, tooth brush, dental floss, mouthwash, body wash, deodorant, disposable razors, lip balm, comb, hand lotion, facial tissue, hand sanitizer, gloves, socks, scarf, toque, playing cards, game books, pens, note pad, Canada souvenir (pin/magnet/key chain), candy (individually wrapped), chocolate bars, nuts, chips, gum, Christmas card.

Cash is always welcome too, so they can buy what they need. Do not wrap your gifts as they must pass inspection at the port.

For information on the Saint John station, visit sjseafarers.com/

For information on the worldwide Mission to Seafarers, visit missiontoseafarers.org/

THE ADVENT WREATH

The family Advent wreath plays a vital role in Europe

BY WILLOW EDWARDS

As we prepare to enter Advent, I am reminded of a trip I made to Germany and Austria in 2019 to visit the Christmas markets.

It was wonderful to experience this tradition that dates back for centuries, and is a much-loved part of the Christmas season.

The markets are often called Christkindl Markets, reflecting that in Germany and Austria, it is the Christ Child who is the gift-bringer to children, rather than Santa Claus, the movement away from St. Nicholas as gift-bringer being a response to the Reformation.

During my visit, I was impressed by the importance placed on Advent, as evidenced from the prevalence of Advent wreaths throughout a town or city.

Advent wreaths were seen in homes, shops, hotels, and town squares, as well as in churches. Further, they were prominently displayed, and were often quite large, presenting a central focal point.

The importance placed on



GEOLINA163/WIKIMEDIA COMMONS

THE CHRISTMAS SEASON celebrated in the heart of Vienna's city centre: the Christmas market at Stephansplatz in 2023.

Advent was different to my North American experience, where the term Advent is typically only used in church circles, or with Advent calendars of one form or another, wherein the meaning of Advent is often unknown, or obscured by tiny chocolates or some other treat.

It is another matter in Germany and Austria. Originally

the Advent wreaths held 28 candles, with big red candles for the four Sundays in Advent and smaller white candles for the other days of the week.

Now Advent wreaths typically consist of only the four red Sunday candles, but some larger wreaths display the full 28.

Most people follow the tradition of using real green-

ery and real candles for the wreaths.

Often the Advent wreaths are suspended from the ceiling. This is more common in larger buildings, such as churches, shopping centres and hotels.

Family Advent wreaths are common. These are smaller and designed to be set on a table in the home. On the first Sunday in Advent people bring their wreaths to church for prayers and blessing.

Advent is family time in Austria and Germany, as one Austrian teen explained with warm enthusiasm.

She described how families gather on the Sundays in Advent and light the candles together. This is followed by singing songs, telling stories and eating cookies!

A year later, Austria and Germany, along with the rest of the world, were in the midst of COVID-19.

In mid-November Austria announced a lock-down, requiring people to stay home except for essential trips for groceries, medications and essential employment.

Immediately prior to the

lock-down coming into force, the television news showed people in Vienna shopping for household items, electronics and other goods that would not be available for purchase in the next few weeks.

Amidst the shoppers I noticed a woman walking out of a store with an Advent wreath. That was her "must-have purchase."

Evidently, she was going to ensure that the lighting of the Advent candles would take place in her home, pandemic or not.

The pandemic was not going to stop the treasured customs of Advent, and would not stop those candles of peace, joy, hope and love from shining their light in cold December.

Whatever form our journey through Advent takes, may we have a similar determination to let the peace, joy, hope and love found in Jesus shine light in our lives and into the lives of others.

Willow Edwards worships at St. Luke's, Parish of Portland in Saint John.



St. Luke's Woodstock held its first dinner church Oct. 28, which was a success. A huge thank you to Naomi Sharpe for the fabulous decorations; to the Guild ladies (organized by Nancy English) for the delicious food; to Rev. Maria Shepherdson for the fresh version of a Bible story and for a rousing sea shanty singalong; and to all who helped set up, serve and clean up. It was a great team effort, with so many involved. Above, Naomi Sharpe and the Rev. Maria Shepherdson share a fun moment.

Dinner Church in Woodstock!



SUBMITTED PHOTOS

PARISH OF RIVERVIEW

Celebrating 75 years in Riverview

BY JAMES MARRINER

On a beautiful summer's day, July 30, 1950, 25 dedicated and determined Anglicans gathered in a school auditorium.

This gathering of the faithful was the first Anglican service held in Riverview Heights, as Riverview was called at the time.

The dream of having their own church was the talk of many conversations. The Rev. D.M. Brown, priest-in-charge of the Parish of Salisbury and Havelock, knew of an Anglican church in Waterside, Albert County, which was not being used.

It was decided to move this little church building to Riverview.

This church had been built in 1938. In order to transport the building to Riverview, the roof was removed and the walls cut into eight pieces.

These pieces were transported over back roads, through two covered bridges.

It was with considerable enthusiasm that the men of the parish rebuilt the church on a new foundation, adding a new roof.

This building was erected on Bradford East Road, on land donated by Byron Dobson.

This new church community within the Diocese of Fredericton was a symbolic of the faithful and dedicated people of Riverview who wished to worship together.

A church building is a sign to the world that good prevails.

The community of Riverview continued to grow and so a larger facility was needed to accommodate the ever-growing church family.

The decision was made in 1973, after much discussion, to sell the beloved little church. The congregation accepted an offer from St. Paul's United Church to share their building.

The plan was to build a large church for both congregations, but this plan did not come to fruition.

Three years after selling the little church from Albert County, it was with eagerness and passion that the Anglican church families held their first service in their new home on Woolridge Ave.

On a rather cool February Sunday in 1977, the Rt. Rev. Harold Nutter, Bishop of Fredericton, dedicated the new church.

A beautiful stained glass window was installed by Mr.



SUBMITTED PHOTOS

TOP: The Rev. Julian Pillay, left, presents commemorative mugs and pens to guests at the homecoming reunion service.

LOWER LEFT: Archbishop David Edwards entertains the children with magic tricks.

LOWER RIGHT: The Rev. Julian Pillay with previous clergy in the parish: the Ven. Brent Ham and Canon Albert Snelgrove.

*More
photos
on page 13*



and Mrs. Russell McFarland in memory of their son, Andrew.

In 1986, 10 stained glass windows were added to each side of the nave, (the main body of the church).

Each window depicts stories from the New Testament and were donated by parishioners, in memory of loved ones.

As Riverview continued to grow, so did our church congregation. Being a very active parish, it was felt that we needed more room to accommodate all the activities of our church family.

With much discussion — and worry — we made the decision to expand again. So in 2001 we added a new narthex (entrance), lounge, choir room, Sunday school rooms and a steeple.

A beautiful and inspiring stained glass window was installed behind the baptismal font. This window, which depicts our Lord's baptism, was donated by Doug and Gloria MacDonald in memory of their son, David.

A lot of fundraising was needed to pay the loan for these additions, and to that end, the congregation jumped in, holding dinners, card parties, kitchen parties, craft fairs and so on.

It must be said here that while the fundraising was hard work, we had a lot of fun and grew closer to God and to each other.

In 2012 another building project was taken on by the congregation. This time the sanctuary (front) was renovated, as well as an addition added to the downstairs hall, which now houses a new commercial kitchen.

Now in 2025, 75 years after that first service, held in the school auditorium, the home of Riverview Anglicans has become more than just a building.

It is a place of worship, yes, but it is also a place of friendships, where God's Love embraces everyone who walks through our doors.

St. John the Baptist church is a mixed group of faithful people

who come together as a community, drawn by the power of faith. Life moves on and so do we. Who knows what the next 75 years will bring.

ANNIVERSARY ACTIVITIES

A 75th Anniversary Committee was formed in late 2024, consisting of the Rev. Julian Pillay, Michelle Pillay, Ginny McEwen, Donna Baker, Marie Marriner and James Marriner as chair.

The first endeavor was the design of a 75th anniversary banner. It was displayed prominently in the hall until the weather warmed, at which time it was installed in front of the church.

The anniversary events consisted of a 75th anniversary homecoming reunion service held April 4.

A number of distinguished guests included the Rev. Richard Steeves, the Rev. Rose Steeves, Canon Albert Snelgrove and the Ven. Brent Ham.

The ACW provided tea, coffee

and anniversary cakes which were enjoyed by all.

The next anniversary event was on May 4 when the Men's Club hosted a 75th anniversary breakfast.

After the summer break, the events continued. On Sept. 28, the 75th anniversary Mothers' Union lunch was held. We were so pleased to have Bishop David Edwards in attendance.

The last major event was the 75th anniversary gala dinner on Oct. 3.

The event was attended by over 100 parishioners, with each attendee receiving a commemorative mug and pen.

Other anniversary events were the creation of a 75th anniversary scrapbook with many pictures which displays the history of our church.

A video interview was also made of our church centenarian Herb Brand.

It was a great 75th anniversary with much to remember.

PARISH OF RIVERVIEW



ABOVE: The Parish of Riverview's 75th anniversary committee, from left: the Rev. Julian Pillay, Michelle Pillay, James Marriner (chair), Marie Marriner, Ginny McEwen and Donna Baker.



RIGHT: The anniversary banner and celebration cake.

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Missional Initiative Fund

The Diocese of Fredericton has dedicated funds in the budget for New Missional Initiatives. These are intended to be small amounts needed to get the initiative going.

If you have an idea or proposal, we want to hear from you!

Applying is Simple - 4 things are needed:

1. A short summary of the idea/proposal;
2. Proposed Project Budget;
3. How is it Missional?
4. How is it New?

Send your proposals and/or questions to:

Shawn C. Branch at the Synod Office

sbranch@diofton.ca or 506-459-1801 ext 1008.



IT REMAINS FOR ME TO SAY, Memoirs of Harold Lee Nutter, Sixth Bishop of Fredericton

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COMMENTARY

Some thoughts on Jesus' words – 'I am the light of the world'

Over the past few months, I have been writing about Jesus's "I am" statements in the Gospel of John.

An observant reader may have noticed that I have not followed the order in which they appear in John.

I started at Easter with Jesus' words, "I am the resurrection and the life." (John 11:25). I am ending with this month's theme, at the darkest time of the year when daylight hours are at their shortest in this part of the world.

It seems like the perfect time to think about Jesus's declaration, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12)

The imagery of "light" runs throughout Scripture as a symbol of goodness and truth.

It is a symbol especially prominent in John which starts with this description of Christ's deity, "In the beginning was the Word, and the Word was with God, and the Word was God.



He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind." (John 1:1-4)

During his earthly ministry, Jesus healed the sick, drove out demons and proclaimed the Good News of the Kingdom of Heaven.

His teaching and parables were like beams of light pointing people to the Father and showing the way of salvation.

Many who listened put their

faith in him as the Messiah; but many did not. Why? Because "people loved darkness instead of light because their deeds were evil." (John 3:19)

As much as "light" is a major theme in the Bible, so is "darkness."

The whole world is caught in the grips of a spiritual battle between light and darkness, good and evil, God and Satan.

As Paul explained, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God." (2 Corinthians 4:4)

"Darkness" is defined as "the absence of light."

Where there is light, even a glimmer, it dispels the darkness at that point. Light always pushes out the darkness.

The natural world is an object lesson in that. When the sun rises to shed its light over the horizon, darkness flees.

The darkness of night falls again only when the light of the

sun recedes. As long as the sun shines, darkness cannot snuff out the light!

The same is true in the spiritual realm. Light and darkness cannot co-exist. When we believe in Jesus and obey his teachings, then we are walking in the light of his truth.

As we cooperate with the work of the Holy Spirit in our lives, he enlightens our minds and helps us overcome the sin and darkness which once ruled our hearts.

Following Jesus, "the light of life," leads us to life as it was meant to be lived — in fellowship with God.

On the other hand, rejecting the light results in deeper darkness. There is no twilight zone here.

As John explained, "If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth." (1 John 1:6)

Jesus warned the people, "Believe in the light while you have the light, so that you may become children of light." (John

12:36) What a beautiful image!

When we believe in Jesus, we become points of light in a spiritually dark world.

That is why Jesus said, "Let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:16)

These thoughts warm my heart and brighten the grayness of this time of year when the sun sets by 4:30!

It is also a fitting theme to meditate on at Christmas when we celebrate the birth of Christ.

As Isaiah prophesied, "The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned." (Isaiah 9:2)

That light is Jesus.

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.

Interruptible — like Jesus

As the season of Advent unfolds, the pace of life often accelerates. Calendars fill, events overlap, and many of us find ourselves racing toward Christmas rather than preparing for it.

Despite our best intentions, the hope of a peaceful, reflective season can quickly give way to pressure, noise, and busyness.

In the midst of this, interruptions become especially unwelcome.

Whether it's an unexpected phone call, an unplanned visit, or a conversation that runs longer than we intended, our instinct is often to protect our time, to stick to the plan, and to keep moving forward.

December is rarely a month marked by time to spare. "I don't have time for this!"

And yet, when we look at the life of Jesus, especially through the lens of Advent and the Incarnation, we find something remarkably different.

Jesus lived a deeply interruptible life. Throughout the gospels, he is regularly stopped — by people in need, by those who are curious, and by those on the margins.

Time after time, he responds



not with irritation or impatience, but with attention and grace.

There is the woman who touches the hem of his robe in a crowd (Luke 8), the blind man who calls out to him from the roadside (Mark 10), the children who are brought forward even as the disciples try to keep them away (Matthew 19).

Jesus never treats these moments as distractions. He treats them as ministry, as a holy moment. He sees people, he pauses, and he allows himself to be moved.

This is particularly significant when viewed in the context of Advent.

The season itself is literally 'a holy interruption.'

The story of Christ's birth is

“What we see in the birth of Jesus is not a God who waits for things to be calm or orderly, but a God who shows up in the midst of real life, with all its mess, complexity, and noise.”

full of people whose lives are disrupted. Mary's plans are upended by the angel's message. A dream changes Joseph's expectations.

The shepherds are interrupted by angels in the night. Even the Magi are rerouted by a warning in a vision.

The Incarnation is not neat or scheduled. It is surprising. It breaks in.

What we see in the birth of Jesus is not a God who waits for things to be calm or orderly, but a God who shows up in the midst of real life, with all its mess, complexity, and noise.

God enters the world not through grand displays of power, but through the vulnerability of a child born to a young mother in a borrowed stable.

There is nothing ideal about the circumstances, and yet God is fully present within them.

As we approach Christmas, the temptation is strong to aim for the perfect season — to host meaningful gatherings, to attend every event, to meet every obligation, and to make it all look effortless.

But perhaps the deeper invitation is not to do more, but to remain open — open to interruptions, to unexpected conversations, to quiet moments we didn't plan.

In practical terms, this might mean making space to really listen when someone needs to talk, even if it's not a good time.

It could mean offering support to someone whose grief surfaces during the holidays, even if you're unsure what to say.

It could be as simple as noticing someone who seems isolated or overlooked, and taking the time to connect.

These aren't dramatic gestures, but they are deeply faithful ones. They reflect the heart of the gospel: that God draws near, not in carefully managed moments, but in the real and the raw.

For many people, December is not a joyful time. It can be lonely, overwhelming or marked by grief.

In these situations, the ministry of presence — simply showing up and being available

— can make all the difference. We may not have perfect words or solutions to offer, but we can offer our attention. We can be interruptible.

In a world that rewards efficiency and celebrates control, choosing to live with this kind of openness is a quiet act of resistance.

It is also an act of faith. It declares that people matter more than plans, and that the Spirit of God is still at work in the margins, the mess, and the middle of things.

As we wait and prepare this Advent, may we become interruptible people, not just during the holidays, but in the rhythm of everyday life.

May we learn to see the interruptions not as obstacles, but as invitations to love. And may we trust that Christ continues to come to us in unexpected ways, calling us to pause, to notice, and to respond.

Canon Shawn C. Branch is the diocesan Director of Mission & Ministry, supporting the missional life of the diocese and vocations.

MUSIC COMMENTARY

New music for the season *The Sixteen and Matthew West!*

It's the annual Advent and Christmas music article! Each year, a choral and contemporary music selection is highlighted to encourage you, Dear Reader, to try out some new things.

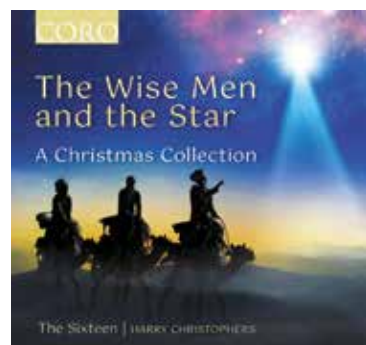
When searching for good music, I find that the same problem exists in the music market — Advent recordings as separate from Christmas recordings are few and far between.

At best, some Advent music can be found amidst the more popular (i.e. "better selling") Christmas music. I try my best.

As a choral collection of seasonal music, many would agree that you can't go wrong with The Sixteen.

This chamber choir has won critical and popular acclaim for almost a decade, and their annual Christmas release is a constant best seller.

"The Wise Men and the Star" featured primarily music of our time: more recently composed settings, some of which makes



use of much more ancient words.

There are so many standout works on this album. Reena Esmail's *Winter Breviary* is one, which frames some of the liturgical Offices (Evensong, Matins,

and Lauds).

Born in 1983, Esmail is a bright light in choral composition today.

Peter Cornelius's setting of *The Three Kings*, a translation of a Lutheran chorale, is also excellent (why don't we sing this in church?).

And I must make mention of Eric Whitacre's *Lux Aurumque*; it is like pure honey set to music.

The album is bookmarked by settings by Margaret Rizza of a well-established choral piece - *O Sapientia* and *As Joseph Was A-Walking*.

The Sixteen are a special entity. They sing in many genres and styles, and have a wonderful ability to blend in ways that do not sound overly produced on their recordings.

Sometimes they sound like a much larger group. At other times you might be fooled into thinking there are just four of them.

Enabling sixteen voices to sing together in such ways is no

easy feat, and even more difficult to do across so great a swath of musical experience.

This album, which captures so much of all of that, truly speaks for who they are as an ensemble.

Switching gears now, the timeless storyteller Matthew West is back with another Christmas album called "Come Home For Christmas."

This is a shorter album, comprising eight tracks, perhaps a longer EP.

It's a mixture of well-known tunes and a couple West wrote, one traditionally focused (*Come Home For Christmas*) and one more humorous (*Dysfunctional Family Christmas*).

He has a great rendition of *It's the Most Wonderful Time of Year*; but as we all know, Michael Bublé owns this song now! This one is close, and reminds me of Bublé.

Joy To the World is a great listen. One neat addition is a kids' version of a tune called *Gobble*

which was included on Matthew's 2021 Christmas album as a kind of joke (I dare you to watch the video!), but it got popular, and now this version is here.

Overall, this is a great album. Whatever your musical persuasion in Advent and Christmas, our music speaks our story: our Christian history and present, our family traditions and habits, all of which we live our today in the way we celebrate Jesus coming to our world.

Enjoy the music as a part of these seasons, share it around, and feel the blessing of this time at the end of the calendar year.

To everyone reading this, may you experience a Blessed Advent, a Merry Christmas, and continued sense of peace in your spirits now, and always. Sing loud!

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



The Rev. Eric Phinney, regional director of the Mission to Seafarers in Canada

Favourite book of the Bible - Luke, because of his dedication to accuracy, order and message.

Birthplace - Saint John

What you love most about God - The consistent way that he expresses himself through Jesus, the written Word and the Holy Spirit.

Favourite place on Earth - Any sheltered cove or harbour on the St. John River.

Farthest you've been from home - Taiwan

Favourite meal or dessert - Baked salmon with fiddleheads and potatoes — all from New Brunswick

Biggest fear - Missing out on time with my children and grandchildren

Hidden talent - Marine electronics repair

Favourite movie or book - *Downton Abbey* series and movies

Your hobby - Boat building, repair and sailing

Three things always in your fridge - Cheese, yogurt and hummus

Favourite sports team - Blue Jays

Episcopal Announcements



Archbishop David Edwards has appointed **the Rev. Canon Wandlyn Snelgrove** priest-in-charge of the Parish of

Fredericton on a part-time (0.6 FTE) basis, effective back to Oct. 6 and continuing until Jan. 18, 2026.



ADVENT

Advent Activities 2025

Support a cause that supports the health of the earth

Tape some money on a vending machine

- Read Luke 1:39–45
- Read Luke 2:1–20
- Read Luke 3:1–6
- Read Luke 3:7–18
- Read Luke 21:25–36
- Watch a film version of the Gospels, like *The Chosen*
- Study the life of Jesus written by scholars

Go an entire day without criticizing anyone

Listen more; talk less

Be kind to unkind people

**Listen for God's voice in music.
Set aside time and place to hear the Holy Spirit.**

Pray for every neighbour on your street.

Write a gratitude note to a friend or family member and hide it in their pocket.

Give a treat to a community helper

Write a list of who and what you are thankful for this year

Smile and thank someone who serves you

**Take a shut-in to lunch.
Read to a child.**

Reflect and record how much joy this Advent season has brought you

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