



# Blessing of the fleet



This was the blessing given to each boat in the lobster fleet leaving Blandford Harbour at the start of the new season in late November:

*Most gracious Lord, who numbered among your apostles the fishermen Peter, Andrew, James and John, we pray you to consecrate this boat to righteous work in your name. Guide the captain at her helm. So prosper her voyages that an honest living may be made. Watch over the crew this lobster season and bring them to a safe return. And the blessing of God Almighty, the Father, the Son and the Holy Spirit, be upon this vessel and all who come aboard, this day and forever. Amen*

Photo above: The lobster boats heading out on high tide to start the lobster season by dumping traps for an overnight soak.

Photo left: Rev Marian Lucas-Jefferies offers a pre-dawn blessing to the captain and crew of each and every vessel leaving port that morning on the tide.



## Shoeboxes for sailors

Photo left: Members of the St. James, Mahone Bay ACW preparing Christmas shoeboxes for the Mission to Seafarers. Knitted items were crafted by their sewing/knitting group. Members from left to right are: Barbara Miller, Lenora Begin, Ruth Wilneff, Sandy Hippem, Winnie Hoyt, and Rose Nauss.



COLUMNIST



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# The Christmas Angels of St. Bart's

THERE IS A wonderful lady who lives in our community. She doesn't call herself an Anglican...she doesn't call herself anything special. She lives a quiet life and has many acquaintances but not many close friends . Some say she loves her own company ,others say she is a shy person. I think she has grown away from any firm relationship after the death of her husband several years ago. Some folks decide to remain alone once the anchor of their life is gone. I think the theory is that hurt can not happen again if there is no one to leave you .



ST. BART'S BY THE BOG

Sarah Neish

Rev Billie spent time with this dear lady after her husband died. She was able to lend a hand in the practical things that come at such a time, funeral arraignments, pension paper work etc. Billie was the one person who seemed to be able to relate to the bone crushing loneliness that can come at such a time. Her own loss of Peter armed her with the resources to help. This was several years ago and

since that time our shy friend has been contributing items for the Christmas bazaar.

You see, she has this wonderful gift of crocheting . A gift that is fast disappearing from our memory. She especially has the gift of creating the most delightful Angels ,little ones and big ones, some with gold and silver threads entwined in the fabric of the their hair or

wings. Angels that stand at the tip top of Christmas trees or nestle into the lower branches. Angels that bring a smile to faces and joy to all who are lucky to have such treasures.

Our friend had no thought of sharing her gift with us all , but a few years ago Billie saw some of her handy work and encouraged her to bring them to be sold at the Bazaar. Her wonderful Angels flew off the craft table at that first sale and she willingly took orders for more . She crocheted all sizes of her heavenly creatures. She brought many to be hung on the tree in the church and before we knew it, we had Angels enough to place on every windowsill at St. Bart's They became known as 'The Christmas Angels of St. Bart's'

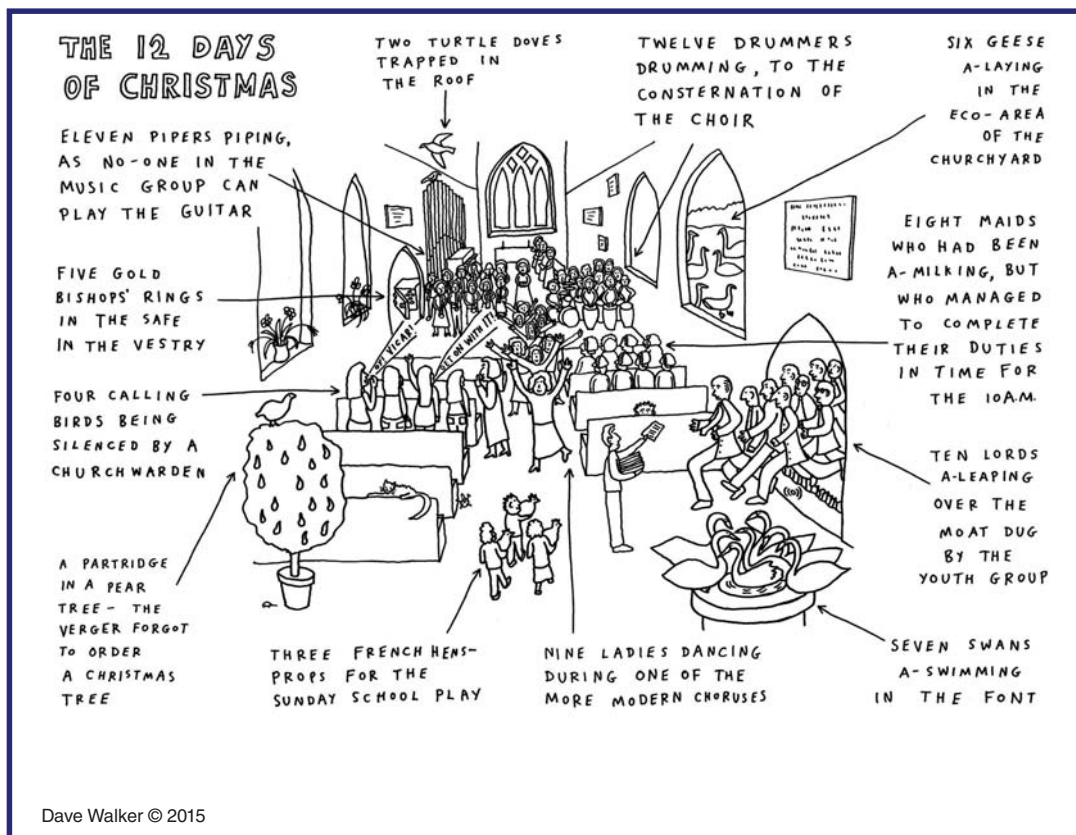
I'll wager a bet that there isn't a tree in the community of The Bog that does not have at least one St. Bart's Angel hanging from it's branches. They have become the gift to give our far distant children , a reminder of home. They have

been sent in Christmas parcels to friends , I know our Bishop and his family have a St. Bart's Angel ...why even our Primate has such a gift from rural Nova Scotia.

Billie has gone from our shores, but the friend she brought into our midst stays here with us, her fingers busy all year long creating our Heavenly messengers . She told me she now has a purpose in life ,small as it is....to spread her faith and joy to everyone; one small , white, beautiful, divine creation at a time. We have a new member of the guild too , a quiet gentle lady who has the power in her fingers to bring joy and blessings to us all.

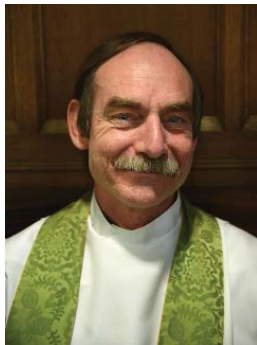
Next month we begin the job of filling the rectory and the church and our hearts with a new spiritual leader. It will be a challenge but one we will complete.

I'll keep you posted.  
Aunt Madge



## DEANS' MESSAGE

# A Christmas message and hope for a New Year



*The Very Reverend Paul Smith,  
Dean of the Cathedral Church of  
All Saints, Halifax, NS*

SOME YEARS AGO I was offered tickets to see a Christmas performance of the Trans-Siberian Orchestra. I quickly discovered that the so-called "orchestra" was really a band of progressive rock musicians, and, they were not from Siberia! The band was the brainchild of Paul O'Neil, a composer, songwriter, and producer who hailed from New York. The concert event was a musical narrative titled; *Christmas Eve and Other Stories*. It weaves the tale of an angel sent to earth, in our present age, to discover what lasting difference, if any, the birth of the Christ child, so long ago, has made to this earth.

It poses an interesting and relevant question, I think, as I write this reflection in early December, preparing for another Christmas celebration, against the backdrop of a wounded, worried, and weary world. You will be reading this after Christmas a few weeks into a new year.

In our annual remembrance of the birth of that holy child, what has been reborn in us, and how will that shape the vision we carry into this New Year? There is something, I think, reawakened in all of us at Christmas; that despite the condition of our lives, and of our world, still speaks of immense hope and possibility, and of God's great love for us and for this world. The prophet Isaiah (9:6) proclaims; "a child has been born for us, a son given to us." That is the gift that Christmas is; wherein the power of love, turns the tables on the love of power.

The danger, I fear, is that the message we rediscover in the moment, when Christmas manages to break through to us once again, can all too easily get packed away with all the other signs and symbols of the season, and we slowly find ourselves returning to the comfort of what we know best. One of the song lyrics from *Christmas Eve and Other Stories* suggests; "If you want to

*arrange it, this world you can change it, if we could somehow make this Christmas thing last".*

To make Christmas last; now there is a New Year's resolution worth embracing! But, you know and I know, like all resolutions, it cannot be realized without intentional, prayerful, effort.

Howard Thurman, a brilliant theologian, educator, and U.S. civil rights leader penned a poem he called; *The Work of Christmas*; I share it with you both as my prayer and hope, for you, and for our diocese as we journey into this new year.

*When the song of the angels is stilled,  
When the star in the sky is gone,  
When the kings and princes are home,  
When the shepherds are back with their flock,  
The work of Christmas begins:  
To find the lost,  
To heal the broken,  
To feed the hungry,  
To release the prisoner,  
To rebuild the nations,  
To bring peace among people,  
To make music in the heart.*

Paul

*(Ed. note: This is the first of several guest columnists throughout the year in lieu of the usual bishop's column. They offer a different point of view from their perspective and offer the bishop a break from his monthly contribution. Hope you enjoy.)*

## The Church is the only organization that exists for its non-members

The Epiphany of our Lord is celebrated on January 6th – "Old Christmas" - the date Orthodox Christians celebrate Christmas! Remember the 12 Days of Christmas? This is the time when we celebrate the arrival of the Magi, the Three Wisemen. The BCP title for this Feast Day is "The Manifestation of Christ to the Gentiles."

The Epiphany Season is short and the focus is on Mission – the call to share our faith with others. Perhaps the season should be longer so this emphasis is not lost! The main reason our parishes are declining is that we are not engaging the community around us.

William Temple, the much beloved Archbishop of Canterbury in the 1920's stated, "The Church is the only organization that exists for its non-members." If that statement were true today,



*Rev. Dr. John Roddam*

how would our parishes line up? What parts of our corporate life reflect the priority of serving non-members? How much of our budget is designated for engaging those not involved in our parish?

Temple's aphorism sounds very lofty but, in truth, most if not all of our monies and resources are for our own needs, not for others. Some parishes

have programs to serve the marginalized but would they be welcomed if they came to church on Sunday? I ask this because when I was involved in work among the urban poor in Saint John, NB, the people we served did not feel welcome in the church! Clearly, like most organizations, the focus is largely to serve our own membership. However, in light of the mandate we have from God to share His love with others, could we not allocate at least some of our resources (time, talent & treasure) to engage others?

Clearly, there's a disconnect. How do we bridge the gap? One of the most effective training tools in how to engage others was written by Bill Hybells, leader of one of the largest church networks in North America – The Willow Creek Association. The title is "Just Walk Across The Room." Frankly, it's as simple as that.

But... what happens when we cross the room? We engage in conversation! Asking questions and listening is something people rarely do today. People enjoy others taking an interest in them. It's amazing how things will move towards a spiritual discussion very naturally.

When I train people how to share their faith, I simply encourage folks to write out how Jesus became personal to them. Learning to share the salient parts of our spiritual journey is half the task. I encourage people to tell family and friends they are learning to share their faith without being offensive. Asking permission to share how God became real is an amazing door-opener. Folks almost always agree if you ask. Keep the sharing to under 2 minutes and then ask if they have any questions. It is even appropriate to ask how you are doing! Try it! You'll be amazed

at the receptivity.

If people express an interest, you can offer a book like John Stott's "Basic Christianity" or CS Lewis' "Mere Christianity" or invite them to an Alpha! Try it! It is really not that difficult. IT just might result in someone receiving an Epiphany present – Jesus Himself!

*(Ed. Note: As of January 1st, John became the regular Sunday supply for Grace Lutheran Church in Cold Harbour with some pastoral visitation included. John will take one Sunday off a month to lead missions and conferences throughout the Maritimes. Visitors at Grace (10 AM on Sundays) are welcome!*

*Feedback on John's articles is welcome - email john\_rodham@hotmail.com and copy to diocesanimes@gmail.com also!! Thanks!!*

# It's A New Day!

## Vision: Drawing up a MAP

By Rev. Lisa G. Vaughn

American novelist Nelson DeMille is quoted as saying, "We're all pilgrims on the same journey, but some pilgrims have better road maps."

As churches strive to move forward in their mission journeys a "M.A.P." can be a most helpful navigation instrument to reach a desired destination. Like a road chart, a Mission Action Plan in a congregation outlines a realistic path for the way forward. It provides clarity for church leaders to focus on the priorities that they have prayerfully set for themselves. A MAP helps to link the present with the future by a specific route, complete with actions steps.

There are several different models of a MAP for parishes and they usually include at least the four basic stages:

1. *Where are we?*
2. *Where do we want to go?*
3. *How do we get there?*
4. *Get moving.*

**WHERE ARE WE?** This is the beginning phase of doing a parish audit. Sometimes this is called "asset-based mapping" in that all the strengths, resources and potential treasures are named. These not only include financial and material assets, but also 'soft' assets like the gifting of parishioners and leaders, successful ministry initiatives



(especially the fun things!), the church's natural, cultural and geographical positives (for example a nearby beach, a neighbourhood known for its performing arts, or location on a main road). This is a process of discovery for the parish as they identify the enormous resources God has provided for them. Asset mapping is based on a theology of abundance, not scarcity.

**WHERE DO WE WANT TO GO?** Here the 'vision' of a parish is commissioned. A vision is a clear mental picture of what could be, fueled by the conviction that it should be (Andy Stanley). It's a picture of the future that creates passion in the hearts of people (Bill Hybels). So much

more than a goal, vision is a prayerfully discerned dream that is put on the hearts of a church's leaders. It requires reliance on God and will ultimately give glory to Him while making a difference in people's lives. (See last month's "It's a New Day" Diocesan Times column for more.)

**HOW DO WE GET THERE?** This is the stage where congregations consider a variety of planning options. Usually there is a long list of possible avenues for ministry, but in order to be effective only a select few initiatives should be chosen. (The seventh mark of a healthy church is it "does a few things and does them well.") During

this process options may also be to decide to stop doing things in order to take up others. A good approach for parish leaders in this stage is to short list the action ideas and spend some time in intentional prayer and discussion before determining which ones to attempt. For first-timers, perhaps start with one or two smaller projects that way the vision can be tested and parishioners can be encouraged. One good question to ask during this stage is, "What spiritual fruit do we hope will be grown and harvested by our plans?"

**GET MOVING!** The rubber hits the road as ideas are put into action in this phase. It is important for leaders to clearly name and communicate the specific work that is required. The people who are to be involved need to be raised up and/or empowered with the MAP, including a special emphasis on the "why" of the ministry project. People get energized when they know their efforts are going to make a difference in the world God loves. There also needs to be a timeline of expectations for completed work (accountability) and then a review of the outcomes. An evaluation and regular assessments help keep the planning goals relevant and on track. It is also important to remember that failures are helpful in moving forward, because they reveal critical information for future decision making.

Churches that are involved in Mission Action Plans are unique as compared to a business or a secular organization for two reasons. One, they are grounded and bathed in individual and corporate prayer. Secondly, it is the Spirit of God at work in a MAP and that means our mission work is an organic process, instead of a strategically devised product.

Ultimately, a process like this is a working tool that can be adapted for any parish context, whether rural, town, suburban or urban. It takes in account each congregation's particular strengths and unique context. Mike Chew and Mark Ireland, authors of "How to do Mission Action Planning: A Vision Centred Approach" say "A MAP makes sure the life and work of your church is purposeful..., developing,... and focused."

Effective Mission Action Plans require effort, patience and diligence. It is a general truth that the best things in life take time.

*(Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI.")*

## Where's my stuff?

Dear reader,

THE Diocesan Times has the challenge of providing news from around the diocese as well as news from world events.

Regrettably, due to limited page space, some parish news was not able to be included in this edition. However it is included in the online PDF edition on the diocesan web site and on our Facebook page:

[www.facebook.com/diotimes](http://www.facebook.com/diotimes)

Paul Sherwood, Editor  
The Diocesan Times





## What will the next theme be?

We will be drawing back the curtain in March to reveal the theme for the Request for Proposals process.

The Anglican Foundation of Canada is once again giving five \$10,000 grants in 2016 for projects to be launched in 2017.

2014 • Youth Leadership Development  
2015 • Inter-faith collaboration

Keep watching!  

[www.anglicanfoundation.org](http://www.anglicanfoundation.org)

ANGLICAN  
FOUNDATION OF CANADA 





# Moving from Me to We

BY ALLIE COLP

On November 27, an event was held in Halifax that gathered thousands of inspired and inspiring youth from across Atlantic Canada to celebrate their ability to make a difference in the world. We Day is a youth empowerment event that is held in cities throughout Canada, the US, and the UK every year. With a focus on youth empowerment, each event features a number of performers and guest speakers who speak about a variety of social justice issues from bullying to education in the Middle East.

This year, over 8000 people from more than 300 schools were there. Those are impressive numbers, but are even more so when you know how they got to be there. You can't buy tickets for We Day – they have to be earned. They are earned through one local and one global action related to any social justice issue.



With that many people doing both those things, that's a huge difference being made.

Most of the youth go to We Day with their school. But not all of them. The Church of St. Andrew in Cole Harbour

completed their actions, and sent 30 people to the event!

Me to We is the third piece of We Day and Free the Children. It's a social enterprise that sells products like bracelets made by women in Kenya and offers youth volunteer trips. But Me to We is also a shift, from focusing on ourselves as individuals, to working together and focussing on who we are and who we can be together.

There's something about that idea that connects deeply with who we are as Christians. We are called to be the Body of Christ. When we come together and live into the fullness of that body, we are so much more than when we are on our own. We are called to care for our brothers and sisters, to reach out to the poor and to those in need. That's what social justice is all about.

For us as Canadian Anglicans, the Primates World Relief and Development Fund is

something that reminds us of that. With a vision of a truly just, healthy, and peaceful world, their work is a living out of the things we are called to by our faith.

We are captivated by stories of bicycle ambulances and maternal health clinics in the same way that people involved in We Day are captivated by stories of adopted villages moving towards sustainability.

The energy in the room at We Day is indescribable. With that many youth being inspired and empowered to go out into the world to work for change and live out their dreams, it's impossible to not get swept up in it.

Maybe we should all let ourselves get swept up in it. Maybe we all, even those who weren't there at We Day, should be excited about continuing to make that shift from Me to We, to living more fully as part of the Body of Christ.

## CLAY 2016 – it's coming!

by Allie Colp

BACK WHEN we first heard about the Canadian Lutheran and Anglican Youth Gathering (CLAY) coming to Charlottetown, it felt like an eternity until it would happen – and now we are less than half a year away!

As time gets closer, more and more information is available, and more and more people are getting excited about how they can get involved. In December, 30 people attended an information session to find out more about home teams, volunteering, the National Youth Project, and how we are going to make this happen. Energy is building as people commit to being there and to helping make it happen.

Youth and their leaders attend CLAY as a home team. A home team registers together, and gathers together a few times before the gathering to get to know each other better, to do bible study, and to get ready for CLAY. And most of the time they do lots of fundraising together too.

Volunteers will help with all aspects of CLAY. From transportation to security to pastoral care, there's a lot to be done. Many people

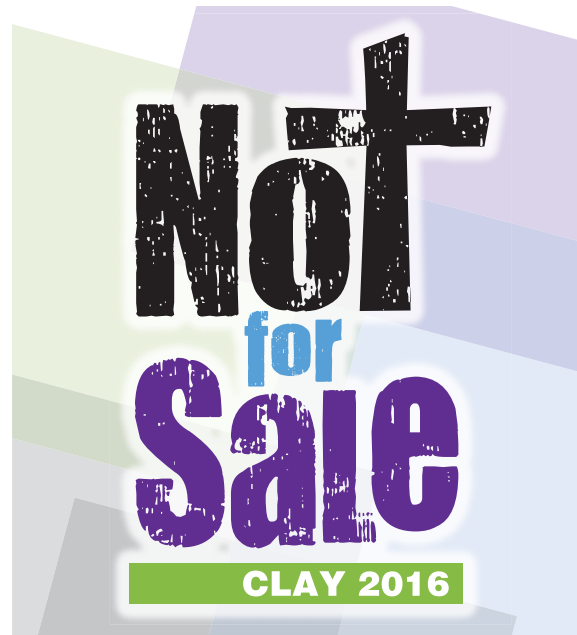
have already committed to volunteering, but volunteers are still being actively recruited – from Nova Scotia as well as PEI.

Hundreds of youth from across the country are going to be here with us for this. And there are ways for all of us to help support it. If you're a young person going to the gathering, your role is pretty obvious: learn lots and have a great time. Leaders who take youth, or adults who volunteer have pretty clear roles as well in supporting youth and helping make CLAY happen.

There are plenty of ways for those of us outside of those groups to support CLAY too. We can do lots of praying – as people plan for and prepare to attend, during, and after the gathering. We can support home teams with raising funds, and we can welcome home teams from the rest of Canada as they come and explore PEI.

CLAY is always exciting, and it's extra exciting that this time all of us can be part of it.

If you are interested in being a participant at CLAY, or a volunteer, or have any questions about the gathering, e-mail [acolp@nspeidiocese.ca](mailto:acolp@nspeidiocese.ca)



The Canadian Lutheran Anglican Youth (CLAY) gathering is an amazing gathering of Lutheran and Anglican youth from across Canada! If you are a youth between the ages of 14-19 in 2016, join us in Charlottetown, Prince Edward Island, August 17-21, 2016.

Find out more: [claygathering.ca](http://claygathering.ca)

# There, ahead of them went the star in Beaver Bank

## or How to Unfold a Powerful Mission With God, Right Where You Are

BY CATHY LEE CUNNINGHAM  
AND THE MISSION TEAM OF  
THE CHURCH OF THE GOOD  
SHEPHERD, BEAVER BANK

Warm Epiphany greetings to you from the Church of the Good Shepherd, in the mission field of Beaver Bank, Nova Scotia!

On Sunday, December 6th, we had the great pleasure of hosting Bishop Ron for his episcopal visit. In a conversation circle on our labyrinth, we told him the story of how God's mission has been unfolding among us in Beaver Bank since 2010. Bishop Ron has asked us to share our mission story with you (and it's a long one), so here is a first installment, with a second to come in the February issue of the Diocesan Times.

This story of mission is perfect to share during this holy season of Epiphany.

Instead of three Wise Men journeying from separate lands to arrive at the place where the Christ Child was, we find: a parish with a new building extension, filled with a desire to live out God's mission within the broader community and suddenly in need of a new part-time rector (enter, the Church of the Good Shepherd); others outside of the parish with dreams of finding ways to meet the unmet needs of the adults and children they are serving through their work (enter key community leaders in Beaver Bank); and a former parish priest working throughout the United States as a congregational development consultant (that's me!) The star (which was and is our desire to build a better, more compassionate and just world) has brought us all, over the span of many years and by many different paths, to this time in Beaver Bank.

I pick up the beginning of the convergence in 2010, when I received an invitation from the Rev'd. Don Shipton- then rector of Good Shepherd- to come to the parish to preach. I knew very little of the parish, only that Don was the part-time rector and that he was really enjoying his ministry there.

At that time, I was working as a full time consultant with the Alban Institute and traveling extensively throughout the United States to help a broad range of congregations and faith-based organizations to resolve ongoing conflict, strengthen ministry teams, create strategic plans and revitalize mission. I had left full time

parish ministry several years earlier, and while I loved the consulting work, I was still feeling the loss of the beautiful connection between priest and people that can only be experienced in parish ministry. It was an abiding grief that I had learned to live with, but one that had me wondering if there was a way to live out both of my ministry callings simultaneously.

When I began as the part-time rector in November of 2011 (while still continuing my consulting work), the parish had just added a building extension to the church and parish hall, making the whole parish facility wheelchair accessible and fulfilling a dream to provide an environment where those who had endured pain to climb the stairs to get to the worship space could now enter pain free, via an elevator. However, the cost of the renovation was catching up, and the budget for the following fiscal year was projecting a \$33,000.00 deficit! My daily mantra became and remains: "For nothing will be impossible with God." In Beaver Bank, that certainly holds true.

Now, at the dawn of 2016, through the dedicated hard work and unbelievable generosity of the parish, we are breaking even, but it is still a huge challenge to accomplish this with limited fiscal and human resources and a large monthly mortgage payment to make.

### Our Mission Opportunity and the Key Question:

How can we creatively use the seemingly limited resources that we already have, to greatest effect, to engage God's mission and build up the kingdom where God has planted us to serve, right here in Beaver Bank?

### God's Answer and How We Have Responded to the Mission Star (So Far!)

When we first met in 2010, it was abundantly clear that between my professional toolkit as a consultant and their amazing gifts as a parish, we could work as a team to maximize what we had by mapping out and making happen the mission that God brought us together to achieve. Out came my toolkit, up were offered the gifts of the parish and off we went.

We got started right away and on Pentecost Sunday 2012, we replaced the sermon time with a World Cafe Worship Service for a parish visioning session to discern God's call for a renewed experience of worship

and Christian Education in the parish. The positive energy and excitement was infectious!

Throughout the rest of 2012 and before Synod in 2013, we formed a Mission Group Team to build on what we had learned from the Worship Cafe, and began to consider possibilities that we thought would be realistically do-able for us: building an outdoor labyrinth on the underdeveloped parish grounds; beautifying the barren concrete slab from the original church site, so that we could use it for outdoor worship services; fixing the absolutely awful original parish hall floor so that people wouldn't mind their children playing on it; getting new church signage to help newcomers find us; creating a newcomer/seeker-friendly website and worship experience at church; starting a Church on Tap book study group; offering a U2-Eucharist Service; revitalizing our Sunday School Program; designating one Sunday a month for children to apprentice during worship; deepening collaborative bonds with other community organizations and continuing the already extensive outreach ministry. Whew!

By the close of 2014, we had accomplished all of the above, with no new debt. All done. All beautiful. All paid for. All to the glory of God and even better than we'd envisioned. Instead of an outdoor

labyrinth with limited use, we ended up with a beautiful labyrinth floor in the parish hall, featuring a large labyrinth and a children's labyrinth, both now used by our Sunday School every week and for special worship services (we wrote an earlier Diocesan Times article about that, so see it in the archives).

Instead of just beautifying the old concrete slab with some flower pots and beds, it is now enclosed by a beautiful, church-like pergola, topped with a large cross that can now be seen from the Beaver Bank Road below, a Christian witness and invitation for all to see. Many in the community who are not members of the parish frequently partake of its beauty and find solace and comfort there. This past summer, new flower beds and benches were added to provide a fully functioning prayer and meditation space, open to everyone, at all times of the day, 365 days of the year.

Our Church on Tap book study at the local pub is now a highlight of the year, where we discuss all things Anglican, grow in our identity as disciples of Jesus and consider how we can evolve our local mission to use more of our gifts to serve God in the world. We will begin our third Lenten study this winter using a book that I highly recommend: *The New Parish: How Neighborhood Churches Are Transforming Mission,*

*Discipleship and Community* by Paul Sparks, Tim Soerens and Dwight J. Friesen.

### The Mission Journey Continues

While all of these wonderful improvements have benefited us immensely as a parish family, and are helping us to grow in our Anglican identity and what it means to be a disciple for Jesus, we have done this work for the ultimate purpose of going beyond ourselves to the world as Jesus commands us, to bring God's love to everyone we meet, not just to those who come on Sundays or for parish events. Now it's time to go beyond our four walls as empowered disciples, to make a broader invitation to all seekers, and to be present among the people of the community in innovative, new and meaningful ways. Ways that serve God's mission beyond ourselves, not just merely unto ourselves.

That's all our dear Diocesan Times Editor has room for in this issue, so I'll save the rest for February. I'll tell you more and give you an update on our mission, tell you about how to conduct a Neighbourhood Drive and how to plan for and carry out Community Interviews, using our Good Shepherd experience and the outcomes as an example. These are great exercises to do during Lent. We will also be making an announcement about a new School for Part-time Ministry and Mission.

## Public Service Announcement

### PLAY SAFE

by Rev Brieanna Andrews  
Cemeteries are places where we bury our loved ones. We visit their graveside, place flowers and pause to remember those whom we have lost. Unfortunately, our cemeteries are also exposed to the elements and our Canadian climate does them no favours. This summer the Parish of French Village experienced an unexpected and scary event when a headstone toppled off its base pinning 4-year old boy underneath. The elements had taken their toll on the old stone and the epoxy bonding the two pieces gave way with very little force. The young boy sustained a broken femur which resulted in a 2 week stay at the IWK, 5 weeks in a body cast, 3 weeks in a full leg cast and



Photos: The headstone that tipped over and the femur that it crushed.

ongoing care to restore lost muscle and joint function. While young Thomas is now almost fully recovered and is looking forward to skating lessons in the New Year this should serve as a warning to all churches that have cemeteries to check your headstones and take precautions to ensure the

safety of all who visit these special places. There were two cases of such an accident at the IWK this summer so it's not unheard of. Ecclesiastical Insurance has some advice and guidelines for cemeteries available online.  
[www.ecclesiastical.ca/2012/keeping-cemeteries-safe/](http://www.ecclesiastical.ca/2012/keeping-cemeteries-safe/)





Photo: Rev. Canon Sister Constance Joanna Gefvert, Molly Finlay and Karen Isaacs.  
Photo by Michael Hudson

## Women invited to spend year in 'God's rhythm'

By STUART MANN

The Sisterhood of St. John the Divine is inviting young women to spend a year living in "God's rhythm."

The Sisters are inviting up to 10 women, age 22 to 40, to live with them at St. John's Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others.

"It's an opportunity to take a year off to deepen their spiritual lives, their walk with God," says the Rev. Canon Sister Constance Joanna Gefvert, one of the organizers.

The initiative, called "Spend a Year Living in God's Rhythm: Companions on the Way," will begin next September. The women will live in the convent's guest house and take part in the Sisters' daily life, which includes four worship services a day.

In addition to daily devotions, the women will spend part of each day in study, either at the convent or at Wycliffe College, where they will attend classes on a wide variety of subjects, including contemplative prayer, the monastic tradition and the missional church.

Sister Constance Joanna is hoping that the initiative will raise up a new group of leaders in the church, women who are grounded in monastic values and practices and equipped to bring the Gospel to a rapidly changing society.

"We feel this program answers a need that is expressed by young people in our church – how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries

that they may be involved in."

Part of each week will be devoted to serving others in the wider community, possibly at a FaithWorks ministry or St. John's Rehab Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the women discern where God is calling them. "We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would say," she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for "authentic spirituality" and have a passion for renewing the church.

"I think it's an opportunity for women who have been searching and wondering about their vocation – wondering about why their spiritual lives feel a bit hollow," she says. "It's taking a time out of your usual schedule to grow in Christ and be transformed, and in turn transform the church. The church is at a crossroads. It's not going to look the way it did. And we have an opportunity here to find some women

who are hungry to follow Christ and to form them in an orthodox spirituality, and then allow them to go out and be change-agents for our church and to be missionaries to our culture."

Ms. Finlay has been an associate of the sisterhood for several years, an experience that has changed her life. A former communications professional, she is now a divinity student at Wycliffe College. "The convent has been transformational for my life, and it has made me a much more brave and dynamic leader within my own church. It has given me an opportunity to do a real about-face and follow Christ in a way that I could not have imagined. Life has become so much richer than it ever would have been if I hadn't had this time of formation with the Sisters."

Sister Constance Joanna says the initiative has generated a lot of interest in the church. She has been asked to speak about it at the Diocese of Toronto's upcoming Synod and at other gatherings across Canada. "It's very exciting," she says.

A small committee is steering the program. The group is made up of Sister Constance Joanna, Ms. Finlay, Karen Isaacs, who is the administrative assistant to Bishop Patrick Yu, Barbara Jenkins, who is the registrar of Wycliffe College, and Sister Elizabeth Rolfe Thomas, the Reverend Mother of the Sisterhood of St. John the Divine.

For more information about "Spend a Year Living in God's Rhythm: Companions on the Way," visit [www.ssjdcompanions.org](http://www.ssjdcompanions.org).

## Eastern shore ordination



Photo above: Kristin MacKenzie stands with Bishop Ron Cuter after her ordination service where she was priested on Nov 22nd at St. Luke's, Liscomb.

Photo below: Kristin MacKenzie being congratulated on her ordination by her grandmother, Marjorie Petite.



## ANNOUNCEMENTS

Rev Nicholas Hatt appointed rector, ¼ time of the Parish of the Church of the Holy Spirit, Mount Uniacke effective January 1st, 2016.

Rev Madonna Fradsham retired from the parish of St. Paul's Prince Edward Island as of November 3rd, 2015. Madonna served the diocese for the past 17 years as a deacon.

Rev Marilyn Haugen-Strand appointed priest-in-charge of the Parish of Strait-Chedabucto effective November 22nd, during the leave of Rev Evelyn Knorr.

Rev Andrew Mortimer has been appointed rector of the Shared Ministries of the Parishes of Musquodoboit and Ship Harbour effective March 16th, 2016.

RESERVE THE DATE for VCM 2016 The next Vital Church Maritimes 2016 conference for lay and clergy leaders is set for the first week of October.

Be sure to mark it in your calendar and plan to attend. Our keynote speaker is The Rev. Dr. Cameron Harder, from Lutheran Theological Seminary, Saskatoon. Watch for more exciting details!



# IT'S ABOUT THE WORLD

*Summary from the Table Talks at Synod 2015*

Our Diocesan Synod of 2015 seems like it happened a long time ago, however the conversations and the work that was done at Synod continues to impact the life of our diocese. This is the first of a three part series which reports on the discussions which were at the heart of our Synod in 2015. It is my hope that parish and regional councils may be able to use this feedback from the members of Synod to shape the agenda in parishes and regions.

My 'Charge' to Synod was delivered in three parts, each with distinct themes: **where we are, what can be, and what will be**. Following each part of the Charge were reflections from clergy and an opportunity for the lay and clergy members of Synod (seated at 40 tables) to have extended conversations about each theme. Notes were taken at each table and they were collected and reviewed. Three themes were evident in the notes: **Worship, Formation and Mission**.



*The Right Reverend Ron Cutler, Bishop of Nova Scotia and Prince Edward Island.*

## Worship

Worship plays a key role in the life of the Church. Worship gives expression to our prayers; it gathers us as a community and enables us to proclaim the Gospel. We often refer to ourselves as a Eucharistic people but this means more than thinking that, when we gather for worship we do so with Communion. To be a Eucharistic people is to be a thankful people, whenever we

gather and for whatever type of worship service we gather. There is a clear desire evident in the notes from the table talks that our worship needs to be more accessible and engaging. If members of Synod are feeling this, a group we can assume are highly involved in many aspects of Church life, then imagine how people less involved feel. Carving out a place for a particular style of worship seems less important than the proclamation of the Gospel. Another role of worship that needs more reflection is evangelism. Every time we gather for worship is an opportunity for someone to come into a deeper relationship with Jesus Christ.

When considering the barriers to fully embracing the "It's About the World" priority we understand that our buildings are a huge drain on resources. It is important not to let these sorts of things get us stuck. The issue at hand is not the closing of church-buildings and halls. This issue is the use of our buildings in light of what God's will is for us. Each

parish needs a clear vision of God's call, this helps in our discernment of what God is calling us to do. Naturally, negativity and competition need to be set aside. It is time to reorient ourselves towards God's purposes and to show that the culture of the Church can be flexible and adaptable.

Now is the time for honest conversations about who we are in this world loved so deeply by God. Every gathering of our Church is the place for these conversations. The notes from the Table Talks show that we want to help people acquire a basic Christian foundation for a life lived in faith. There is a desire that the liturgy, the work of the people in worship, needs to be accessible. The language of worship, the inclusiveness of the community, and the buildings themselves all need to be considered in terms of this accessibility. The people in our pews are seeking liturgy that is nourishing, foundational and inspirational. People are looking for worship that is participatory and engaging for young and old. People are

looking for community that is truly welcoming and worship that includes a strong sense of celebration and evangelism.

People are crying out for inspiring and fearless worship (yes, fearless). We need to be an "inviting" people and open to the Spirit, to change and to evangelism. We cannot underestimate the power of liturgy to form everything about the individual worshipper and the worshipping community. Is what we do in worship about God's love for the whole world?

The notes from the table talks from Synod were filled with hope, encouraging the Church to "hang in there" and to continue to seek out the gifts individuals have for the building of the Body of Christ. We can encourage people to be more involved, after all, we are more than a parish, and we are the Body of Christ in the world and for the world. We are one of many, we are part of community, and we love one another (and others).

## MISSION (is) POSSIBLE: Diocesan Stories of People Responding to God's Call

### Going Fishing

by Rev. Lisa G. Vaughn

There is an innovative method for catching fish in South West Nova these days. "Casting Nets" is a new planting of a Christian community in the tiny village of West Green Harbour. Started in May of 2015, this form of 'Messy Church' is the partnering of two parishes – Shelburne and Lockeport-Barrington, headed up by Revs. Ed Trevors and Doug Chard.

Each month on the second Tuesday at 5:30 p.m. people of all ages and various backgrounds gather at the community hall for some fun and faith. Rev. Ed says, "It's mostly moms and kids, but there are grandparents and others who come too." Attendance is usually 20 to 25 people, and the majority of them do not attend Sunday worship.

The atmosphere is light and the goal is to have everyone engaged, said Rev. Ed. The format is simple. They play games, talk, eat together and share in worship.

It is interesting to note that

the old Anglican Church, built in 1885, was closed and deconsecrated in 2008. Now eight years later a new approach to fishing is being pursued. Rev. Ed says people in West Green Harbour are supportive of this new mission idea because they know the church is trying to do something good for their community.

*Photo right: Casting Nets banner*

*Photo below: Kids and adults "Casting Nets" at the community hall.*



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# Exploring physician assisted death

PHYSICIAN ASSISTED DEATH, or PAD, was to be decriminalized in Canada in February 2016, and now has been moved forward by six months. Each Province is to create appropriate processes by which to apply for and be granted this kind of death. What we know at this point is if you ask for PAD, you may be granted it if you are a competent (medically speaking), adult who is deemed to be "suffering intolerably as a result of a grievous and irremediable medical condition." We know that this decision cannot be written down in an Advanced Directive also known as Personal Directive), and the request cannot be made by a family member on behalf of another person. If an applicant is assessed to be medically incompetent to make health care decisions, they will not have the option of applying for PAD. At this point, children will not likely have access to this kind of death either.

The Anglican Church of Canada has been thinking about death and dying officially speaking since the mid seventies when we had a task force examine broad issues of death and dying. Then in the 1990s there was much work put into the creation of a document called Care in Dying. It was a pastoral guideline rather than a doctrinal stance, however, it is clear from reading it that at that time, the majority of Church leadership was extremely cautious, and/or opposed to PAD and Euthanasia, calling it "suicide" and a "failure of the human community". It also emphasized the importance of Comprehensive Palliative Care, which is presently only available to approximately 30% of the Canadian population. Today, there is no more debate over PAD's legality. The National Church has formed another Task Group which has been meeting since July 2014 to theologically reflect on this practice and to provide resources to clergy and members of the Anglican Church of Canada that will assist them as they encounter members who choose PAD. There has been some media attention around the numerous religious leaders who have signed a Declaration condemning the legalization of PAD in Canada. The Anglican Church of Canada is not, at this point, a signatory on that document.

I have spoken to half a dozen



Rev Keirsten Wells  
Diocesan Health Care Chaplain

physicians candidly about this subject and while all of them agreed that they felt that legalizing assisted death was a reasonable choice for Canadians to have, none of them felt comfortable providing the service because of the moral burden upon them. During my talks with physicians it became clear that there is a lack of support for physicians who are struggling with what this means for their practice of healing. They are reconsidering what assisted death looks like in the context of medicine. I was somewhat surprised to learn that the Palliative Care physicians do not see PAD as a natural extension of their care giving. I had an assumption that it might be. This group of physicians do not want to provide PAD within the context of Palliative care. Some referred to PAD as Physician Assisted "suicide" saying Palliative MDs already provide physician assisted death - i.e. comprehensive Palliative Care, and that PAD is something very different which runs contrary to the goals and values of Palliative care. These physicians are concerned that because Palliative Care is available to such a small percentage of the Canadian population, that PAD will be chosen by those who would normally be well served by Palliative Care but who do not have access to it. This was also a concern of the Church, expressed in the 1990s document, Care In Dying, in which they set out a goal to lobby the government for more widely accessible Palliative Care. Unfortunately, the levels of Palliative Care delivery in Canada have changed little since that time.

Ethical and moral concepts such as personal autonomy, agency, responsibility and freedom underlie this conversation. Who is making

the decision, and who is the agent of death? What is the moral obligation to help and where is the moral responsibility for that help placed? The physicians I have spoken with are expressing a strong sense of moral responsibility for providing the means to end someone's life, wondering how the act of aiding in death will feel on a psycho-spiritual and emotional level. Canadian citizens seem to be saying it is their right to make this decision (84% in agreement with it) and the physician is merely the agent providing the means to them ending their lives, therefore seeing it as an act of personal freedom and autonomy rather than something that is being done to them by a physician, making that physician ultimately responsible. Moral residue and distress is being identified within the physician community about PAD and I wonder if our clergy may experience something similar in their pastoral care for those who choose PAD. The naming of this issue could be interpreted as a call to help and support physicians. How will we respond?

**Words matter; there is a big difference between 'death' and 'suicide'**

It seems clear that a discussion of our theology of life, death and life after death, in which we could further explore our attitudes and beliefs about suicide and our beliefs about the limits of our personal freedom as Christians, if any, may be helpful. I also believe it would be helpful for us to delve into God's role in all of this. How much control, judgment and responsibility do we ascribe to God in the case of PAD, or generally for that matter? And how will we as a Church offer genuine and effective Pastoral Care to our members when they choose PAD? What will we do when we disagree with each others' choices

and face our own internal conflicts? And what can we do to be of practical support to physicians who are willing to compassionately provide this service, as well as those they care for.

A group of 14 people gathered at St. Margaret of Scotland Church after the Eucharist on Sunday November 29<sup>th</sup> to learn and reflect on the topic of PAD. As the Diocesan Health Care Chaplain, I was invited to present some information and facilitate a conversation. I brought with me the Reverend Canon John C Smith, Christ Church Cathedral, and Dr. Kenneth Rockwood, Geriatrician and Internal Medicine Specialist at the QEII. The format was to provide some information and to open up a discussion on the topic which could be fed back to our Bishop and the current National Task Force. People reflected on their hopes and fears about the practice of PAD. The question of whether or not suffering is spiritually beneficial came up, as well as fears about whether a decision to have PAD was morally and ethically valid to God, and the Church. People shared their feelings about watching their loved ones die and how they felt about the decisions that were made regarding treatment during that time. There was a general feeling of support for Anglican Canadians to be able to exercise the option of PAD and there were many questions and thoughtful reflections. People were very respectful of each others' views. It was clear that our one hour presentation was barely long enough to scratch the surface of the conversation.

Canon John Smith brought forward his personal opinion and reflections as a member of Dying with Dignity Canada and as a priest. He shared that several of our Anglican leaders across the globe have recently changed their minds about PAD in light of their age and experience. Among them were Archbishop Desmond Tutu and Former Archbishop of Canterbury, Lord George Carey. The latter emphasizing how he has changed his mind on the issue as he aged and witnessed different kinds of death. He poses the question, "Had I been putting doctrine before compassion, dogma before human dignity?"

Dr Rockwood brought three points forward for consideration. The first is that words matter and we should think about the language we use to describe what is happening. There is a big difference between "death" and "suicide". Secondly is that we must link PAD into a discussion of what is being done currently in terms of terminal sedations and removal of various treatments that prove ineffective, which are practically indistinguishable from PAD in effect but have always had the intent to relieve suffering rather than to hasten death. And finally he mentioned that we must be diligent to monitor unintentional effects of our health care practices and monitor them instead of denying them, for example the pain and suffering that is caused for many people in the final months and weeks of their lives in the course of regular medical treatment. Dr Rockwood then described how his perspective as a physician has changed over time and while he still holds fears about hastening a person's death, he also has grave concerns about the amount of suffering that medicine is not able to relieve for some patient's and the concern that it is not fair to oblige some patients to suffer as they do now when they do not wish to, for example, some neurodegenerative diseases.

The conversation was by no means complete but there seemed to be palpable relief in the room after having it. I believe this process would be a helpful one to replicate in the regions and various parishes who which to engage this topic. I would encourage you to have a scribe present to record the notes on a laptop as the conversations unfold so that we could all share the feedback as we as Church come up with ideas about how to help those who will ask for or provide PAD. Please forward any such information to me at keirstendewells@gmail.com

Our Diocesan Council has passed a motion for the formation of a small Task Group to be formed to provide some education and support to our clergy and people concerning PAD and end of life issues and to communicate with the National Church Group. There are numerous resources available to you and your parishes should you wish to use them. Please contact me at the email address above for a list.



Photo: Diocesan Council members and guests at the Dec. meeting

## Highlights of Diocesan Council meeting, December 2015

Diocesan Council met for its last 2015 meeting on 4 & 5 December. The meeting followed the usual format.

Council received reports from diocesan staff and the chairs of the VSSTs (Vision, Strategy and Support Teams), Youth and Family Ministry (Cydney Proctor); Healthy Parishes (Tanya Moxley), Healthy Leadership (Cynthia Pili-chos); Financial Management and Development (Rev Carl Fraser); and Human Resources (Jamie Cochran) and Mission Outreach and Social Justice (MOST) (chair is currently vacant).

A letter from Anglican Foundation of Canada advised the application from Christ Church in the Parish of Lantz has been approved. The application of \$12,000 was for repair of the church roof.

**Council of General Synod.** Jennifer Warren provided highlights of the meeting of November 2015. She spoke of the report of the Joint Anglican Lutheran Organization and the significant work they are doing around the authorized lay ministry approved by the Lutheran Church.

**Hospital Chaplaincy Report.** Rev Keirsten Wells provided an overview on Physician Assisted Death (PAD). She referenced *Care in Dying*, a church document prepared in the late 1990s and available on the ACC website. Palliative Care physicians do not see PAD as an extension of their mandate.

There are concerns with PAD:

ethical, moral, justice, dignity, mercy, freedom, etc. Keirsten identified the need for conversations on these concerns. Accordingly, a motion was passed to establish a task group to examine the communication, support, and education issues surrounding PAD. Rev Keirsten was nominated as the chair; the task group has a two year mandate and will liaise with the national group and support clergy and people within our Diocese.

**Diocesan Times.** Paul Sherwood, the editor, provided a very informative briefing on Diocesan Times. The Times started 1946 and has enjoyed 70 years of continuous printing. Although donations are appreciated, it is free to all identifiable Anglican givers. The Times has a number of regular columnists and permission to use the cartoons of a cartoonist in England. It has a Facebook page which gets from 550 to 5,000 hits monthly. Subscriptions are currently about 9,000, down from a high of 15,000, a decline that reflects the number of people attending church.

Revenue comes from advertising, the Anglican Journal Appeal, subscriptions, and a Diocesan grant. Expenses include publishing and printing (the contract is arranged by the Anglican Journal), postage (the rate is negotiated by the Anglican Journal), and editor's salary which has been the same since 2000. Paul indicated that the Times is fiscally responsibly; there are costs, such as printing and mailing, over which it has no control.

**Anglican Formation Report.** Rev Debra Burleson presented a written report. The Formation provides a three year curriculum. There are some challenges ahead with regard to regular attendance at Formation, given the unique paths of people entering AST.

**The Bishop's Report.** Bishop Ron spoke of his busy schedule and the little time he has in the office. Significant is the continuation of the conversations from Synod and the struggle people have trying to take these conversations to their own parishes. There is a sense of guarded optimism. The Innovation Group is a source of energy for him, a connection with parishes and real people.

Bishop Ron reported on The House of Bishops. There was a lot of discussion at the fall session about the plan for Lutheran lay people to preside at Eucharist.

Changes to the marriage commission was discussed (the third discussion since the last General Synod). It is clear that there is no middle ground; the House of Bishops represents all perspectives. This can't just be a political process but one grounded in our faith; seeing each other as Christians even if we disagree. Indigenous First Nations was also discussed and their desire to be self-determinant.

Bishop Ron presented his *Guidelines for Deacon Ministry*, an information document for the members of Diocesan Council. There has been a lack of official documentation

for deacons and what they do in worship. The *Guidelines* will be posted on the Diocesan website as a Bishop's Policy.

**CAPP.** Rev Marilyn Newport indicated there is a need for discernment for lay people who feel the nudge from God for a new lay ministry, licensed or otherwise. It was noted that people come back from Cursillo, the Lay Readers Association and youth events and are 'fired-up' for ministry. How can we help these people follow through on that 'fire' and take the Gospel to the world?

**YFM Coordinator.** Allie Colp reported on the recent successful Diocesan Youth Conference (DYC); the theme was Make It Known; 50 youth attended. Plans are well underway for CLAY which will be in PEI in August 2016.

**Parish Vitality Coordinator.** Rev Lisa Vaughn stated her underlying principle is that "the local church is the hope of the World." She has met with a number of parishes and feels there is a real understanding of faith and mission among many parishioners. Discernment of laypeople is vitally important; it leads to fresh expressions of church and leadership which is not dependant on the rector. Prayer is very important for discernment; a good idea might not be God's idea.

**Financial Management and Development.** Carl Fraser reported that we are on track for 2015 and 2016. There will be a slight surplus for 2015, primarily due to the late hiring of two staff positions. They

are examining the allotment process to focus more on ministry rather than buildings. Buildings are not just buildings but "outward and visible signs of inward and spiritual grace." The real question is, what is this building doing for the life of the church?

**Building Healthy Parishes.** Tanya Moxley indicated they have created the Anglican Identity Resources List which will be posted shortly. The tentative dates for Vital Church Maritimes is 29 September to 1 October 2016.

**Mission Outreach and Social Justice (MOST).** Bishop Ron spoke on the refugee situation. There are three levels; government, blended, and privately sponsored. We have four families sponsored by three parishes with another 10 in the works. Our Diocese is a Sponsorship agreement holder. There are some funds available for sponsorship which will be divided amongst participating parishes. Medical coverage for refugees for the first year, which the previous government had removed, has been reinstated by the Liberal government.

**Human Resources.** Jamie Cochran, Interim Chair, reported. He provided a draft copy of a new housing allowance policy. The housing allowance is based on the fair market value of the comparable housing within the parish. After much discussion, a motion was passed to approve the draft policy, Housing Policy 2.2.11, with a number of amendments.

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### January 2016 Clues

- ACROSS:**
- 1 – "Inasmuch then as I am an \_\_\_\_\_ to the Gentiles" one sent to preach the Gospel (Rom. 11:13) (7)
  - 5 – Leaf of grass (5)
  - 9 – Men with deep singing voices (Italian) (5)
  - 10 – Caved in (9)
  - 11 – Small golden garden flowers (9)
  - 12 – "\_\_\_\_\_ his gates with thanksgiving" go in (Ps. 100:4) (5)
  - 13 – "The free \_\_\_\_\_ of God is eternal life" present (Rom. 6:23) (4)
  - 15 – Exceedingly (9)
  - 18 – "For you tithe ... and have \_\_\_\_\_ the weightier matters of the law" ignored (Matt. 23:23) (9)
  - 19 – "But Lot's wife ... looked back and she became a pillar of \_\_\_\_\_" preservative (Gen. 19:26) (4)
  - 20 – One of the spies sent into Canaan (Num. 13) (5)
  - 22 – Another name for peanut (9)
  - 25 – State of containing nothing (9)
  - 26 – French river, reaches the sea at Nantes (5)
  - 27 – Twig (5)
  - 28 – Baseball team hated by Red Sox fans (7)

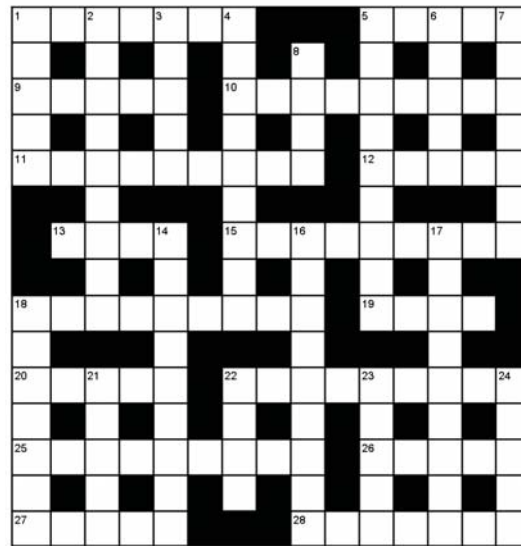
- DOWN:**
- 1 – Book of photos (5)
  - 2 – "You are \_\_\_\_\_ special days and months" marking (Gal. 4:10) (9)
  - 3 – Object (5)
  - 4 – "And I will show you a still more \_\_\_\_\_ way" remarkably good (1Cor. 12:31) (9)
  - 5 – "Happy are they whose way is \_\_\_\_\_" without fault (Ps. 119:1) (9)
  - 6 – Useful thing (5)
  - 7 – Not young (7)
  - 8 – White vestments (4)
  - 14 – "But the woman ... came in fear and \_\_\_\_\_" shaking (Mark 5:33) (9)
  - 16 – Tiresomely (9)
  - 17 – Sweetbriar; also name of a character in the Canterbury Tales (9)
  - 18 – Five-cent coins (7)
  - 21 – "A \_\_\_\_\_ came to him begging him and kneeling" person with a skin disease (Mark 1:40) (5)
  - 22 – Neither black nor white (4)
  - 23 – Synthetic fabric, used for ladies hosiery (5)
  - 24 – "The \_\_\_\_\_ of the Lord are watered abundantly" cedars, oaks, etc. (Ps. 104:16) (5)

# Bible Crossword

by Maureen Yeats



### January Puzzle



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*George Herbert*

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# Painted monasteries of Romania

CONTRIBUTED BY REV. DR. DAVENA DAVIS, CHAPLAIN TO THE COMMUNITY OF DEACONS AND VICAR OF CHRIST CHURCH, COW BAY, NOVA SCOTIA.

A couple of months ago I spent two weeks in Romania. It is a country that had intrigued me for a long time—not because of Dracula—but because of its interesting history. I would like to share with you one of Romania's treasures—the painted monasteries in the northeast corner of the country. They have been designated UNESCO World Heritage Sites. I hope my brief description and some of these photographs will interest you as much as they did me. First, a little about the history and location of present day Romania. It is situated south of Ukraine and Hungary and north of Serbia. The Danube Delta flows through Romania to the coast of the Black Sea. Its location has meant that it has been influenced by and subjected to the various powerful rulers and empires in

Central Europe. The present day boundaries of Romania were determined after World War Two. The country was dominated by the Soviet Union for several decades and then under the control of Nicolae Ceausescu. After his execution in 1989, Romania became a democracy. It joined the European Union in 2007. It has a population of some 20 million.

Originally the country was peopled by the Dacians who were overcome by the Romans in the 2nd century C.E. The Romans withdrew in the 3rd century but their language persisted, as did their influence on the name of the country. Romanian, the language, has about 40 per cent Romance language words. I could read the basic message of most signs—French (or Latin) based words. No, I could not understand the language. I was surprised to learn that Romania is a member of l'Organisation internationale de la Francophonie, states or participating governments who share the French

language.

The painted monasteries can be found in northeast Romania in an area called Bucovina or Moldavia. The landscape is gently hilly, with woods and streams and fertile plains. It has been settled for centuries and fought over for centuries. Roman Catholic, Orthodox and Protestant rulers struggled for power on these forested hills. In gratitude for success or as fortification against attack, monasteries and churches were built in the 13th to the 17th centuries. The monasteries are Orthodox; the churches, Orthodox, Roman Catholic or Protestant (Lutheran).

Many of the monasteries have been identified as historic sites and have been classified as UNESCO World Heritage Sites. We visited Sucevita Monastery, Putna, Neamt Monastery, Barsana Monastery, Humor, Moldovita, Voronet. These monasteries are considered treasures because of the paintings which cover not only the interior walls, but surprisingly, the exterior walls as well. The pastoral intent would have been the same as our churches' stained glass windows in medieval times—to teach our forebears the biblical message. But the impact on the viewer of these paintings far exceed our ancient or contemporary stained glass windows. All around the outside of the monastic churches are scenes from the Old Testament, scenes from the Gospels, portraits of many, many saints—St. George and the dragon is a frequent image, as is, of course, the Blessed Virgin Mary. The colours



Photo: One of the many brightly painted monasteries throughout Romania.

of the trim are distinctive; blue at Voronet, green-red at Sucevita, yellow and Moldovita, red at Humor and green at Arbore. It is hard to believe that such detailed and beautiful outside paintings survived the centuries sufficiently well to be restored. In most cases the north wall has been left unrestored as evidence of the damage of time and weather.

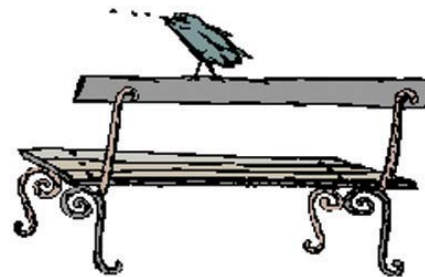
The majority of the monasteries are served by monks with a few served by nuns. One of our monastic

guides was a young nun who had studied in Chicago before returning to her homeland. Her English was excellent and her theology contemporary.

The painted monasteries are magnificent but are only one aspect of this fascinating and friendly country. If Romania intrigues you as it does me, I suggest you check some travel books or go online to the UNESCO World Heritage Sites.



Photo: A Romanian nun on her way to worship. Note the distinctly different design of her habit.



The view from the Deacon's Bench

## The Wedding Feast at Cana

BY RUTH GAMBLE

Some members of St. John the Evangelist, Middle Sackville, have spent many months working on a 9000 piece jug saw puzzle of The Wedding Feast at Cana. It has been mounted and glued on to a framed board and hung on a wall in the Church hall. The jig saw puzzle shows the painting by Paolo Veronese, painted in 1562 – 63.



Photo: Parish jigsaw participants proudly display their final work.



# Diocesan Times PDF Bonus Coverage

(for the stories we missed, came in late or simply couldn't fit into the print edition of the newspaper)

## Anglican Church Women and Mothers' Union joint conference on gender-based violence against women



In 1993, the United Nations (UN) General Assembly adopted the Declaration on the Elimination of Violence against Women. The 1993 declaration on the Elimination of Violence against Women became the first international instrument explicitly addressing violence against women, providing a framework for national and international action. It defines violence against women as any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

*Photo left: Cynthia Pilichos introducing the speakers.  
Photo below: Some of the participants at the Friday night panel discussion.*

On Friday Nov 20th, the Anglican Church Women and Mothers' Union helped a conference titled Broken Relationships: Exploring Gender-based Violence. With moderator Olga Milosevich and panelists Lynn Blackburn, Rev. Dr. Jody Clarke, Richard Derible, and Pat Gorham, they explored the many factors that contribute to gender-based violence. The following day was a series of presentations and interactive activities that provided participants the opportunity to learn about misogyny, sexism, gender imbalance, and violence in its many forms against women and girls. Lynn Blackburn, sister to Paula Gallant, murdered by her husband, was the afternoon guest speaker.



## Warming the hearts of parade watchers

Members of the Cathedral Church of All Saints once again came forward to offer free hot chocolate and Christmas Carols to parade goers at the annual Santa Claus Parade. In spite of

the wet weather, they provided passersby with a warm drink and a song to all who dropped by their hot chocolate tent on the steps of the Cathedral.

*Photos: Right: volunteers preparing the marshmallows for the cups. Below right: the Christmas choiristers. Below left: the hot chocolate tent.*



# Vacation Bible School children 'pay it forward'

By DIANNE NICKERSON

All Saints Anglican Church in Bedford NS has been holding Vacation Bible School for the past five summers. The VBS is held for one week in early July, running from 9am until noon Monday to Friday. It is a fun filled week of bible stories, crafts, science activities, music, and games. The children also have a time of refreshment where they can enjoy a midmorning snack.

Vacation Bible School is provided free of charge to the children who attend but each year the children are encouraged to Pay it Forward



Photo: The VBS kids loading the van with their collection of stuffed animals to be used to comfort children in times of stress or danger.

donating to an Outreach Project which supports less fortunate children in our communities. Our first year, the children collected food for the local Food Bank. The next year they donated pennies and other change which was used to purchase mosquito nets. The third year they donated school supplies. Last summer the VBS children donated socks and underwear which were delivered to children seeking shelter with their Moms at Bryony House and Adsum House.

This past summer the children collected stuffed animals. The large box of "stiffies"

were blessed by Rev Trevor Lightfoot and then presented to Constable Jeannie Rankin of the Halifax Regional Police Department to be used to comfort children during times of anxiety, stress or danger. Constable Rankin was very pleased to accept the generous donation from the VBS Children of All Saints and presented all the children with pins, pencils and tattoos from the HRPD. Vacation Bible School at All Saints Bedford has been a tremendous success. Not only do the children have fun, but they are also very engaged in their mission to Pay it Forward to help other children.

## Parish House Series reception and invitation

By IAN MCKINNON

As you know, the parish artist-in-residency at St. Paul's has grown into quite a phenomenon. So far I have curated and written for four exhibitions that have been held in the church, and folks who might otherwise have never entered a church have done so. Between my time as church office manager/Sexton and teaching at NSCADU when the opportunity arises, I actually have been working in the studio with my own endeavours in the church has provided me with.

It has been a very busy year as; as of the end of December, I have completed 57 paintings in the St. Paul's Parish House, and now - this solo exhibition opening a week from Friday at

NSCADU's Port Loggia Gallery. The PLG is spacious and I plan to exhibit a good number of the series. A few of the pieces in the upcoming exhibition will have functioned in St. Paul's (i.e. Untitled #49 ("the contemplative cross")) which stood in the Chancel and was embedded in Advent liturgy. And now, the very same work will be embraced as art in the context of NSCADU. It is was quite extra-ordinary and something I could not have predicted.

The opening reception is a daytime affair at 12 noon on Friday 15 January. There will be two gallery talks, very informal, more like Q&As: the first will be Tuesday, 19 January at 7 pm, and the second one at 12 Noon on Friday, 22 January.

THE  
PARISH  
HOUSE  
SERIES:  
  
RECENT  
PAINTINGS  
BY  
IAN  
MCKINNON





# The Camp that almost wasn't

BY MATTHEW SPONAGLE

ST. ANNE'S TEEN CAMP occurs each August, but this year it almost didn't happen. A few days past the registration deadline, there were not enough teens to meet the minimum number to run the camp. This would have been a significant loss, as the Valley Region's Junior Camp had already been cancelled for this year. After extending the deadline and searching for more campers, the director had to finally make the difficult call to cancel teen camp. Nancy Bridger began to phone staff to deliver the sad news, when she was interrupted by two applications arriving in her in-box. She quickly reversed the decision, much to the delight of staff and campers alike.

St. Anne's Teen Camp is operated as a Valley Region ministry, but it invites campers from outside the region to participate. This year, of the 15 campers, 4 came from HRM and one came all the way from Toronto! St. Anne's Teen Camp is a mission field for evangelism. Few of the campers are actively involved



Photo above: Campers, support staff and volunteers at St. Anne's Teen Camp last summer.

Photo by Chelsea Brewster

in church. Teens are invited to come to camp by parents, grandparents, friends or other campers. For some, this is their first exposure to worship, scripture, and Christian community.

The goal of St. Anne's Teen Camp is to create a fun, caring and supportive community

environment for campers and staff to explore matters of faith through instruction, worship and personal reflection. Our first priority are normal camp activities like canoeing, swimming, games and crafts. We also hold special workshops where campers can learn about various activities or participate in fun

events. This year's activities included meditation, cooking, photography, science, and slime games. Interspersed with this schedule is regular morning and evening worship, explorations (bible study) and quiet time for reflection.

This year, our theme was Royal Pains – Game of

Crowns, and our worship and study focussed on good Kings and Queens of the bible during the day and evil ones at night. Ultimately, the two types of monarchs ended up head to head in our closing worship as Jesus meets Herod and Pilate. It is meaningful for staff to watch the growth and development of these young people, not only over the 5 days we are at camp, but over the years as we watch campers return. The religious aspect of camp is the least favourite part of some of our younger campers, but over the years these campers start to ask insightful questions and engage more deeply in this other side of camp. Some campers return to participate as staff. A few years ago one of our counsellors, who initially identified himself as atheist when he first arrived at camp was baptized in the lake at camp and confirmed a year later. This important work can only continue with the support of volunteer staff, donors, and those who promote our camp to teens.



# Shrove Tuesday Pancake Supper



**CHURCH OF SAINT ANDREW**  
**2 CIRCASSION DRIVE**  
**COLE HARBOUR**

Start off the Season of Lent by attending a Pancake Supper at The Church of Saint Andrew. What a great opportunity for fellowship and nourishment.



The supper consists of pancakes & sausages and home made cookies, coffee or tea. Juice for children.

Come and bring your family and friends.

*DATE:*  
Shrove Tuesday  
February 9<sup>th</sup>

*TIME:*  
4:30 pm — 7 pm

*COST:*  
Free Will Offering

