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THE NEW BRUNSWICK

ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

JUNE 2020

SERVING THE DIOCESE OF FREDERICTON

JUNE 2020 - THE BELLS EDITION



MISSION IN MOTION: community



ANN DEVEAU PHOTO

OUTREACH, PANDEMIC-STYLE

DUE TO COVID-19, THE OUTREACH COMMITTEE AT CHRIST CHURCH CATHEDRAL in Fredericton can't operate its Monday morning drop-ins in the usual way, with refreshments, used clothing bank, live music, Bible study, and the services of the parish nurse. However, on the last Monday morning of the month, people in need can stop by Cathedral Memorial Hall to get a \$10 gift card for a local supermarket. Outreach Committee treasurer Doug Milander, shown here, distributed the gift cards outdoors to 40 people on April 27, the second month this unusual form of distribution has taken place. Appropriate social distancing was followed. The committee plans to do the same thing on May 25. See more COVID coverage throughout the newspaper.

"SHARING HOPE & HELP"

COVID-19

Hospital chaplain explains visiting rules under COVID-19

BY DAVID BARRETT

Being separated from loved ones is never easy. So many of we New Brunswickers have family living all across Canada – I have a niece and a nephew in British Columbia – people have to go where the work is.

In normal times, even though they are far away, we know that we could see them if we wanted to or had to. Presently, that is no longer the case.

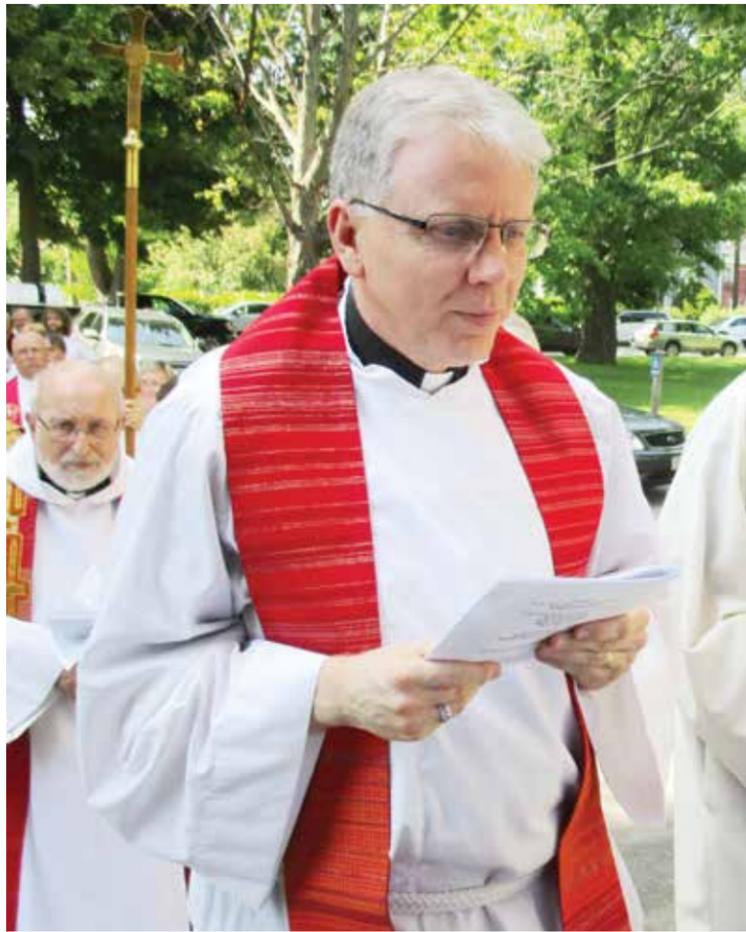
I grew up in Fredericton where my mother and siblings still live, but I live in Saint John where I am the chaplain at the Saint John Regional Hospital and St. Joseph's Hospital and the priest-in-charge of St. Luke's Church.

It takes me 65 minutes to drive to my mother's house, and I see her quite often; I am in Fredericton at least once a month for a meeting and I stop and have lunch with her and sometimes we go out.

My wife and I try to go visit once a month and stay overnight and play cards, which we all enjoy. And, when we haven't been able to do this, we will drive up after church on a Sunday and spend the afternoon with her.

But not anymore. Yes, we still talk on the telephone, but it isn't the same.

Visits with family and friends have come to an end for the time being. For how long, we don't



MCKNIGHT FILE PHOTO

THE REV. CANON DAVID BARRETT, HOSPITAL CHAPLAIN, is working under restrictive rules during the pandemic as Horizon Health tries to balance patient needs with social distancing.

know, but we have to keep ourselves and our families safe, and it isn't easy to stay away.

It is even more difficult when we have a loved one in the hospital. Due to COVID-19, church

denominational lists are not being updated in the Saint John Regional Hospital, and I suspect it is the same in other hospitals.

Without these lists, denominational chaplains have no one

“If a patient is near death, clergy are permitted to visit them only ONCE, and only if called by the nursing unit ...

to visit. Visitors are not being permitted in our hospitals.

If a patient is near death, clergy are permitted to visit them only ONCE, and only if called by the nursing unit or Pam Driedger, director of spiritual and religious care at the Saint John Regional Hospital.

These difficult times have called for drastic measures, and patients can feel very isolated, but the Horizon Health Network has instituted an email system so that we can be in touch with patients.

An email can be sent to any patient in any of the hospitals in the Horizon Health Network: Saint John Regional Hospital, Sussex Health Centre, Dr. Everett Chalmers Regional Hospital, Miramichi Regional Hospital, Moncton Hospital, Upper River Valley Hospital, and the Hotel-Dieu of St. Joseph (Perth-Andover).

Here is the link that tells you how to send an email to a

patient:

<https://en.horizonnb.ca/home/facilities-and-services/services/other-services/send-a-message-to-a-patient.aspx>

In this difficult time, it is very important to stay in touch. If you know of someone in the hospital, please send them a message. Assure them that you are praying for them.

And may we all pray that this pandemic will come to a speedy end and that a vaccine will soon be found.

And may we place all of our hopes, fears and anxieties in the hands of our Risen Saviour who calls us to place all of our burdens on him. How great a Lord, how great a Saviour!

The Rev. Canon David Barrett lives in Saint John.

Readers, please note: this information was accurate as of press time and may have changed since then.

BEATITUDES

FOR A GLOBAL PANDEMIC

| | | | | |
|---|--|---|--|---|
| <p>BLESSED ARE THOSE WHO STAY INDOORS</p> <p>FOR THEY HAVE PROTECTED OTHERS</p> | <p>BLESSED ARE THE UNEMPLOYED AND THE SELF-EMPLOYED</p> <p>FOR THEIR NEED OF GOD IS GREAT</p> | <p>BLESSED ARE THE CORNER SHOPKEEPERS</p> <p>FOR THEY ARE THE PURVEYORS OF SCARCE THINGS</p> | <p>BLESSED ARE THE DELIVERY DRIVERS AND THE POSTAL WORKERS</p> <p>FOR THEY ARE THE BRINGERS OF ESSENTIAL THINGS</p> | <p>BLESSED ARE THE HOSPITAL WORKERS, THE AMBULANCE CREWS, THE DOCTORS, THE NURSES, THE CARE ASSISTANTS, AND THE CLEANERS</p> <p>FOR THEY STAND BETWEEN US AND THE GRAVE, AND THE KINGDOM OF HEAVEN IS SURELY THEIRS</p> |
| <p>BLESSED ARE THE CHECKOUT WORKERS</p> <p>FOR THEY HAVE PATIENCE AND FORTITUDE IN THE FACE OF OVERWORK AND FRUSTRATION</p> | <p>BLESSED ARE THE REFUSE COLLECTORS</p> <p>FOR THEY WILL SEE GOD DESPITE THE MOUNTAINS OF WASTE</p> | <p>BLESSED ARE THE TEACHERS</p> <p>FOR THEY REMAIN STEADFAST AND CONSTANT IN DISTURBING TIMES</p> | <p>BLESSED ARE THE CHURCH WORKERS; THE DEACONS, PRIESTS AND BISHOPS</p> <p>FOR THEY ARE A COMFORTING PRESENCE IN A HURTING WORLD AS THEY CONTINUE TO SIGNPOST TOWARDS GOD</p> | <p>BLESSED ARE THE SINGLE PARENTS,</p> <p>FOR THEY ARE COPING ALONE WITH THEIR RESPONSIBILITIES AND THERE IS NO RESPIRE</p> |
| <p>BLESSED ARE THOSE WHO ARE ALONE.</p> <p>FOR THEY ARE CHILDREN OF GOD AND WITH HIM THEY WILL NEVER BE LONELY</p> | <p>BLESSED ARE THE BEREAVED.</p> <p>FOR WHOM THE WORST HAS ALREADY HAPPENED. THEY SHALL BE COMFORTED</p> | <p>BLESSED ARE THOSE WHO ARE ISOLATED WITH THEIR ABUSERS</p> <p>FOR ONE DAY - WE PRAY - THEY WILL KNOW SAFETY</p> | <p>BLESSED ARE ALL DURING THIS TIME WHO HAVE PURE HEARTS: ALL WHO STILL HUNGER AND THIRST FOR JUSTICE; ALL WHO WORK FOR PEACE AND WHO MODEL MERCY</p> <p>MAY YOU KNOW COMFORT. MAY YOU KNOW CALM. AND MAY THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT, BE WITH US ALL. AMEN</p> | |

TEXT: JAYNE MANFREDI

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www.anglican.nb.ca

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THE BISHOP'S PAGE

God has not changed

On the 11th of this month, in 1845, the Rt. Rev. John Medley was installed as the first Bishop of Fredericton.

He had been consecrated just over a month earlier at Lambeth Palace, the London residence of the Archbishop of Canterbury.

On June 11 this year, we celebrate the 175th anniversary of his formally taking up his duties in the then newly formed diocese.

Our intention was to have had an event or events to mark the important occasion. Obviously, COVID-19 has prevented that, but we will see what happens in the future.

Medley was a man of great faith and energy. It appeared that he was destined for ordained ministry from a very early age. Before the age of 10, he was able to recite the whole of Psalm 119 from memory. He was duly ordained in 1826, having graduated from Wadham College Oxford.

The large painting of him which is hung on the north wall of our cathedral is on loan to us from his former college.

Before arriving in the diocese, Bishop Medley had faced great personal tragedy back in England. His wife, Christiana, died from tuberculosis. In addition, two



children died and his mother was killed in a carriage accident in which he was severely injured.

This level of loss was not unusual in those days. Archdeacon John Brigstocke and his wife faced the deaths of five of their children in Saint John. There is a plaque at the front of the church commemorating this.

Whenever I consider the issues that these men and others faced in the 19th century, I am always amazed that they retained their faith in God and worked tirelessly in their ministries.

For example, Archdeacon Brigstocke founded the Church of England Institute in Saint John.

I always wonder how I would have responded to such events



PORTRAIT OF BISHOP MEDLEY in 1848, by John Bridges.

had they happened in my life. To be honest I do not know.

What I can say is that God has not changed. These two men and many others found their comfort in the overarching purposes of God.

I do not have the impression, though I could be wrong, that they searched for meaning in the events which happened to them. I find that very challenging.



David Edwards is Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

Bishop David is home, working out of his basement office. His 2020 pilgrimage through the Archdeaconry of Fredericton has been postponed.

New dates are still to be determined.

To watch the bishop's daily reflection, please visit the diocesan website and select the COVID-19 banner. There you will also find links to online worship, prayer, children's activities, articles and resources to help during this time of pandemic.

We also offer Litany @ 6 each day.

www.anglican.nb.ca

Attention: Friends of Camp Medley

I want to assure parents and campers that we are closely watching the ongoing developments of COVID-19 in the province and the precautions taking place.

In conversations with the bishop and leadership of the Anglican Diocese of Fredericton, we are presently continuing with plans for the summer programs, while at the same time preparing for what might be a shortened (or very different) camping season.

Please continue to register and reserve your spots for the summer. If we are forced to modify the current schedule, parents will be notified and full refunds will be made, if necessary. If you have any questions, please contact me.

To register and to see a list of the current programs scheduled, visit our website: campmedley.ca. Know that we are praying for you and those impacted globally.

Thank you for your ongoing support, past and present, of Camp Medley and its ministry.

John Galbraith, director
director@campmedley.ca
 cell: 506-471-2429

Stewardship during social distancing



Mike Briggs

Following on from last month's column, the theme remains broadly the same.

It is encouraging to hear from the Diocese that there are enquiries from parishes wanting more information on e-offering and indeed, one parish has just started e-offering.

It is also encouraging that while some parishioners have been affected financially, the Diocese is seeing few requests to reduce the weekly or monthly e-offering and have seen some parishes increase the numbers on e-offering.

This has enabled parishes

on e-offering some certainty with their cash flow and bank balances as the bills keep on coming in.

Another encouraging sign is that most parishes have advised the Diocese they can continue their monthly contributions to the Shared Ministry Budget even though none of us can hold services and receive collections on a weekly basis.

Parishioners are generous at this time and I know that in my own parish, we still receive envelopes from our parishioners either by Canada Post, e-transfer, Canada Helps or simply dropping the envelope off at the church as we have a mail slot in our front door.

Everyone using one of these methods is practicing stewardship at a time of trouble, letting the church continue with its mission of spreading the Word and also being there to support parishioners and others in the community needing our help.

A big thank you goes to all parishioners who continue to support their parish by increasing their e-offering, mailing in envelopes, using Canada Helps or e-transfers.

Vestry and clergy meetings across the diocese continue using Zoom or some other teleconferencing software. While not the same as meeting in person, we still meet and exchange ideas.

Some parishes are also using this technology to hold coffee hours on a regular basis so we can all keep in touch.

There will be challenges ahead as we move back to a less restrictive environment, but I trust that some of the lessons learned over the past month or more will stick with us.

Hopefully, we will continue to be a more caring and nurturing society that cares for the most vulnerable in our society, including our seniors.

The NB Anglican will soon be

on a summer break, so the next column will be in the September issue. I wish all of you a relaxing summer with family and friends either virtually or, more hopefully, in person.

Remember God is always with us, supporting us and ready to listen when we pray. He will not abandon us and just needs to be asked.

I will close with two verses from what is probably the best known Psalm as the words sum up our situation and our hope for the future.

Psalm 23: 4, 6: Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me... Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

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

HEARTS WITH NOVA SCOTIA



OUR HEARTS ARE WITH NOVA SCOTIA

LEFT: VESTRY MEMBERS IN THE PARISH OF LANCASTER wanted to convey their prayers and love for the people of Nova Scotia. Submitted photo.

FOR THE NEXT WHILE, flags will fly at half-mast and the bells at Christ Church in St. Stephen will ring in solidarity with the people of Nova Scotia coming to grips with mass shooting deaths. On April 18-19, 23 people, including an RCMP officer and an unborn baby, died in a mass shooting in several northern Nova Scotia communities.



BELLS RANG OUT ON FRIDAY, APRIL 24 AT 6 P.M. from Christ Church and St. Luke's as the Anglican Parish of Woodstock joined churches across our nation in support of the RCMP and victims of the mass shooting in Nova Scotia, April 18-19. Bell ringers Richard Wetmore at Christ Church (left) and Jon Tait at St. Luke's (above) wore red in honour of the red serge RCMP uniform.

"God will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away."
Revelation 21:4

Photo at left by Alyson Wetmore; photo above by Armin Hackelsperger.

NEWCOMER MINISTRY

A call from Syria is answered *Parish of Rothesay welcomes a newcomer*

BY PAUL RIDEOUT

In January 2017, a call came in at the parish I was working at, the Cathedral in St. John's, Newfoundland.

It was from a man who said he was from Syria and was looking for help to come to Canada.

We often received calls from individuals looking for help — some legitimate and some not — so I was a little skeptical at first.

Little did I know at the time that from that cold call would develop a friendship that would eventually lead to this young man coming to Canada.

Over the course of several months, I got to know Mansour Najjar and he told me about his life in Syria.

He told me the heartbreaking story of how his once beautiful country was ravaged by ISIS and other extremist groups as well as the spread of civil war; of persecution for being Christian; of friends and neighbours who were killed; and of hopes for his future that were crushed.

It was a desire to start a



A HUGE WELCOME AWAITED MANSOUR NAJJAR, CENTRE, when he arrived in Saint John in February. The Syrian refugee's odyssey began with a cold call to an Anglican church in St. John's, NL that Fr. Paul Rideout, fourth from right, answered.

SUBMITTED PHOTO

new, peaceful life away from the horrors of war and terrorism that led him to reach out desperately to churches in Canada, looking for someone

to help.

Soon after moving to St. Paul's in Rothesay, I told our Mission Beyond team about Mansour and his plight. This

led us to reach out to the Catholic Diocese of Saint John, which holds a sponsorship agreement with the government, and ask them if they

would consider helping us to sponsor Mansour.

As it happened, they had just one sponsorship spot left, and we grabbed it. Mansour's application moved through Immigration Canada at record speed.

At St. Paul's, we mobilized a team of people who worked very efficiently to make all the necessary plans and to gather the resources needed to support the sponsorship.

The response of the church was overwhelmingly generous as everyone got on board to give Mansour a new life in Canada.

On Feb. 10, Mansour landed at Saint John Airport and was greeted by a large group of parishioners.

He has hopes to go to college and establish a life and career for himself here in New Brunswick. His prayer is that someday his mother and two brothers will be able to join him here.

We look forward to getting to know Mansour better, and we can't wait to see the plans God has in store for him.

Fr. Paul Rideout is rector of the Parish of Rothesay.

UNUSUAL EASTER



SUBMITTED PHOTO

THE REV. CANON LEO MARTIN REPORTS ON EASTER:

Here in the Parish of Fundy and the Lakes, like elsewhere, we are providing a YouTube connection with as many parishioners as possible. And we usually do our recording on Wednesdays.

So, with Easter Sunday approaching, I felt odd having no worship to plan and no opportunity to be close to the Parish family. As a result, I decided to enter the empty church on Sunday. The Rev. Amanda Longmoore joined me.

We stood at each end of the altar (approximately 7 or 8 feet apart) and said prayers for the season, the world, and most importantly, for the parish family.

Then we remembered each household individually by lighting a tea light candle and placing it on the altar. It was a different way of being with our parish family on this holy day, but it brought us together as one at the foot of the Cross.

It also gave us the impression that the empty tomb (i.e. the church) was being lit up.

NO SERVICE WAS HELD AT ALL SAINTS ANGLICAN CHURCH, Keswick Ridge, but this cross was placed on the step to mark the Easter season and show the community that despite the empty church, its congregation still celebrates the empty tomb.



CRYSTAL GILMORE PHOTO

PARISH NEWS

Trinity 'Save the Steeple' restoration: overview and update

How time flies by when we look back at the most challenging task at hand: the aging and associated deterioration of Trinity's and one of the City of Saint John's greatest icons, the Trinity steeple spire.

As with most projects of significant magnitude, many studies were done without action, placing the future of the Trinity steeple at increasing risk.

The parish leadership in December 2016 acted decisively with an intentional focus to clearly understand the condition of this core structural element embedded into the overall 1880 Trinity structure.

The steeple committee, chaired by Derek Oland, was formed and the overall condition was studied. This led to the creation of a set of engineering restoration drawings which formed part of the approved tender package.

Trinity awarded the contract for the steeple restoration to Coastal Restoration & Masonry Ltd. based upon a phased, three-year contract.

The next challenge was fundraising, the largest project for Trinity since the early 1960s. A steeple fundraising committee was struck under the leadership of Jacqueline Oland.

Phase 1 commenced with the South and East faces in year one (2019), to be followed by the West and North faces in year two, with the steeple project completed in year three.

Trinity was very successful on all fronts in 2019, having completed the scope of work set out by Phase 1. The South and East Steeple Tower faces were restored with very few areas of new discovery beyond the original contract scope.

Phase 1 was completed on time and slightly under budget with zero safety incidents. The workmanship of Coastal Restoration & Masonry Ltd. has restored the grand architecture lines of these steeple faces that had suffered from decades of deterioration.

The final cost of Phase 1, \$478,000, was raised, resulting in a positive project balance sheet at year end through the

extensive efforts of the committee.

Trinity wishes to thank supporters ranging from Trinity parishioners, private and corporate Saint John, Trinity supporters from abroad and those who visited our great city and toured Trinity during the summer and fall of 2019.

Phase 2 will begin in May within the limits of fundraising, addressing the next highest prioritized steeple face, the West face.

Phase 2's projected costs total \$312,500 and to date the fundraising committee has secured, either in cash or pledges, over 80 per cent of the required funds.

All donations to the Trinity Steeple Fund are tax receipted through the Trinity office.

The City of Saint John Common Council and the Heritage Development Board recently recognized a number of projects within our city's uptown for their excellence in heritage conservation by acknowledging the owners / developers and their contractors.

On March 9 Trinity Church was awarded the Heritage Stewardship Award in recognition of an outstanding contribution to the City of Saint John.

This award was presented by Mayor Don Darling and Heritage Development Board chair Jamie Watson to parish wardens and Derek Oland and Louise Dodge-Hall. Bishop David Edwards attended.

Trinity has always remained focused on its strong ties to our Loyalists roots, and in doing so has guarded the 1880 architecture which our faithful ancestors integrated into the rebuild of this founding parish of Saint John's Anglican church following its demise during the Great Fire of 1877.

Trinity's parishioners and its corporation wish to thank all who have made the restoration of the iconic steeple tower possible, enabling it to grace the skyline of the uptown peninsula for future generations.

Story submitted by incumbent, the Rev. Steven Scribner.



STEVEN SCRIBNER PHOTO

ON MARCH 9 TRINITY CHURCH WAS AWARDED THE HERITAGE STEWARDSHIP AWARD in recognition of an outstanding contribution to the City of Saint John. From left: parish warden Derek Oland, Bishop David Edwards, parish warden Louise Dodge-Hall, Saint John Heritage Development board chair Jamie Watson, and Saint John Mayor Don Darling.

Below Trinity Church is seen during the steeple restoration.



DEREK OLAND PHOTO

**To support the restoration financially,
contact Trinity Church:
506.693.8558
<https://trinitysj.com/>**

COMMUNITY OUTREACH



MISSION IN MOTION: community

JASMINE CHANDRA PHOTO

The Friday Night ~ Supper Club ~

THE FRIDAY NIGHT SUPPER CLUB, ON HIATUS DURING THE PANDEMIC, grew out of a desire for greater family and community engagement in Saint John. Parents and children cook and share a meal together. The experience comes complete with fine linens and lots of leftovers to take home.

BY JASMINE CHANDRA

In the fall of 2018, the Catholic Bishop of Saint John, Robert Harris, and the Anglican Bishop of the Diocese of Fredericton, David Edwards, signed a partnership agreement as part of IARCCUM (International Anglican-Roman Catholic Commission for Unity and

Mission) and funded by the Walking Together Foundation.

The initial project was a Dads and Tots group which encouraged dads to engage with their kids while getting support from other dads.

We were asked last fall to look at how we could expand this program to include a broader community participation. The

result is a partnership with the local K-8 school — Saint John the Baptist and King Edward School — for a monthly Friday Night Supper Club.

During the supper club, families are invited to come and cook a meal with their children. They set up tables with fine linens and centre pieces and invite other families

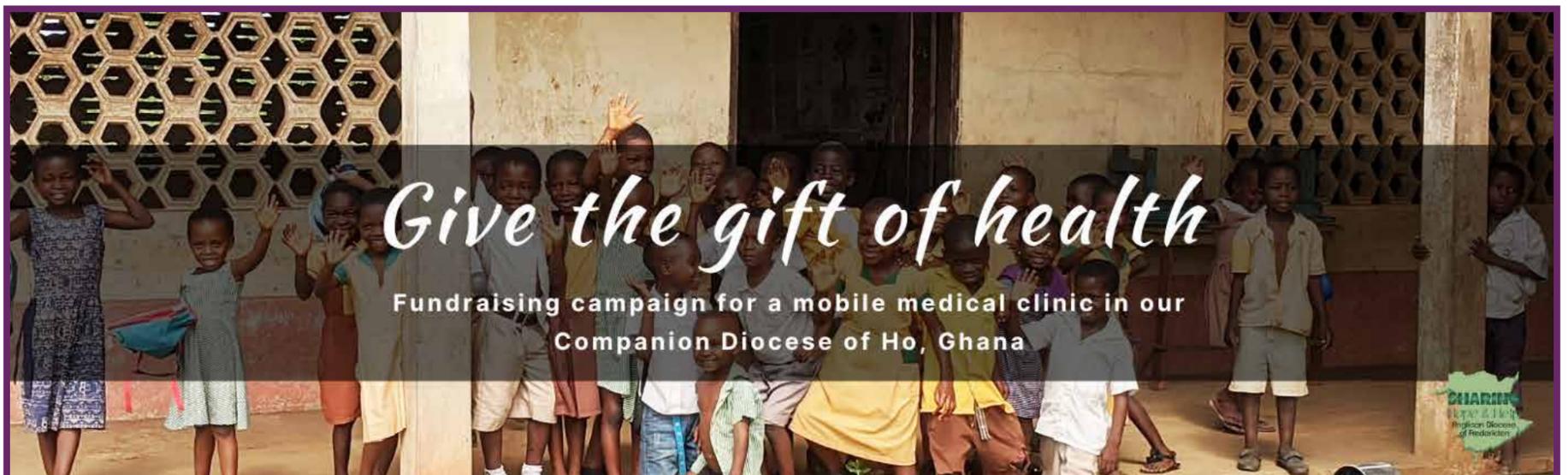
from the community to come eat with us.

The first Friday Night Supper Club took place at the end of February. The kids loved being ‘chefs’ for the evening. They commented on how pretty the glassware was, enjoyed the linen table cloths and went home with lots of leftovers.

Unfortunately we will have

to wait to continue this program until the school reopens, but we look forward to the opportunities we will have to grow when the times comes.

The Revs. Terence & Jasmine Chandra lead the Central Saint John Community Ministry. You can find their blog at this address: penniesandsparrows.org.



Give the gift of health

Fundraising campaign for a mobile medical clinic in our Companion Diocese of Ho, Ghana

If you can help, please visit our website, anglican.nb.ca, and click on donate. As you can appreciate, this very worthwhile cause has been derailed by COVID-19, but the urgency for health care remains. Please donate by June 30 if you can.

COVID-19 MINISTRIES



SUBMITTED PHOTO

KARA CARLINE MANAGES MEALS AND FOOD DISTRIBUTION at Outflow Ministry in Saint John, which has benefitted from the generosity of parishioners in the Parish of Hammond River.

A rural response to COVID-19

BY CLEO CYR, PARISH OF HAMMOND RIVER

The question was not simply ‘how do we continue our current outreach missions?’ but also ‘what else can we do?’ — and the parishioners of Holy Trinity in the Parish of Hammond River responded to both!

The soup mission which has provided 350 meals to Romero House once a month for nine years, as well as donations to the KV food bank, were easy missions to continue and haven’t missed a beat. However, we felt the need to do more for both parishioners and others.

During the early phase of the pandemic, a group of volunteers formed to send cheerful cards and notes to all parishioners and other people

who were in our thoughts and prayers.

Our rector, Rev. Michael O’Hara, his wife, Sheila, as well as other parishioners also decided to make phone calls and touch base with those young and old.

As well, the weekly Zoom ‘Coffee Times’ started by Michael have become special moments where we are able to see each other and comment about hair length, and hair colour (or lack of) and generally ‘catch up’ with each other’s lives.

Continuing a study of the ‘Liturgy of the Ordinary’ through Zoom and having a recorded online Sunday morning prayer service have also been welcome additions.

However, the question remained ‘what else can we do?’ That was when the ‘Sandwich Brigade’ was conceived. We

contacted Wendy Pottle, the director of operations and outreach at Outflow Ministry, who then contacted Kara Carline as she manages meals and food distribution at the centre — and the rest is history.

We have 12 families from Holy Trinity and four family friends who make sandwiches, casseroles and baked goods for Outflow on a weekly basis.

Through social distancing, the ‘goods’ are dropped off in a drop box at one person’s home and then taken all together to Outflow.

Kara then shares the food donations with Outflow as well as the Coverdale Centre for Women and Romero House.

We may not be able to share a meal physically with others, but we pray that a bit of ‘nourishment’ from a few helps in some small way.

Cooking for Romero House

MISSION IN MOTION: food security

If you have been near the Church of the Good Shepherd, Parish of Lancaster, in the past month, you may have wondered why the church has the delicious aroma of home-cooked turkey dinners.

That’s because of a small group of dedicated — and careful — volunteers who have been cooking to help support Romero House (soup kitchen) in Saint John.

With the help of the generous donations of money and food by parishioners, and turkeys provided by Romero House, a small group made up of Sandra Baxter, Anne Stone, Janet Brown, Susan Dole and Rick Cunningham have been meeting weekly to cook in the church kitchen.

A special thanks goes to these hard-working volunteers, especially Anne and Susan,

for giving the kitchen a deep cleaning on two separate occasions, and Gen Primeau for shopping for supplies.

Volunteers meet on Saturday morning each week at 9:30 to cook turkeys; peel, cut and cook vegetables; and make peanut butter and jam sandwiches that are then delivered to Romero House. Caution is exercised during this time.

Anyone interested in

volunteering can contact Rick Cunningham at 609-3501. To make a financial contribution please consider sending an e-transfer or dropping off cash to Lori Maker at the church office to receive a tax receipt. Please make note that the donation is for Romeo House.

Payment Options:

- e-transfer: goodshep@nb.sympatico.ca (security: Lancaster) - Put “Romero House” and your Envelope # (if applicable) in the comments.
- Cash or Cheque made

payable to “Church of the Good Shepherd,” which can be dropped off at the church office between 9 a.m. and noon Tuesday to Friday, or mailed to 668 Manawagonish Road, Saint John, NB, E2M 3W5. Specify it is for “Romero House Project.”

The above pay options can be used for any regular offerings you wish to make as well. Just specify “Regular Offering.”

Thank you for your support!

Elsbeth’s Cathedral farewell

A good time was had by all on Feb. 10 as we celebrated our dear friend Elspeth Drinkell’s birthday and bid her farewell to Edinburgh, Scotland.

Well over 50 members of the adult choir, 11:45 music group, Cathedral staff and congregation well-wishers gathered in the Memorial Hall lounge.

Much laughter and good food abounded; members of the Cathedral congregation and music family had the opportunity to chat with Elspeth and wish her well on her move to her beloved Scotland.

It was a bittersweet send

off, as our dear director of music David Drinkell had died unexpectedly just four months previously.

After his death, the congregation rallied around Elspeth and supported her in many ways — a real testament to the generosity and love we had for both David and Elspeth.

Now back in her homeland, Elspeth has taken with her many fond memories, a bit of lovely silver jewelry made by our own Bill Robinson, and a print of the Cathedral in winter.

Elsbeth confessed that she will not miss the snow! Go



ELSPETH DRINKELL and Dean Geoffrey Hall at Elspeth’s farewell party.

with God Elspeth, and may the Lord bless you and keep you!



“SHARING HOPE & HELP”

COVID-19 RESPONSES

Emergency Food Program grows again

BY GISELE MCKNIGHT

The Greater Saint John Emergency Food Program grew out of a need during the COVID-19 pandemic. What would kids who normally get breakfasts and lunches at school eat at home? Would there be enough food?

The Inner City Youth Ministry, a partner of the Anglican Diocese of Fredericton, began to strategize immediately after schools closed in March. Erin Rideout, its director, in concert with other neighbourhood agencies, began on day one by making lunches. That evolved into delivering food packages to households a few times a week.

The effort has grown exponentially, added many not-for-profit partners, and gained a list of financial supporters.

One of the most unique aspects of this pop-up food program is the marriage of several agencies whose roles have been halted or slowed during the pandemic. Instead of laying off staff, they've redeployed them



to the food program.

"Not only has your support fed hundreds of households, but it's pushed not-for-profits to collaborate and think outside the box when it comes to food security," says the group's

Facebook post.

It has also partnered with the Food Depot in Moncton, allowing for bulk food purchasing and donated goods.

Donations have come via Facebook fundraisers, gift

MISSION IN MOTION: food security

cards, and the Canada Helps website. The corporate community has also come on board to aid this expensive program.

"A huge thank you to the SJ business community and funders for making our program possible. When we started, we were a small group of not-for-profits and the idea of serving the entire Greater Saint John area for this length of time seemed daunting," says the group's Facebook post.

"Thankfully, Saint Johners responded in typical fashion; community/business leaders wrapped their arms around our program to ensure that nobody would be left food insecure during this pandemic."

The program has outgrown two locations, and is now housed in the Diamond Jubilee Building, courtesy of the Port of Saint John.

Latest sponsors include Dowd Roofing Inc.; Ca-

naport LNG; Port of Saint John; Moosehead Breweries; Canadian National Railway Company; Saint John Energy; J.D. Irving Limited; The Lawson Foundation; United Way serving Saint John, Kings and Charlotte; Rotary Club of Saint John; Breakfast Club of Canada / Club des petits déjeuners; Potash Corp; Resonance Inc.; T.R. Meighen Foundation.

If you are in need of assistance in the Saint John area, or you would like to donate, please send them a message via Facebook or call Erin (506) 647-9813. #wereinthistogether

"We are eight weeks in and incredibly proud of our impact," says a Facebook post. "Thank you to our donors, supporters and partners - this isn't possible without you!"

Search Greater Saint John Emergency Food Program on Facebook for more information.

Virtual ministry in the Parish of St. George

BY BETH HICKS

The Parish of St George has embraced virtual ministry as a way to get through these challenging times.

With the church closed, the Rev. Mary Anne Langmaid felt it was important to provide her parishioners with the opportunity to stay in touch.

With the support of the Diocese, the parish has dedicated Zoom space, and every weekday morning at 10 a.m., parishioners are invited to join prayer time.

The prayers are informal and are focused on the world and individual needs.

On Sunday mornings, Mary Anne conducts an interactive service. On the day before the service, anyone who is interested gets an email with information about the service, including an activity for children to do.

Once the service begins, participants are invited to share any stories they might



have about how God has moved in their lives during the preceding week. The children have a short story time and can work on their crafts and activities while the service continues.

Various members of the congregation do the readings and the prayers. Mary Anne delivers her message, and participants are invited to sing along with the music.

Internet resources are used as part of the service, such as children's stories, Christian music videos and last week, the gospel reading was from the Lego Bible complete with Lego figures depicting scenes from the reading.

At the end of the service, all

of the microphones are turned on, and people are able to greet each other, just as they would at a regular church service.

Because this is new to the parish, they are finding some technical challenges, but they are working to overcome those, with each week showing an improvement and some new features.

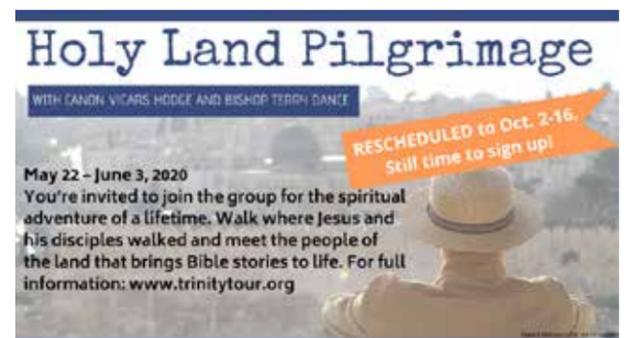
In addition to the services, the parish is also trying to provide an electronic method to give to the church. In addition to the regular e-offerings that many parishes use, St Mark's is encouraging the use of e-transfers which makes for a quick and easy way to give to the church.

Their email address for e-

transfers is stmarkschurchsg@gmail.com. Because the parish is still paying off debts from when their church burned several years ago, it is important to them that their funding

continue.

More information is available from St Mark's Facebook page. Search "St. Marks Anglican St. George NB."



THE COMFORT OF THE BELLS



Fr. Craig O'Brien, Parish of Sackville, reports:

I've actually rung the bell at St. Paul's three times a day when here, since my start in September. It's been a long time since I've had a parish church with a manual bell, so it's been great, and neighbours and the faithful comment positively.

This is the traditional practice of ringing the Angelus — the Memorial of the Incarnation — or the Regina Coeli — that of the Resurrection in Eastertide — morning, noon and night.

In practice here it's rung before daily matins, the noon Eucharist, and evensong. There are three strikes before each verse and response, followed by prayer, then a peel of 12 strikes or so.

It calls the faithful to prayer as in old rubric/directive in BCP for the hours of the Divine Office; and hopefully lifts the hearts and minds of those who hear it to God.

•••

Parish of St. Stephen

A Call To Prayer — Sound the Bells

We encourage all churches that have church bells to ring them every Sunday at 11 a.m. for a few minutes. This act would serve as an audible reminder to cry out to God for His divine intervention during this turbulent time.

Let us pray:

* For the nations of the world.

* For those who have lost loved ones as a result of this pandemic

* That a vaccine may be developed soon

* For the Church to be a beacon of hope and comfort in the midst of chaos.

* For the Peace of Christ to rule and reign supremely in our hearts and minds.

Isaiah 6:1 ... "In the year King Uzziah died, I saw the Lord, High and Exalted Seated on a Throne; and the train of His robe filled the temple."

•••

The Rez, Parish of the Nerepis & St John

By Gisele McKnight

When the Rev. Mike Caines saw a bell installed at the Church of the Resurrection during construction a decade ago, he thought, "what are they putting a bell in there for?"

These days, the bell is making quite a statement in the community of Grand Bay-Westfield, and he is grateful for the "experienced wisdom" of those who decided on the bell.

The bell was rung 18 months ago at the 100th anniversary of the Armistice of the First World War.

"We rang it at dusk that day," he said, adding that a while later, a woman came to him and asked for regular bell-ringing each Sunday, noting it wouldn't cost a thing.

That resulted in a greeter ringing the bell each Sunday at 8:45 and 8:55 as a call to worship. Then a selected family rings the bell at 10:15 and 10:25.

"A family is given the opportunity," said Mike. "That's their job. They love it!"

But during the COVID-19 lockdown, "we switched from ringing every Sunday to every day — to remind people of God's presence, that the Church is still here, that God will get us through this."

He sees people drive into the parking lot each day at noon to hear one minute of bell ringing. Others have told him they go for a walk at mid-day to hear the bell.

Some step outside their houses or workplaces to listen. And people are taking videos and posting them online to share.

With the church perched high on a hill, the ringing can be heard within a radius of at least six kilometres, said Mike.

"Clearly people are noticing this," he said. "There is something comforting, something encouraging, something positive about being able to worship with our ears."

Some listeners have commented on the church's social media sites, which appear below.

"I can't explain why it's comforting to hear this... but it is. Thank you!"

"Such a joyful sound."

"I could hear them from my deck at the house. Such a comforting sound!"

"I love the sound of church bells. An amazing feeling. Thank you!"

•••

Parish of Grand Manan, Report 1

The church bells were rung at St. Paul's on Good Friday and Easter Sunday.

Church members and non-church members drove to the parking lot to listen. Nearby neighbours raised their windows to listen as well.

After the bell ringing, people tooted their vehicle horns and waved to each other. It was very touching and wonderful to see and hear.

Nora Moses, Parish of Grand Manan

•••

Parish of Grand Manan, Report 2

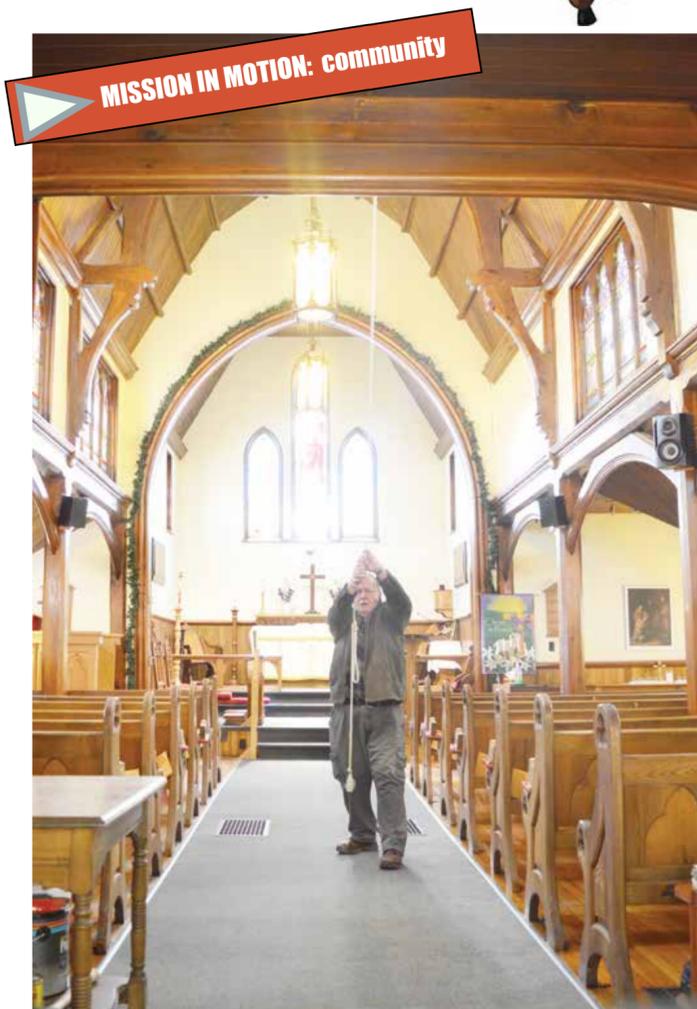
The church bell at the Church of Ascension, located in North Head, was ringing on Palm Sunday and Easter Sunday.

The church is located on a pronounced elevation and is

At Easter, during COVID-19, and in solidarity with the people of Nova Scotia, ringing church bells sends a loving message to the community, and demonstrates the desire to pray and worship during this strange and daunting time. In this feature, parishes report on their ringing of church bells to bless their communities.

Listen for our bell everyday at noon.

God offers us Grace, Presence and Hope



CLOCKWISE FROM TOP LEFT: THE BELL AT THE REZ IN GRAND BAY-WESTFIELD; Peter Jubb rings the bells at St. Mary's in Hillsborough; Church of Ascension, Grand Manan; the bell in the Parish of St. Stephen, recently greased for its extended use these days; bell-ringing at Christ Church, Lower Woodstock with Richard Wetmore. Submitted photos



to give our island residents hope and let them know the church is alive and well.

Kirk Cheney, Parish of Grand Manan

•••

Parish of Sussex

By Gisele McKnight

At Trinity Church in Sussex, the bells have been ringing on Sundays since the Rev. Tom Stradwick arrived five years ago. Now they're ringing every day of the week.

Sunday noon is call to prayer, Wednesdays they ring for all the front line workers during COVID-19, and now, the bells are ringing at 7 p.m. from Monday to Saturday.

"It's really about calling people to prayer," said Tom. "We're a people of prayer, so this is one way to express that."

Tom's Easter Sunday sermon was about sharing the good news, but "that's difficult in this environment, so the bells do it."

The reaction in Sussex has been positive.

"People are saying it's so nice to hear the bells again," he said. "You know, a lot of good blessings are coming out of this."

He does note, though, that ringing the bells "is quite a workout!"

•••

Parish of Bright, All Saint's, Keswick Ridge

Our bells are ringing every Sunday at noon — what a beautiful sound!

•••

Peter Jubb reports from the Parish of Hillsborough Riverside:

In the Parish of Hillsborough Riverside, St. Mary's Hillsborough is the only church in the centre of the village.

We ring the bells each night at 7 p.m. to let the people of the village know that they are loved and that we care for them.

The ringing is also in support of all our volunteer firefighters and all front line workers, and in remembrance of all who have lost their lives to COVID-19. The bells are rung by John Whitmore and Peter Jubb.

In Riverside at St. Albans Church, the bells are rung by Art Paterson and Steve Marshal for the same reasons.

•••

Parish of Prince William, Dumfries, Queensbury & Southampton; Martin MacMullin, from Magaguadavic, reports on ringing the church bell at All Saint's Church which sits at the top of the hill overlooking the community:

For me it was a way to take a little time to give thanks for our Lord's journey and also for those that would hear the bell to take a little time to meditate and pray for those who are impacted during this unique time where we cannot physically assemble.

However, we can be together through our prayers.

I rang the bell each day around 11 a.m. for approximately three minutes except Easter Sunday. On Easter Sunday I rang the bell for 15 minutes.

BELLS continues on page 12

COVID-19 RESPONSE

THE COMFORT OF THE BELLS



BELLS continued from page 11

In general our community churches are the one public place that stands in the place we live and it can be a symbol of support even though we cannot be together in that place at this time.

NOTE: Martin sent a request for a bell ringer at St. Luke's, in Temperance Vale, the other Parish church housing a bell. The little yellow church has a long history in the community.

Denise Gorham took the task for the Holy Week. Both are continuing the ringing on Sunday for the duration of our isolation from church.

Hear the bells toll...

The Rev. Chris Hayes reports from the Parish of Salisbury and Havelock:

Church bells have been a part of community in Canada since European settlement.

They not only called people to worship, but also provided the time of day for generation after generation. In more recent times, they have also signalled important events in the life of a community.

Many churches in many parishes are ringing bells these days. Some have been doing this for decades, while others have begun in more recent times.

In the Parish of Salisbury and Havelock, in the village of Petitcodiac, the bells at St. Andrew's ring on Fridays and Sundays at noon.

Their peals signal two things to those who hear them. They honour hospital workers and first responders for their dedicated service to caring for those suffering from the virus.

Secondly, the bells are rung 22 times to signify the 22 hospitals throughout New Brunswick. Also, the ringing of the bells, as always, reminds the faithful of God's presence in their lives, and in their communities.

Ringings bells not only catch



ARMIN HACKELSPERGER.PHOTO

ABOVE, THE BELL TOWER OF ST. LUKE'S ANGLICAN CHURCH in the Parish of Woodstock shines in the sun. At bottom right, the bell tower at St. Andrew's Church in Petitcodiac.

“...The ringing of the bells, as always, reminds the faithful of God's presence in their lives, and in their communities.

people's attention when heard, they are also aural symbols.

And, like any symbol, its meaning is only understood when shared with others.

Accordingly, we have announced in the community what the purpose of the bell ringing is, so that everyone may know.

This also serves as a reminder to the public of the church's active presence amongst them all, and, drawing the circle widest, God's concern and love for all of us. Many remember this verse:

“Look up, and raise your heads, for your redemption draws near” (John 21:28).

Bells greased, so tolling continues in St. Stephen

BY DERWIN GOWAN

With a pandemic raging, church bells no longer summon the faithful to gather on Sunday mornings, but familiar chimes still peal in St. Stephen.

Kirk-McColl United and Christ Church (Anglican) churches have joined a worldwide movement by ringing their bells for 10 minutes at

BELLS continued on page 13



COVID-19 RESPONSE

THE COMFORT OF THE BELLS



BELLS continued from page 12

7:30 p.m. every Wednesday and at 11 a.m. Sundays.

The Revs. Brett Anningson at Kirk-McColl United and Julian Pillay at Christ Church independently decided that their bells should ring as always on Sunday mornings “as a sign of solidarity and hope in the midst of this pandemic,” Anningson says.

He saw a news story about Ring the Bells of Hope in the Netherlands, “and several people said you should be doing it,” the United Church clergyman explained.

An internet search shows that churches in different countries, including the United States and Canada, are doing this.

In the Netherlands, the bells start ringing at 7:30 p.m. local time on Wednesdays, and Anningson decided that Kirk-McColl United should do the same at 7:30 p.m. in St. Stephen on the same day.

After about three weeks, Robert Watson at Kirk-McColl United called his friend Tim Devlin at Christ Church, suggesting that the bells at the two churches ring in stereo on Wednesdays the same way they do on Sundays.

Devlin took it up with Pillay, who agreed.

Kirk-McColl United stands on King Street, Christ Church not far away on Prince William Street.

In more normal times, the faithful gathering for services on Sunday mornings at both locations got used to the ‘clang-bong-clang’ of each other’s bells carrying across the valley between them.

On the first Wednesday when the two bells rang in unison, Watson ran to a spot midway to record the stereo effect. (He pulled the rope to ring the Kirk-McColl United bell for the first five minutes, Anningson for the second five minutes.)



SUBMITTED PHOTO

ABOVE: ST. ALBAN'S ANGLICAN CHURCH IN RIVERSIDE-ALBERT announces to the community exactly why the church bell is ringing.

BELOW left: The bell tower at Christ Church in the Parish of St. Stephen.

BELOW RIGHT: Steve Marshal rings the bell at St. Albans.

On Sundays, organist Norma Caswell plays familiar hymn tunes on chimes broadcast from Kirk-McColl United for 10 minutes before the bells at the two churches start in. Car horns join the cacophony.

In more normal times, a church bell would not normally ring for 10 minutes at a time. Watson found that a bit of grease made the job a bit easier at Kirk-McColl United.

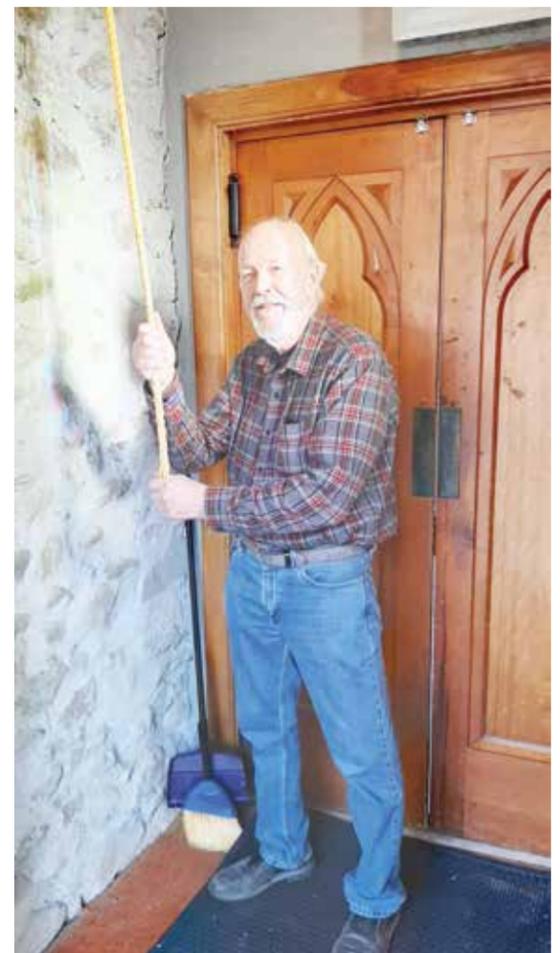
The bell ringers at Christ Church decided on Sunday that they should do the same thing, and planned to come in early Wednesday to grease the Anglican bell, too.

“It’s been very strange for me, the amount of people who say they really, really, really like church bells,” Anningson says.

The two churches hope other local churches with bells join in. The peals from Calais church bells carry nicely over the St. Croix River.



DERWIN GOWAN PHOTO



SUBMITTED PHOTO

“SHARING HOPE & HELP”

COVID-19 RESPONSE

THE COMFORT OF THE BELLS



Sounds of Hope ring through Woodstock

'Make a joyful noise unto the Lord, all ye lands' Psalm 100:1

BY JIM DUMVILLE
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RIVER VALLEY SUN

Woodstock came alive with the "Sounds of Hope" at noon hour on Sunday, March 29, as local churches rang their bells

in unison in recognition of our shared battle with COVID-19.

At the Bethel Assembly Pentecostal Church on St. James Street, which does not have church bells, Rev. Ron Ecker participated by playing the shofar, a bugle made of an animal horn dating to Biblical times.

"When the Bible refers to the playing of the trumpet," he explained, "this is what it is referring to."

Ecker explained a shofar is most commonly a ram's horn, but he chose to play one created from an antelope horn.

As a few members of the congregation and people from the neighbourhood looked on while still acknowledging social distance guidelines,

Rev. Ecker's shofar joined the sound of bells echoing from the distance.

St. James United Church, St. Luke's Anglican, St. Gertrude's Catholic Church in downtown Woodstock, along with the Grafton Baptist Church across the river were among the churches participating in the delivery of a message of comfort and hope during the ongoing global crisis.

Woodstock counsellor and former mayor Randy Leonard said he was honoured to be asked to sound the bells at St. James United Church on Chapel Street.

"I hope it makes people smile," said Leonard.

Ecker said the Sound of Hope for the community is

meant to bring people together even as they find themselves separated by self-isolation.

"This is a reminder that we are still here, loving our neighbours and serving our God," he said.

The plan is to continue to Sound of Hope each Sunday until the self-isolation is lifted.

Rev. Shirley Noseworthy of St. Luke's Anglican Church said the Woodstock and District Ministerial, made up of several area churches, organized the Sounds of Hope on a suggestion from Leonard.

Noseworthy said members of the Ministerial quickly got on board to begin the project on March 29.

"The Sounds of Hope will continue each Sunday at noon

for five minutes while we are under lockdown during this Coronavirus crisis as a reminder that we are still here loving our neighbours and serving our God," said Noseworthy.

She said the list of participating churches include St. Luke's Anglican, St. Gertrude's Catholic, St. James United, Bethel Assembly, Christ Church Anglican in Lower Woodstock, Woodstock Wesleyan, Grafton Baptist, St. Mark's Anglican in Jackson Falls, Holy Trinity Anglican in Hartland, Temperance Vale Baptist, Debec Trinity United Church and others.

Addiction — and hope

COMMENTARY
BY TERENCE CHANDRA

Addictions are ruthless and destructive. That's a lesson I've known for most of my life but, for some reason, God has seen fit to reinforce recently in my ministry.

A while ago on a very cold day before social distancing became a thing, I welcomed a couple of homeless men into the lounge area of our ministry space, both of whom smelled of mouth wash.

I put on a pot of coffee, retrieved some leftover snacks from our weekly drop-in program and, over the course of roughly a three-hour period, watched them slowly thaw and sober up.

During this time, they had a chance to tell me a bit about themselves: the kind of work they used to do, what their exes were like, where they used to live and so on.

They always spoke in the past tense, as if their sweetest, happiest days were nothing but a pleasant but all-too-brief rest stop on the long road trip that has been their lives.

Understandably, the entire afternoon was marked by an undertone of sadness and regret.

It wasn't until I saw them off

at the door that one of them freely admitted that alcohol had played a major part in bringing him to this present state in life. Sure, he wanted to quit, but he simply had no clue where to begin.

Later that weekend, I learned that one of my friends from the neighbourhood had been admitted to the hospital as a result of alcohol poisoning.

This wasn't the first time. He had been rushed to the ER on at least three prior occasions — each of which he can barely remember.

When I visited him at the hospital, I tried very hard to walk the thin line between, on the one hand, trivializing an affliction that had nearly killed him and, on the other hand, patronizingly lecturing him about his need for serious, long-term, professional help. (In the end, I may have erred in the latter direction).

Personally, I have never had to contend with a serious behavioral or chemical addiction of my own — at least not one that has compromised my ability to complete my schooling, hold down a job or sustain a relationship.

I don't make this assertion boastfully. I merely say it as a kind of disclaimer — as a way of conveying that, although I



ISAAC QUESADA ON UNSPLASH

COLUMNIST TERENCE CHANDRA SAYS, like everyone else, he knows what it's like to give in to behaviours he knows are bad, not only for himself, but also for others.

endeavour to show compassion to the addicted, I can never truly understand what it's like to walk in their shoes.

However, like every other member of the human race, I do know what it's like to give way to behaviours that I fully know to be injurious, not only to me, but to others around me.

I (like every one reading this sentence) know what it's like to think to myself — even in the

very midst of doing something that I know to be wrong — "Why am I doing this?"

This, according to the Apostle Paul, gets to the heart of what it means to be human: "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do" (Romans 7:18-19).

He then goes on to write, "Wretched man that I am!

Who will rescue me from this body of death?" (Romans 7:24).

Paul's answer, of course, is Christ. But this is no facile Sunday school answer. Merely believing in Jesus does not magically cause all addicts to simply drop their drug of choice and move on.

And I can tell you from personal experience that being a Christian has not magically resulted in the disappearance of all forms of destructive cravings and desires from my life.

I will say, however, that I am immensely comforted by the promise that, when I screw up, His mercy and forgiveness are graciously extended.

And, I am equally comforted that the journey we all walk (whether to sobriety, to holiness or both) is one that we don't have to walk alone.

Indeed, we are sustained and empowered by the One who has succeeded where we have failed or, who in the words of the author of Hebrews, "was tempted in every way as we but did not sin" (Hebrews 4:15).

I think I see why so many of our friends in recovery rely upon what they call "a Higher Power."

The Revs. Terence & Jasmine Chandra lead the Central Saint John Community Ministry. You can find their blog at this address: penniesandsparrows.org.

END OF LIFE

The Prayer of St. Francis of Assisi serves us in life and death

BY MARIAN LANGHUS

A Prayer attributed to St. Francis

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.*

*<https://www.bcponline.org/Misc/Prayers.html>

• • •
As a young bride of 22, I selected this prayer for my wedding ceremony. Now I see it as a guide in preparing for funerals, others and mine.

As the organizer for my mother's recent funeral, I found myself hearing one line in particular, "Grant that we may not

| Personal Documents | Financial Documents (With numbers and passwords) | End-of-Life Documents (Choose a workbook or guide) |
|--|--|---|
| Original or copies of legal certificates: birth, baptismal, marriage, divorce, death, driver's license, and medical insurance cards. | <ul style="list-style-type: none"> Bank Accounts: chequing, savings, credit cards, loans, medical bills, mortgages, deeds, investment portfolios, and retirement income. Names and contact information of all financial advisors. Copy of last year's income taxes and name of preparer. (Taxes must be filed for the year the person passes as well) | <ul style="list-style-type: none"> Advance Care Planning Workbook (Myspeakupplan.com) Wishes and Memory Guide Purpleshieldsk.ca 1-800-661-8959 Executor's name and contact information. Enduring Power of Attorney The Last Will and Testament (include assets and current value) Safety deposit box details Funeral plans and burial plot information Insurance Policy Information |

so much seek to be consoled as to console."

I wanted to be able to honour each part of the prayer, being the peace maker. Family members can react very differently to the death of a loved one. Our funeral director told me that "funerals bring out the best in people or the worst in people."

What I want to do in this article is to encourage people to get their "paper life" organized in order to help their loved ones take care of their business when

they are no longer able to do so.

The first day of our self-imposed isolation, I had planned to get up and delve into my sewing room for exploration and organization.

Instead I started reorganizing and updating the information binder that I had started in 2018 before the St. John River flood.

It took about three days of working through files and folders, but I was able to get the binder and large documents in a home safe.

My mother passed in February 2020. She made her plans with Purple Shield in 2007 and had everything paid for. She made every detail clear in her document.

In 2017 she made arrangements for her Power of Attorney and Medical Power of Attorney. She gave away every precious item years before she passed, so the will was basic.

I am grateful that she had the planning capabilities and love for her family that she took care

of all the planning decisions. Making one's wishes known for afterlife care and details of a ceremony is a lasting gift to one's family and friends.

Unexpected issues will arise. We had to adjust the burial plot because a tree had grown in Mom's space. A number of decisions will still have to be made, even with detailed planning.

It's best to have as much planning done beforehand to keep the bereavement time peaceful.

"Paper Life"

Whatever your filing style — strong boxes, hanging folders, or plastic sheets in binders — all of these documents should be in the same place and easy to access for an executor and those aiding in your affairs.

It looks like a lot of work, and it is, but leaving it for someone else to figure out is asking a lot when they need time to mourn and take care of their own families and business.

Think of doing this task as an ongoing gift to yourself and others. "For it is in giving that we receive."

Marian Langhus is a member of the Parish of Gagetown.

MOTHERS' UNION PRAYER DURING COVID-19

Mothers' Union members from all across the world recorded themselves reading a special prayer tailored to these trying times of pandemic. Here is the text of that prayer:

Loving Lord, we pray for your love and compassion to abound as we walk through this challenging season.

We ask for wisdom for those who bear the load of making decisions with widespread consequences. We pray for those who are suffering with sickness, and for all who are caring for them.

We ask for protection for the elderly and vulnerable to not succumb to the risks of virus. We pray for the misinformation to be curbed; that fear may take no hold in hearts and minds; and as we exercise the good sense that you in your mercy provide, we will also approach each day in faith and peace, trusting in the truth of your goodness towards us. Amen.



Our COVID-19 pages on the diocesan website have a wide variety of worship opportunities, bishop's reflections, Sunday and weekday service links, articles, children's activities and more to get you through this trying time. Find it all here: <https://nb.anglican.ca/resources/covid-19>

Camping season is almost here, but at this time, we do not know if our summer camps will open as usual, in a different form, or not at all. Camp Medley, Camp Brookwood and St. Michael's Youth Conference are all in a holding pattern as we wait to see how the COVID-19 situation unfolds. Diocesan Choir Camp has cancelled. Please watch for updates on the camp websites and Facebook pages, the diocesan website (anglican.nb.ca), the diocesan Facebook page and eNews.



**St. Michael's Youth Conference > <https://smyc.ca/>
Diocesan Choir School > <http://www.anglicanchoirschool.com/>
Camp Brookwood > <http://www.campbrookwood.ca/>
Camp Medley > <http://campmedley.ca/>**

DIOCESAN HISTORY

Clergy mysteries

We need your help!

For his continuing book on clergy in the diocese, Frank Morehouse, with assistance from Siobhan Laskey and the Rev. Canon David Barrett, is looking for any information and, if possible, photos, of clergy who have served in the Anglican Diocese of Fredericton.

Below is a list of clergy names that lack information and details. Please contact Siobhan (hal9000@nb.sympatico.ca), David (barrettdavid@rogers.com) or Frank (frankm@nbnet.nb.ca) with your information. All contributions are greatly appreciated.

NOTE: Because the list is long, it will appear in sections in several upcoming editions of the New Brunswick Anglican.

| Surname | Christian Names | DOB | Date of Death | Parishes/Employment |
|---------------------------|---------------------------------|------|---------------|--|
| Marshall | Thomas Frederick (T. Frederick) | 1882 | | 1915-1917, Gagetown |
| Martins | John Richard | 1847 | 1924 | 1906-1907, Richibucto; 1907-1910, Musquash |
| Mathers | Richard | 1840 | 1910 | 1875-1876, Bathurst; 1876-1907, Warden, Wiggins Orphan Asylum |
| Matthew | Charles Raymond | 1839 | 1908 | 1866 - 1867, curate, St. Mark's (Stone Church), Saint John; 1868-1872, Petersville |
| Mawhinney | John Thomas ("Jack") | 1898 | 1973 | 1927-1930, missionary, Restigouche (or Harcourt and Weldford); 1930-1936, Shediac; 1937-1938, Gordon & Lorne |
| Maxwell | Medley Paul | 1891 | 1959 | 1915-1918, Douglas & Bright |
| Maynard | George Fowke | 1850 | 1833 | 1888-1892, rector, Hampton |
| McCann | Isaac Henry | | | |
| McCawley | George | 1802 | 1878 | 1822 to 1828, headmaster, grammar school at Fredericton, New Brunswick; 1828-1836, professor of Hebrew and mathematics at King's College (University of New Brunswick), Fredericton, 1829, chaplain, Legislative Council of New Brunswick; 1831- 1834, visiting missionary for the Society for the Propagation of the Gospel |
| McDonald | Donald John | | | 1917-1919, Burton with Maugerville |
| McGhee (aka McGhee-Keith) | Thomas | 1816 | 1861 | 1842-1843, missionary, Campobello; 1843-1845, curate, St. Andrews; 1845-1848, St. Martins and Upham; 1848-1861, Sussex & Studholm |
| McGuinness | Reginald H. | | | 1892-1893, Derby and Blackville |
| McMann | Julian Adelburt Purdy | 1894 | 1964 | 1928-1941, Musquash & Lepreau; 1941-1955, Burton & Maugerville |
| McQuade | William | 1909 | | 1949-1951, Hardwicke |
| Meyer | John Bleadon | 1875 | 1951 | 1904-1905, assistant at St Luke's (Portland), Saint John |
| Miller | Robert Arthur | 1895 | 1963 | 1921-?, Moncton |
| Millidge | James White | 1842 | 1924 | 1877-1885, Fairville; 1885-1908, St. David's |
| Millidge | John | 1771 | 1830 | Westmorland |

DIOCESAN HISTORY

Clergy mysteries

We need your help!

For his continuing book on clergy in the diocese, Frank Morehouse, with assistance from Siobhan Laskey and the Rev. Canon David Barrett, is looking for any information and, if possible, photos, of clergy who have served in the Anglican Diocese of Fredericton.

Below is a list of clergy names that lack information and details. Please contact Siobhan (hal9000@nb.sympatico.ca), David (barrettdavid@rogers.com) or Frank (frankm@nbnet.nb.ca) with your information. All contributions are greatly appreciated.

NOTE: Because the list is long, it will appear in sections in several upcoming editions of the New Brunswick Anglican.

| Surname | Christian Names | DOB | Date of Death | Parishes/Employment |
|--------------------------------------|------------------------|---------|---------------|--|
| Milne | James | | 1823 | 1817-1823, Parish Church, Fredericton |
| Milner | Christopher | 1787 | 1877 | 1820-1836, Sackville, Dorchester, Shediac; 1836-1859, Petersville and Greenwich |
| Milner | Raper | 1791 | 1843 | 1819-1843, Maugerville, NB |
| Morris | Alfred Edward | 1934 | 2016 | 1985-1986, curate, Kingston; 1986-1989, Dalhousie; 1989-1990, Waterford and St. Mark |
| Morris | Henry Budd | 1839 | 1902 | 1888-1893, assistant missionary, Andover and priest in charge, Bairdsville; 1893 - 1896, rector, Dalhousie |
| Morris | Robert | 1764 | 1834 | 1801-1806, Westfield |
| Mulvany (sometimes as Mulvaney) | Charles Pelham | 1835 | 1885 | 1879, Sackville |
| Munroe | Robert | | | Westmorland |
| Nichol | H. B. | | | |
| Nichols | Henry Brougham | c 1832 | 1864 | 1855-1856, Woodstock; 1857-1858, Harvey & Hopewell; 1859-1863, Albert County |
| Nobbs (1892 changed to Nobbs-Rawdon) | Sidney Herbert | 1848 | | 1875-1877, curate, Trinity, Saint John |
| Norris | Robert | c. 1764 | 1834 | 1801-1804, Westfield and Greenwich |
| O'Donnell | Joseph William | 1872 | | 1911-1912, Grand Manan |
| Overy | Henry | 1845 | 1919 | 1874-1875, assistant minister, St. Mark's (St. John the Evangelist, Stone Church), Saint John |
| Palmer | Rodney Drake | 1819 | 1894 | 1848-1853, Springfield; 1853-1857, (Hillsborough/Harvey) Albert County |
| Palmer | William Rawling Leslie | c 1894 | | 1924-1926, Bright |
| Parker | Addington Davenport | 1808 | 1888 | at 1828-1833 -, Prince William |

BEYOND THE DIOCESE

Spiritual gap year gives women space to reflect, deepen faith

BY STUART MANN

One is a music therapist, recently graduated from Wilfrid Laurier University. The second is a spiritual director from Hong Kong. And the third, from Lethbridge, Alberta, is discerning a call to the religious life.

Three women from different backgrounds, but with one thing in common: they are all spending a year living and working at the Sisterhood of St. John the Divine's convent in Toronto.

Since 2016, the sisterhood's Companions on an Ancient Path program has offered a spiritual gap year to women over the age of 21.

Fifteen women from across Canada and overseas have participated in the program, and applications are open for the 2020-2021 cohort.

"One of the real gifts of this program is that it opens up space in a woman's life to think, to experience, to create community, to deepen one's faith or maybe struggle with faith," says Shannon Frank-Epp, the program's assistant coordinator. "A lot of women come here and say, 'I don't know what I believe anymore.' And this is a safe space to go deeper."

While at the convent, participants – called "companions" – live, work, pray and learn alongside the sisters.

Their room and board is fully paid for by the sisterhood, a Canadian order that was founded in 1884. The sisterhood has received generous grants from the Diocese of Toronto's Our Faith-Our Hope campaign to fund the program.

Sr. Constance-Joanna Gefvert, coordinator of the



MICHAEL HUDSON PHOTO

FROM LEFT, FLORENCE AU, JASMINE LO, SHANNON FRANK-EPP and Kelsea Willis in the library at St. John's Convent. The deadline for applications is June 15.

program, says the gap year isn't a recruitment tool for the sisterhood, although a couple of companions have joined the order.

"The purpose of it is to help women deepen their spiritual lives and have the tools they need to live a discerning Christian life and a life of discipleship," she says.

Companions need not be Anglican. Many have come from different denominations, including the Pentecostal and evangelical traditions.

They have often been referred to the program by their parish priests, chaplains or friends.

For Jasmine Lo, 25, the experience has grounded her in her faith and provided her with valuable work experience. A music therapist, Ms. Lo

helps patients at St. John's Rehab, a hospital located next to the convent that was founded by the sisterhood and is now part of Sunnybrook Health Sciences Centre.

"Being here, I feel really privileged," she says during an interview at the convent. "We have a sense of peace and a time to be open to God."

Halfway through the year, she says she has learned a lot about herself.

"It has nurtured me. I've learned that it's important to just be myself, to be authentic in my therapy practice as well as my faith journey."

Born in Vancouver and raised in Hong Kong, she hopes to return to the former British colony to help those who have been traumatized by the ongoing protests and

riots. But she's keeping an open mind.

"This is a really interesting journey that I'm on and I look forward to where it is going," she says.

Florence Au, 55, says the pace of life at the convent is a world away from her busy life in Hong Kong.

"It can be sort of hectic here, but in a nice way that grounds you. You aren't attached to work all the time, like you can be in your other life. Whatever you are doing here, you have to stop and go to prayer. God is at the centre of everything."

A spiritual director back home, she has been able to apply her skills at St. John's Rehab and the convent's guesthouse, where people often stay for retreats. She says living alongside the sisters has been a unique opportunity.

"I can see God through the sisters," she says. "I can see how they age so gracefully and how wise they are and how they live with one another."

She encourages other middle-aged women to apply to the program.

"You need to embrace change, whatever stage of life you're in. It's harder when you're older, but you have to try. Some things I don't want to change in my life, but it's good to be open to possibilities."

Kelsea Willis, 24, is on her

second year in the program and is discerning a call to the religious life.

"I was very comfortable with the sisters and they were comfortable with me," she says, recalling her first year.

"It felt that I wasn't ready to go when the time came, that there was more to be explored here and more to do."

Before being accepted into the program, the native of Lethbridge, Alberta had quit her job and moved in with her mother.

"I wasn't living the life I knew I wanted to live or the life I knew I should be living," she says.

"I was feeling so disconnected from everything. I was looking for a community or something that would bring together the person I wanted to be and the values I wanted to live out, with the person who I was."

Her parish priest recommended the program to her.

"He said, 'I think this would work for you.' It was in line with some discernment that I was going through at the time, but I didn't know how much fruit it would bear."

As it turns out, it would bear a lot. Ms. Willis beams as she describes her life at the convent. She is the sacristan at St. John's Rehab's chapel, assisting the chaplain, the Rev. Canon Joanne Davies, and also helps out in the convent's chapel.

"I've really enjoyed living intentionally and always with the sisters, praying with them and being a member of the community. They are great women, and they are my friends now."

She encourages other women to give the program a try.

"Go for it. If it feels right, you'll know. I've learned that if there's something you really want to do, and you feel that it's the right thing to do even though you have to change your entire life to do it, it's worth doing."

For more information about the Companions on an Ancient Path program, email Sr. Constance Joanna Gefvert at cj@ssjd.ca or visit www.ssjd.ca. The deadline for applications is June 15.

•••

Stuart Mann is the editor of The Anglican, the newspaper of the Diocese of Toronto.



A Listening Ear & Prayer Line

During the COVID-19 pandemic, you may need a pastoral listening ear for the purpose of sharing concerns, talking through spiritual matters, identifying hope in this time of challenge and praying with someone. Because some of our parishes do not have clergy assigned to them and/or many people in our communities may not be connected with a faith community, our diocesan family is offering to fill this gap. A number of our diocesan clergy have agreed to be on-call daily to respond to requests.

If you would like to receive a phone call, please complete our confidential online form. Visit anglican.nb.ca and click on the COVID-19 banner. Then click on "A Listening Ear & Prayer Line."



MUSIC COMMENTARY

The ideal album at the ideal time

An aside (fancy word for personal rant): Like so many artists, musicians have been hit hard in 2020, having had so many recording and performing opportunities stripped away.

With many summer music tours and festivals cancelled, in doubt, or at the very least, on hold, times may be tough for a while.

You should know that many artists make as much or more from touring than from album sales and streams.

Thanks to digital platforms, at least music can still be released and sold! Please keep this in mind, and support music making — indeed, all forms of artistic expression — especially local artists!

I'm writing this article in the last days of April, and by the time you, Dear Reader, are reading these words in late May, things may be very different.

Music can reflect our mood, our spirit, the times we live in, and more. With the coming of the spring season, themes of awakening, refreshing, and new life abound.

Chris Renzema, new to many ears, seems to have given



a great gift to listeners in an album that captures spring, renewal in Christ, and the idea of getting past Covid-19, all at once.

Let the Ground Rest is a beautiful album, and perhaps just what we all need, musically, at least.

Chris brings some great lyrics, some great tunes, and a strong sense of song writing to this album. Though it is primarily an acoustic album, get that stereotype of quiet reflection and slow guitar strumming out of your head right now!

This album is also full of energy, with a fantastic use of instruments (thumbs way up for the drummer!).

There is just a bit of a "country" style to some of the slower songs. You'll also hear a good balance of songs on the album, from varied tempos to theme to style. It's hard to skip any of



them!

Speaking of songs, let's talk about some of them.

It's important to note that so many of these songs are born from Scriptural themes. And by this I mean much more than throwing a Bible quote in the lyrics here and there. You can learn about the character of God on this album.

From the title of the album, and its namesake track, there is a deep theology of rest from

work, and of the need to not always be pushing forward.

"Let the Ground Rest" tells us, "Just let the ground rest/ If it's not right now/It's for the best/You're gonna grow."

The album opens with a song called "Springtime," calling God's creation from rest to awakening. The song's text in part says: "We will sing a new song / 'Cause death is dead and gone with the winter / We're coming back to life / Reaching

towards the light / Your love is like springtime."

It's a mid-tempo tune, but one that grows in complexity and energy very quickly.

Other notable songs include a finger-picking tune called "Steal Back Your Joy," with some great writing, and "Signal Fires," an up-tempo number with an earworm kind of melody.

The song "Older Than Our God (Forever Young)" might be the most country song on the album, yet one of the best (and coming from me, who is not much of a country fan, this means something!).

This song grows on you, as it grows in intensity. I hope you'll be able to listen to it; I think you'll find value in it.

Let the Ground Rest is available at most online music retailers, which, at this time, is the best way to purchase music. Give it a try if you like. It's a great time to experience something new!

May God bless you in your new experiences of changing seasons!

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



The Rev. Mary Anne Langmaid, rector in the Parish of St. George

Favourite book of the Bible – I don't have a favourite. There is so much God wants to speak in them. I guess I love spending the most time in the Gospels.

Birthplace – Halifax, N.S. I'm a Bluenoser.

What you love most about God – Wow. So much! He has called me His own. He loves me and all of us individually and really has the best for us. The list goes on and on.

Favourite place on Earth – Probably my home in Keswick on the St. John River, although I would love to travel the world.

Farthest you've been from home - Ghana

Favourite meal or dessert – Nice prime rib roast with potatoes, gravy and Yorkshire pudding. Then my parents' mincemeat pie for dessert.

Biggest fear – Not following God's will as well as He would really like things to be done.

Hidden talent – Basic carpentry

Favourite movie or book – Family movies mainly, including Last Holiday at Christmas.

Your hobby – Fiddleheading

Three things always in your fridge – Milk, butter, leftovers

Favourite sports team – None, but I do enjoy sports.

Looking for a way to continue your offerings?

Consider signing up for e-offering!

Contact eoffering@anglican.nb.ca for details or visit: <https://nb.anglican.ca/resources/eoffering>

There's never been a better time to sign up for e-offering!

WANTED

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The NB Anglican is always looking for your parish news: baptisms, confirmations, picnics, VBS, concerts, special guests, dinners, fundraisers — all your special events. Let your parish activities be a blessing and an inspiration to others! SHARE!

Send photos and articles to gmcknight@diofton.ca

THE ARUSHA CALL

The Arusha Call to Discipleship # 2

Is there really something behind baptism?

The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, in March 2018. From this meeting the more than 1,000 participants, who were all regularly engaged in mission and evangelism, issued the Arusha Call to Discipleship.

At our own national church General Synod last summer, resolution A-129 was passed that we affirm the Arusha Call; encourage bodies within the General Synod to integrate this call into the guiding principles of baptismal living for the shaping of national ministries; and commend the Arusha Call to dioceses for study and inclusion in their considerations of evangelism, witness and discipleship.

For one year, Spiritual Development Team members and others will offer reflections in the New Brunswick Anglican on the 12 points within this call. This is part 2, written by Shawn Branch.

• • •

We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.

As Christians, we believe that baptism is an important and central part of our journey. We have embraced this practice as a foundational component of our polity as Anglicans.

Our baptism is much more than a sprinkling of water, or for some a full immersion of body, it is committing our lives to live as Christ.

St. Paul suggests that in our baptism, we have set aside the desires of our flesh and those of the world; we have committed ourselves to live, serve and love like Christ. (see Colossians 2).

While many of us were baptized as children, we affirm this in our confirmation – we see this in the promises that the bishop asks each candidate.

Scripture tells us that Jesus' ministry started after his public baptism and 40 days and nights of fasting in the desert.

This is significant because it models for us for the public and private sides of our Christian life and ministry and shows us that we are called to reflection and time away.

Far too often, we get caught in the trap of thinking that we are not able or not confident enough.

While Paul was in custody, he wrote to the believers in Philippi giving thanks for their care of him – “I can do all things through him who strengthens me.” (Phil 4:13).

Many of Paul's letters were written from a jail cell, encouraging the believers as they began to hear the Gospel of Jesus.

We live in a world where we have freedom to exercise our faith — our buildings are not being destroyed or bombed, we do not experience persecution in the public square.

For us, our challenges are different. Many in our communities have become indifferent to the Gospel and yet the need for Good News and Hope is just as great as it has ever been. This indifference comes as a result of them not having experienced the transforming power of the Spirit.

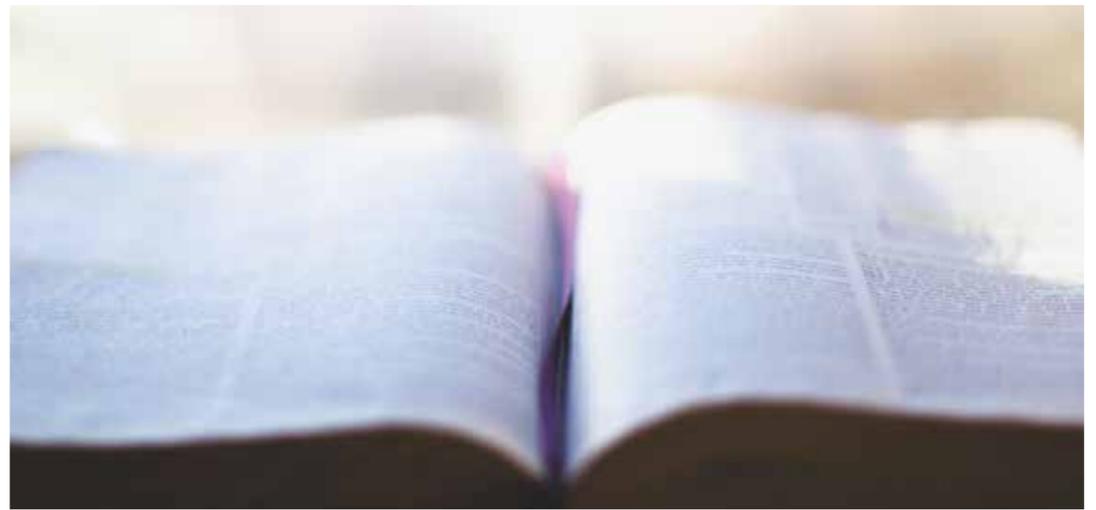
In living out our baptism, we are called to a journey of faith and life in a way similar to Jesus – taking time with the Father, time with other believers, caring for those in need and standing up against injustices.

We are called to live lives that are “questionable” as Michael Frost suggests. We are meant to be different – to have people look and wonder what is different about us.

What is different should be Jesus.

This does not mean that we are called to be loud and vocal or writing letters, and so on, but we are called to act in the ways that God has called us to. For some, it is a gentle presence of quietly coming alongside our neighbour, while others have been called to have that prophetic voice in the community.

Our baptism is not a simple ritual to complete because



CAROLYN V ON UNSPLASH

The text of the Arusha Call:

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God—the God of justice, love, and grace—at a time when many worship the false god of the market system (Luke 16:13).
- We are called to proclaim the good news of Jesus Christ—the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life—in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God's creation, and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centered exploitation of the environment for consumerism and greed.
- We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God's transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25-27).
- We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands—including migrants, refugees and asylum seekers—and to resist new frontiers and borders that separate and kill (Isaiah 58:6-8).
- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.
- This is a call to transforming discipleship. This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer: *Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick, and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to deny ourselves, take up our cross and follow Jesus: becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth, and the glory of your name. Through Christ our Lord, Amen.*

it has been handed down through the ages. Our baptism is our declaration that we have been chosen as part of God's family and our response is to

strive to live as Christ and reflect His love to those around us. We do this, together, because we were designed for community and connectivity.

How has your baptism and journey been transformational?

Shawn Branch is the diocesan parish development officer.