



Photo front row: Revs. Shirley Carras and Falen McNulty
Back row: Rev. Caitlin Ratcliffe, Archbishop Ron Cutler, Rev. Cherry Workman

Four ordained on the Feast of St. Andrew

On November 30th, four new priests were ordained at All Saints Cathedral: Revs Shirley

Carras, Falen McNulty, Cate Ratcliffe and Cherry Workman. The liturgical colour was red

(as is evident) and the celebration was joyous. Rev. Dr. Jodi Clarke delivered the homily on time and

how God's time can be misunderstood. Archbishop Ron Cutler presided at his first ordination as

the Metropolitan of the Ecclesiastical Province of Canada since election earlier in 2017.

COLUMNIST



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PAUL SHERWOOD
Editor

Also on the web:
www.nspeidiocese.ca

Letters & News Items:
Paul Sherwood, Editor
PO Box 8882,
Halifax, NS B3K 5M5
diocesantimes@gmail.com
902.477.3040

Advertising: NEW!
Angela Rush
diocesantimes.ads@gmail.com
905.630.0390
(Burlington, ON)

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The twelve days of Christmas

We are well into the twelve days of Christmas here By The Bog. With Advent 4 coming the day before Christmas day we ended up with a strange assortment of services over the last week of December. Some of the old 'diehards' said no to decorating for Christmas during Advent! Others wanted to do that huge job over the week before Christmas. Fr J made the final decision and compromised by allowing the greening to go up, the tree to be placed in the church and the extra candles put on all the window sills after the third Sunday of Advent BUT nothing was to be lit or fully decorated until the end of the service on the Sunday morning of the 24th. It seemed to have worked out for everyone; the traditionalists were happy to see that fourth Advent candle lit on Sunday morning, the modernists were happy to see some signs of the impending Feast in the church before the early afternoon children's program and Fr J was feeling happy that such an important decision was left to him in his role as Rector.



ST. BART'S BY THE BOG

Sarah Neish

Music, on the other hand, was another matter. We always have requests for Carols before the actual day of Christmas. Irene James our organist has been rather firm in her belief that Advent music needs to be heard. There is enough time for the traditional carols of the Nativity throughout the time of Christmas right through to the Feast of the Epiphany. Once again Fr J. came through, pointing out that there were several hymns we

sing, thinking them especially right for Christmas but in fact they can be sung during Advent. So between Irene and Jason, a few of those were selected. We sang "O Come Emanuel" at least twice during the 4 weeks, along with "Joy to the World". Everyone agreed that "On Jordan's Bank" had to be sung along with "Hark the Glad Sound, The Saviour Comes". Advent/Christmas? Who knew, but those old favourites were shared and sung with gusto!

Now that we are well into the twelve days of Christmas and most of us have had our full share of feasting with family and worshiping together, we are ready to settle down to rest and recuperate and prepare for the season of Lent.

The world seems to spend every moment preparing for the secular feast of Christmas from the time the Hallowe'en decorations disappear, up to December 24th. Then it is all over but the cleanup. The January sales begin and Jesus is tucked away with all the other trappings of the festive

season....if He ever made an appearance! Here at St. Bart's we do our best to live the twelve days of Christmas with the Sunday school pageant being held on a week night between Dec 24th and Jan 1st. With a family fun day of skating if it is cold enough to have ice on the pond, or family games in the parish hall for the whole community, with a service of lessons and carols when we do get to sing all of our favourite Christmas music and even the little ones get to read some of the lessons. Our Crèche stays on the front lawn until we place the three Wise Men there on January 6th; then it lingers on for a few days or even a week more as we admire the beautiful figures of the Magi.

We do our best to experience all of the glory and joy of the Christmas season here By The Bog. We hope you will have the same experience. "For unto us a Child is born".

I'll keep you posted,
Aunt Madge.

ARCHDEACONS
THESE ARE SOME OF THE THINGS THEY DO

MAKING SURE THAT PARISHES TAKE CARE OF THEIR BUILDINGS
Illustration: A man points to a sign that says 'HUG A CHURCH DAY'.

RESOLVING PROBLEMS BETWEEN CLERGY AND THEIR CONGREGATIONS
Illustration: A man in a tank labeled 'VICARS (DR J)' is being pushed by a crowd.

INSTALLING CHURCHWARDENS (PUTTING THEM IN THEIR PLACE)
Illustration: A man is being carried away by another man labeled 'WARDEN'.

ADVISING ABOUT THE DAMP IN THE NORTH WEST CORNER
Illustration: A man points to a puddle of water in a corner.

MAKING SURE THAT YOU ARE RUNNING A CHURCH AS OPPOSED TO ANY OTHER SORT OF ENTERPRISE
Illustration: A man stands next to a car with a sign that says 'OK, WE'LL START THE BIDDING AT 500'.

ACTING AS A FOUNT OF ALL KNOWLEDGE
Illustration: A man sits on a throne with speech bubbles asking: 'CAN WE PAINT THE CHANCEL WALLS PINK?', 'CAN WE LET THE CHURCHYARD GO BACK TO NATURE?', 'SHOULD WE INSURE AGAINST ACTS OF THE YOUTHWORKER?', and 'ARE CHURCHWARDENS CATTLE PRODS LEGAL?'.

Dave Walker © 2017 © CartoonChurch.com

BISHOP'S MESSAGE

Light in the darkness



Archbishop Ron Cutler,
Diocese of Nova Scotia and Prince
Edward Island

The feast of the Epiphany tells us that the wise men not only came to visit the child Jesus, but returned home changed by their experience.

I'm generally an early riser, but I must admit that in January it is a little more difficult to get started in the morning. Maybe it is the cold, but I suspect it has more to do with the dark in those early morning hours. The ancient biological clock we all possess, calls out: "Darkness is a time for sleeping" and my body is only too willing to acquiesce. It may be dark in the early hours but we have passed the solstice, the pendulum has swung, and the days are getting longer. The light is 'returning'.

This is one of the great themes of the season of Epiphany - that light has come into the darkness, that same light that was in the beginning of all things. On the feast of the Epiphany (January 6) we read:

"Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples;" Isaiah 60:1

"In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." Matthew 2:1

Epiphany speaks of a promise from God that meets a deep longing in us; that amidst the pain and the frequent experiences of inhumanity, the worst of our emotions and actions - the darkness -there is a better way. This better way of life, this walking in the way of light, is brought and exemplified by Jesus. - the "bright Morning Star"(Rev. 22:16).

The gospel readings in this season begin with this theme of light in the darkness: The arrival of the wise men with their symbolic gifts for the young Jesus. They recount their journey to see the new king being guided by a great star. Mary and Joseph bring their young child to the temple to present their first born to the Lord. There they are greeted by Simeon with these words:

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." Luke 2:29-32

Epiphany is not just about images of light and darkness, it is about what is seen or released in the light. The secular definition of the word epiphany is - "a usually sudden manifestation or perception of the essential nature or meaning of something, an intuitive grasp of reality through something (such as an event) usually simple and striking, an illuminating discovery, realization, or disclosure"- (Merriam Webster Dictionary). In other words an Epiphany is an 'ah ha' moment. The moment when something is clearly understood.

The season of Epiphany speaks of some fundamental elements of our life of faith. Jumping forward in the gospel readings of this season we read of Jesus' baptism, his struggle to identify his calling, then the calling of the disciples and Jesus proclamation that the Kingdom of God had arrived. The feast of the Epiphany tells us that the wise men not only came to visit the child Jesus, but returned home changed by their experience. They become the first witnesses of what God was doing through Jesus. By the end of this season we see that Jesus has begun a 'school' so that his twelve chosen disciples could experience this good news first hand. They were trained so that they could also live it and teach it. The great epiphany of this season is not just that God has come among us in the person of Jesus, but that his coming brings God's vision of the world into reality and that the whole human race is invited to live in this new way of being. This season gives the church its hope, its message and its model.

Collect for Epiphany 2

Almighty God,
your Son our Saviour Jesus Christ
is the light of the world.
May your people,
illuminated by your word and sacraments,
shine with the radiance of his glory,
that he may be known, worshipped, and obeyed
to the ends of the earth;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

St. John affirms that forgiveness is conditional



Rev. Dr. John Roddam

Rev. John Roddam appointed Rector of the Parish of Kentville in the Annapolis Valley on November 1st. His induction and celebration of New Ministry will take place on Sunday January 7th at 3pm at St. James, 18 Prospect Avenue, Kentville.

The steadfast love of the LORD never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. (Lamentations 3: 22-23)

As we come to a New Year is important to reaffirm the goodness of God, His faithfulness and His love. The passage from Lamentations affirms the freshness of the Lord's mercy and kindness EACH DAY! Every day is an adventure with Him.

The Gospel also affirms that God's forgiveness and cleansing. 1 John 1: 7 is an invitation to walk with Jesus "in the light."

...if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

The Greek tense in

the scripture speaks of "ongoing cleansing" from all unrighteousness and sin. This is accomplished through Jesus' self-sacrifice where He has taken the sin of the whole world upon Him - yours and mine - when He died on the cross.

Yet, so many people live with shame and guilt. Why? Because this blessing needs to be appropriated. It is not automatic! 1 John 1: 9 states:

If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.

St. John affirms that forgiveness is conditional - we must acknowledge and confess our sins to the Lord. He is trustworthy and just. He WILL forgive our sin and cleanse us from all unrighteousness. This cleansing I call "Holy Draino." The Lord cleanses

us and refreshes us, removing all shame and guilt - like a refreshing shower!

This is Good News! In fact Jesus himself affirmed at the end of St. Luke's Gospel -

He (Jesus) said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations... (Luke 24: 46-47)

So many people are burdened with shame, guilt and condemnation in the Church. The Lord wants us free! He desires to see us declare the Good News of His love and forgiveness to a world that is deeply burdened with sin. Our Prayer Book helps us -

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like

lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen. (Book of Common Prayer - Pp. 4-5)

What a great way to start the New Year... with a fresh beginning in the Lord!

Historic Sydney Anglican church centre of \$10M renovation

By WENDY MARTIN, CBC NEWS REPORTER
<http://www.cbc.ca/news/canada/nova-scotia/st-marks-church-cove-seniors-renovation-1.4371692>

A historic church in Sydney

will be resurrected over the coming months. St. Mark's Anglican Church in Coxheath, N.S., was built in the 1850s. After the church closed its doors in 2009, the

congregation donated the building to the nearby Cove Guest Home. The building was partially dismantled and moved by truck to the Cove property, which was a couple of

kilometres away. The church has remained there, empty and in two pieces, ever since. But it's about to come back to life.

The church will be refurbished as a chapel as part of a \$10-million expansion at Williston House, a seniors' apartment complex attached to the Cove.

"It's very exciting," said Carl Rideout, a longtime board member at the Cove. The nursing home and the attached apartments do not have a chapel, he said, and that's been an inconvenience for many residents. "People have gone to church — and most of them have, over the years — and then they're brought to a place like the Cove, and they can no longer get to church. Why should they be penalized for that?" said Rideout.

"It was very important for the board to enhance the lives of our guests and certainly the chapel is going to serve a big part of that." Carl Rideout, a longtime board member at the Cove

Guest Home, said the it was very important to make sure residents at the seniors' complex could continue to attend church.

Williston House currently has 32 assisted-living apartments; the expansion includes plans for another 50 units.

The chapel will be at the centre of the complex, but there are also plans for a wellness centre in the chapel basement.

The plans call for the retention of many of the church's original features, including its pews, stained-glass windows and baptismal font, which have been in storage, Rideout said. "We even have the choir gowns!" he said, adding that the chapel will also be open to the public.

Wendy Martin has been a reporter for nearly 30 years. Her first job in radio was at the age of three, on a show called *Wendy's House on CFCB Radio in Corner Brook, N.L.* Get in touch at wendy.martin@cbc.ca



Photo: St. Mark's Anglican Church in Coxheath, N.S., was built in the 1850s. (Wendy Martin/CBC)

Gone Fishing

RON W. NIKKEL

*...weather man says there's a cold front comin down
 bring it on I've seen it all by now
 I can catch 'em shallow, I can catch 'em deep
 open water or the back of the creek
 wind and rain to me is all the same
 I make a livin' playin' this game
 and I thank the Lord above every time I can
 I get to be a fisherman...
 (from "Fisherman" by Casey Ashley)*

I became a fisherman earlier this year, or more correctly a fisherperson or just a fisher. A friend asked me to be a crewmember on his lobster boat, and without thinking I straightaway accepted.

I love the unfathomable beauty of the sea and intriguing stories of those who make a living by casting out onto the deeps to fish. Until now I've only sailed and fished for recreation not vocation — I wanted more — the full experience. So I took the challenge and became a fisherman, not for a day or a week, but for a whole season of long hard six-day weeks.

Only after signing on did I become aware of lobster fishing as a "deadliest catch" — quite a dangerous profession at the

mercy of the sea and storms.

As the first day dawned I was left with no illusions; gale force winds were churning the sea into an angry roaring froth. By five AM we were on the wharf, anxiously waiting and watching — should we venture out our not. No one wanted theirs to be the first boat out of port and when finally, one boat bravely cast off her lines one by one the rest of us followed suit — somehow trusting that, if one can make it, we could too. It becomes a matter of every captain's honour and his courage, not to stay in safety of the port when others bravely sail from port.

So we cast off, leaving the dock, through the channel, into the fury of the storm. Seldom have I faced into such a cold wet and towering gale. We were mercilessly heaved and tossed about — twice I was knocked off my feet to find myself backside in the spray of the open deck. Yet there I was, a fisher on the cold dark stormy sea. And so began my first season as an unseasoned fisherperson. It was as scary as it was exhilarating. Day after day we left that port at dawn's first light,

in all conditions the beauty and the challenge drew me — I was fishing with the best of them.

I've gone fishing recreationally, but this was not a sport. It was a vocation. As the season progressed I began to think about Jesus' and his call to the men of the sea — fishermen like me, "Come follow me and I will make you fishers of people." Much more than me, they would have understood that such fishing can be neither hobby nor a sport of recreational. Being a fisher is difficult, demanding work — sometimes dangerous and bone deep exhausting weary; — always, a full on daily determination and commitment.

Such fishing went beyond what I had bargained for. The romance I'd seen from shore was not the way it was upon the deep. Yet quitting was not an option, for signing on to be a fisher was a commitment to the captain, and in the end I lasted out the season. I'm glad I did, it was rewarding.

Fishing for lobster is a serious occupation — and much more so is fishing for persons.

I learned a lot about fishing for lobster — and began to realize what Jesus might have had in mind when long ago, he called men of the sea to follow him and make their vocation to fish for persons, not just fish.

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will send you out to fish for people." At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him. (Luke 4:18-22)

Ron is retired from Prison Fellowship International and has written a book called *Radical Love*. He lives in northern Cape Breton Island.

It's A New Day!

New Year's resolution to 'Get a life'!

By REV. LISA G. VAUGHN

Imagine a new lease on your spiritual life in 2018! January is a time when many of us hit the restart button as we contemplate the opportunities for change and growth for the next year.

One study from the University of Scranton suggests that only 8% of us will actually achieve our resolution goals. So, how do we increase our ability to embrace spiritual transformation and develop as disciples?

Christian clinical psychologist, Dr. Henry Cloud says most people need to engage in a change process that includes a structured path. In his book, *Necessary Endings*, the best-selling author says, "Change must be structured for many reasons, but one is the way the brain works. Old patterns get reinforced unless a new discipline is introduced to override the old patterns."

One structured pathway



Rev. Lisa Vaughn
Diocesan Parish Vitality
Coordinator

for Christian growth is to enlist the help of a program. The Anglican Church of Canada's series called "**I Intend...**" offers a practical aid to help create new patterns for generous, faithful, intentional living. The free downloadable resource helps participants explore five areas of important daily decision-making that include care of our environment, our time,

our talents, our treasure, and our mental and physical well-being.

The handbook reads, "**I Intend...** is a discipleship program that fosters spiritual growth, offers a holistic understanding of the life of faith, and proposes practical and specific spiritual practices for daily living." Each themed segment provides a framework for people to:

- Reflect on their life
- Ask some key questions
- Discern God's call for faithful living
- Decide on suitable spiritual practices
- Record the practices in Intentional Statements
- Begin living generously and intentionally as a disciple of Christ.

Bruce Caldwell, attended a recent stewardship gathering in Montreal and was introduced to the **I Intend...** resource. The Parish of Fall River lay

leader says, "This program is very well presented. ... Any program that helps parishioners better understand that we are all called to be stewards, will help them grow with God."

Rev. Carl Fraser, leader of the Diocesan Financial Management & Development Team (VSST), says the series creates many opportunities for congregations, councils, and other groups to review, reflect and set goals, all while being held in a supportive, encouraging and accountable Christian environment. He also likes the focused approach to the broader and fuller understanding of stewardship.

"I see it as a real Christian antidote to the kind of New Year's resolution that many make each year," said Rev. Carl. "First, the program invites people to think critically and also differently about all these areas of our lives, in which we say Jesus is our Lord. And then it invites people, in the light of God's Love and Jesus Lordship, remembering our baptismal vows and promises, to set goals that reveal Jesus as Lord in all these parts of our lives."

I Intend... can be rolled out in a variety of ways: as part of a seasonal parish-wide initiative or within a small group, like a men's breakfast, ACW gathering, church council or as a weekly adult study. It could run over five or six weeks (if an introduction session is included) or take place over a weekend workshop/retreat.

Possible options for congregational use may involve an adapted children and youth program, a Sunday sermon series with lay involvement, and parish giving workshops. There are spiritual discipline exercises, homework assignments, website links to video clips and a range of other supporting resources. There are even suggested prayers, hymns and other innovative elements for liturgical planners too.

Rev. Carl said, "I love the way it can be both used and incorporated into Sunday morning worship time, supported and taught with personal ... faith sharing talks by local people who are truly seeking to be disciples of Jesus." The Parish of Fall River rector added, "It is easy

Being Christian is not just about what we believe – it is a way of life!

to read, quick to reproduce and simple for planning, yet, it allows creativity and openness for use in a variety of possible settings, groups and venues."

The printable participant workbook templates can be personalized, edited and accompanied with photos and logos from your own church. There are sample invitation/introduction letters and fill-in-the-blank intention sheets, as well as a facilitator's handbook. Visit the Anglican Church of Canada's **I Intend...** page: www.anglican.ca/gifts/i-intend/ (See under National Ministries, click on Resources for Mission link, then click on any of the three sections, Begin here/Getting started with stewardship/Parish giving programs, and you'll see the I Intend... option on the left-hand side bar of purple boxes.)

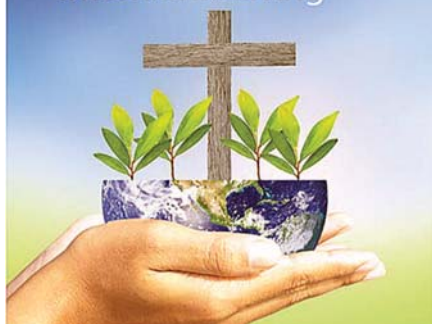
"Most helpful, in my mind, is the easy accessibility of the resources," Rev. Carl says, "and its attention to a wide view of stewardship that begins, not with being told 'you need to ...' or 'you have to ...', but from the place of a generous personal response to God's abundant blessing of our lives, and His generous invitation to follow Him and find life, rest, refreshment, purpose and mission."

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 and Anglican Net News, "Six-Minute Study".



I Intend...

A workbook for
Generous, Faithful and
Intentional Living



MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call "God Bless Americans"

By Rev. LISA G. VAUGHN

Can you see all the Americans in our midst? The Maritimes has always been a place frequented by our neighbours to the south. Whether it be as tourists, students, workers or retirees, there are scores of our U.S. friends in our communities.

One congregation in Prince Edward Island is working to connect with this group of folks. Every year parishioners at St. Paul's Charlottetown host an American Thanksgiving Feast that helps those in need (outreach) and builds relationships with newcomers (missional). Funds raised at the dinner go towards the Christmas hamper program.

It is a sell-out supper each third Thursday of November said rector, Rev. John Clarke. "Well before the end of October people start calling the parish office to book their tickets," he said. "People enjoy a good turkey dinner and it is quite a social occasion. Many people arrive at the start and stay to the very end, talking with neighbours and making new friends." At least 25 of



"About 10 years ago we were approaching the Christmas

people on the Island," he said.

United States citizens and others are invited to the feast through local media, The Buzz events listings, radio and TV. St. Paul's Hall warmly welcomes their guests with Thanksgiving theme decorations and the American and Canadian flags. The meal is homemade roast turkey, potatoes, turnips, carrots, peas, fresh-baked biscuit and carrot cake for dessert. A missional touch on the dinner tables is a place card at each setting that describes St. Paul's mission, the purpose for the supper (outreach) and an inspirational poem or saying.

The Island congregation's hospitality to Americans and others is a method of building rapport and reputation. "The people who come to the dinner have a sense of who we are and that we have an association with the Episcopal Church in the U.S.," said Rev. John. "Sometimes, as they get to know us their knowledge or expectations of us are either confirmed or completely turned around. Our hope is that they will

see us as a progressive and extremely inclusive Christian community."

One couple from Virginia who attended St. Paul's American Thanksgiving Feast remarked that the event made them feel like they were at home and that they sensed a deep feeling of gratitude in the celebration. A few have started joining in Sunday worship.

Besides Americans, the leadership at St. Paul's has been working to build relationships with other PEI communities of Nigerians, Barbadians, and students attending UPEI and Holland College.

Rev. John said, "As a parish, we have worked hard at developing a Vision and to live it out. ... (It is) to show the Transforming Love and Justice of God in Action. And our Mission is to be a Christ-Centered Community living out our Baptismal Covenant with Joy and Thanksgiving."

"Everything we do, from worship, to care for one another, to social justice, to disciple-forming is guided by this vision and mission," he said.

their guests acknowledged that they were Americans at the Nov. 21st supper.

The parish priest, also PEI's archdeacon, says, "The Americans are to a person, very friendly and very appreciative of our efforts and our cause. Many leave trying to book their ticket for next year."

Rev. John explains how the U.S. celebration started.

season and realized that we hadn't raised enough funds to do what we normally did for these families. Rev. Madonna Fradsham, who was coordinating our outreach programs at the time, suggested an American Thanksgiving dinner."

"It started as a last ditch effort to raise needed funds for our Outreach Christmas project, a kind of Hail-Mary throw into the end-zone in football, but it has had a happy outcome for the parish and for many other

LETTERS

To the Editor,

Re The November column by The Rev John Roddam

I would suggest that the predominant theme of the Old Testament (Covenant) is not idolatry but God and the Covenant with the Chosen People. Idolatry expresses the failure of the people to be obedient to God and the Covenant.

The New Testament (Covenant) declared the Good News (Gospel) of Jesus and His redemption of the people by His Cross and Resurrection- thus bringing about the Kingdom of God that He taught.

I agree that if Jesus is not Lord of all, He is not Lord at all. Redeemed by Jesus and baptized into Jesus we become members of His Kingdom and, yes, Jesus is our Lord

From Canon Donald Neish

Dear Editor,

When you are listing the Anglican news from around the Anglican "world" I wish you would pay attention to the American Episcopal Church or ECUSA as it is our closest Anglican Communion church geographically. It is an important force in the Church's active Life in the USA and the Communion. I find leaving out this important branch of our Communion extremely narrow in the vision of the NS/PEI Diocese. We have more than enough to learn from this progressive Church and we ignore it at our peril. Please stop being so parochial in your outlook and broaden your horizons to engage the Church at large.

Thank you.
Sincerely,
Diane Voripaieff
St Nicholas Parish,
Upper Tantallon, NS

And the editor responds:

Dear Diane Voripaieff,
Thank you for your letter. The mandate of The Diocesan Times is to focus on news and events from around our diocese. Our stories and columns are original and timely in nature. Our national church paper, The Anglican Journal has a wider vision for both national and international Anglican news. I recognize the importance of our neighbours to the South and their contributions to the Anglican Communion.

As there are a number of alternate sources of information available that offer a broader coverage of Anglican stories, repeating them here would be repetitious and outside our mandate.

Paul Sherwood
Editor, The Diocesan Times

The moments that break us open

BY CATHY LEE CUNNINGHAM, PART-TIME RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK & FOUNDER, THE VOCAPEACE INSTITUTE



Rev. Cathy Lee Cunningham

Greetings and peace to you, in the name of Jesus, as we celebrate the dawn of 2018, filled with all of the hope and possibility of a new year.

Broken open

Throughout our lives - if we're lucky - we'll be blessed by moments that touch our hearts and souls so deeply, so profoundly, that we are brought to our knees and transported into a new way of seeing a person, a situation, a news story and even the whole world.

Such encounters - if we are brave enough to let them - will break us open in life-altering ways, making us fearless to acknowledge the limits of our own beliefs, potentially-misinformation assumptions and even (gasp!) our own arrogance. Such encounters - when we allow our hearts to be broken open as followers of Jesus - can bring us to a place of endless possibility for personal, institutional, societal, civic, global spiritual growth and world-changing action.

It begins with those rare moments in life when the truth breaks through our self-protective cocoons in such a way that we cannot avoid admitting how little we know (Karen's Armstrong's Seventh Step to a Compassionate Life).

For me, these times are among the most cherished of life's gifts - even though they can make us extremely uncomfortable - because they push us to become better people and disciples of Jesus.

The National Events held across the country by the Truth and Reconciliation Commission (TRC) of Canada provided an opportunity for any Canadian - indeed anyone in the world - to be broken

open in such a profound way. I was one of them.

Testimony, Tears and Sacred Fire

The TRC Atlantic National Event was held in Halifax, Nova Scotia from October 26th-29th, 2011 and was attended by 500 former residential school students and their families, as well as countless representatives from churches, the public sector and government. Thanks to Bishop Sue, I was blessed to serve with our Diocesan Team and work with the General Synod staff, to represent the Anglican Church of Canada on the Planning Committee for the event.

After August 6th, 1993, when our then-Primate, Archbishop Michael Peers offered the apology on behalf of the Anglican Church of Canada, at the National Native Convocation in Minaki, Ontario, I began to read everything I could on the subject and became part of our first Residential Schools Working Group here in our Diocese. I even used some of my elective courses in university to study indigenous culture, literature and history.

So, when I took my seat in the ballroom at the World Trade and Convention Centre, to listen to residential school survivors' testimony, I thought I knew more than enough. I thought I was prepared.

Throughout the testimony, Health Care Workers, pushing carts with tissues and water, went to anyone in need. As we listened to the gut-wrenching stories of countless survivors, the ballroom became a river of tears. There was total silence, save the voice of the courageous man or woman offering their story and the sound of crying.

Our tissues weren't thrown into a garbage can, destined for the city dump. They were lovingly collected by those same workers, to be carried to the Sacred Fire burning outside the Nova Scotia Legislature. Committed to the flames, the tissues would be forever mingled with the ashes of tear-soaked tissues from all of the other events. That memory is seared on my mind forever.

Each tear-soaked tissue was filled with concrete evidence that listening to the truth in love - especially the most horrifying truths about ourselves, our institutions and our nation - will move us beyond our mere assumptions to the place where clarity, compassion and justice dwell,

in God's own heart.

I think of the Book of Joel, chapter 2, from which we read on Ash Wednesday:

"Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children; even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the Lord, weep."

Let all of us weep. Let all of us learn. Let all of us, listening and discerning together, ACT on the sure foundation of what is truth.

A call to learn in the midst of a busy life

At the outset of her chapter on the Tenth Step to a Compassionate Life: Knowledge, Karen Armstrong writes of the modern challenges we face:

"We all have busy lives, and not everybody has either the time or the inclination to undertake the difficult and sensitive task of deciphering the cultural, religious, and political customs of other peoples. We need the help of experts, and most of us rely on the media or our governments for this kind of information. Yet those who live in a democracy may find themselves voting for politicians who have a partial or even tribal worldview. We owe it to our own nation and to others to develop a wider, more panoptic knowledge and understanding of our neighbors."

Since Archbishop Peers' apology in 1993 and the release of the TRC Final Report and the 94 Calls to Action we, as Canadian Anglicans, are called to make time and respond, urgently.

How to begin

Giving us a wonderful exercise with which to begin, Armstrong calls us to pick a country or religious or cultural tradition other than our own (in our case, the Indigenous Peoples of Canada):

- Read an article or book or watch a movie about the cultural tradition so that it becomes a vivid regular presence in your life;
- Ask yourself what this tradition can teach you;
- Find out more about its

- poetry and literature;
- Try learning one of its languages;
- Listen to the music;
- Experiment with the cuisine;
- Learn more about its sports;
- Celebrate its holidays and festivals;
- Pay attention to news stories;
- Study the history.

As wisdom for the journey, Armstrong counsels, "when you come up against something difficult, keep on asking, 'But why?' Keep trying to understand the entire context... pushing your mind forward so that you can imagine yourself in similar circumstances feeling the same way."

For me, it was sitting in a ballroom, with a river of tears flowing and many hearts broken open.

I'll see you back here in the February issue, as we consider the Eleventh Step to a Compassionate Life: Recognition. I'll share with you the way we've chosen our response and learning path at the Church of the Good Shepherd.

Wishing you a New Year that is filled with the joy of serving Jesus by serving one another, Cathy Lee

To begin your parish learning journey now, go to: www.kairosblanketexercise.org/resources/supporting-resources AND www.anglican.ca/tr

A MEDITATION ON LOVE

When your mind is filled with love, send it in one direction, then a second, a third, and a fourth, then above, then below. Identify with everything without hatred, resentment, anger or enmity. This mind of love is very wide. It grows immeasurably and eventually is able to embrace the whole world.

The Buddha, as Quoted in Twelve Steps to a Compassionate Life

Teach us to pray:

Love bade me welcome

In the early 1970s, John Main, a former British diplomat-turned-Benedictine monk, was invited to begin a contemplative monastery in Montreal and from that point, made it his life's work to share what he had found with others. From these humble beginnings a worldwide community of Christian meditators was formed and continues to this day with groups of Christian meditators meeting regularly in more than 35 countries. Dom John Main died in Montreal in 1982 and Father Laurence Freeman, who had studied and worked with him, continues to lead this meditation community around the world.

John Main writes: "In contemplative prayer we seek to become the person we are called



Rev. Frances Drolet-Smith
Diocesan Representative, the
Anglican Fellowship of Prayer

to be, not by thinking about God but by being with God. Simply to be with God is to be drawn into the person God calls us to be."

In meditation we are not just focusing on the historical Jesus but on our experience of the Risen Christ, the Christ

who dwells within each of us. Meditation brings Jesus from the past into our present life. I think this is what intrigues me most about meditation – I don't have to do anything – I just have to show up and simply be in God's presence. God wants to be with me – and with you.

John Main understood Christian Meditation as an authentic prayer practice for Christians because of its ancient roots. He wrote that "Christian meditation is Christian because of the mediator's faith in Christ. We believe that the risen Christ worships the Father in the Spirit, in the depth of the human person, in the human heart".

George Herbert, a 17th century Anglican theologian and poet, was also a musician.

Once a week, he took his violin and walked to Salisbury Cathedral and sang at Choral Evensong and played in concerts. He compares us to musical instruments. A delicate stringed instrument constantly needs tuning because it keeps going out of tune. We all go out of tune with God from time to time, and meditation enables the fine tuning to take place, again and again. His poem, "Love bade me welcome" speaks to me of the prodigious welcome of God and the fine tuning that occurs when I accept the invitation.

Sometimes people wonder what "happens" during meditation. John Main addressed this question by saying, "not much really, not much that is measurable that is, but what becomes increasingly important is what happens between meditation periods."

In keeping with Herbert's instrument metaphor, it is the silence between the notes that makes the music. The silence opens me to Christ and by extension, opens me to others as I seek to see Christ in them.

In one of the parables, Jesus compared the Kingdom of God to a seed that someone plants in the ground. The person then goes off to live an ordinary life while the seed grows silently in the earth, 'how' this happens, he does not know. In meditation, the same thing happens to us, as the word is rooted evermore deeply in our hearts. Meditation is not an exercise in passivity – for when we meditate we are waiting upon the Lord – waiting in expectant silence for the words

God gives us.

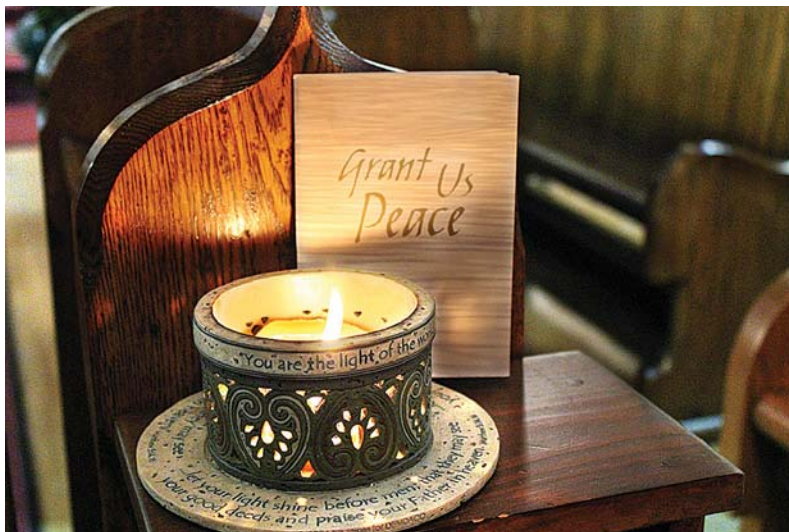
There are many forms of prayer, all valid and effective for they connect us with the living God. There are prayers of adoration, confession, thanksgiving, intercession, and petition. Christian meditation is not meant to replace these and while nothing appears to be happening during meditation, it is a daily spiritual practice which bears fruit in our daily life – the fruit of what St. Paul calls "the harvest of the Spirit". God's gifts of love, joy, peace, patience, kindness, goodness, fidelity and self-control are bestowed and nurtured in the silence. By stilling the rambling of my mind, I open my heart to Christ's presence. True silence allows God to be God and me to be truly me.

And so, as in the parable, there will, in time, be signs of growth. You will not always find them in your meditation itself, but in your life. You will begin to harvest the fruits of the spirit; you will find that you are growing in your capacity for love, for love has indeed bade you welcome.

Rev. Frances Drolet-Smith
Diocesan Representative, the
Anglican Fellowship of Prayer

For a recently updated list of
Christian Meditation groups
meeting in Nova Scotia, visit
http://www.wccm-canada.ca/#/nova_scotia/co2

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meeting in PEI, visit
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Anyone can attend MORE Module #2, even if you

did not go to Module #1. Each unit stands alone in its presentation. Videos and resources for Module #1 are available from the Diocesan website (See Resources dropdown bar).

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- Dartmouth Region – Jan. 13 - Christ Church Hall, 16 Dundas St., Dartmouth – Deadline is Jan. 10.
- Fort Sackville Region - Jan 20 – St. Nicholas' Westwood Hills, 29 Westwood Blvd., Upper Tantallon – Deadline is Jan. 17.
- Chebucto Region – Jan. 27 - St. Margaret of Scotland Hall, 3751 Robie St., Halifax – Deadline is

Jan. 24.

- Northumbria Region - Feb. 3 – St. George's, 199 Temperance St., New Glasgow – Deadline is Jan. 31
- South Shore Region - March 3 – Holy Trinity Church Hall, 78 Alexandra St., Bridgewater – Deadline is Feb. 28
- Valley Region - March 17 – Location TBA
- Eastern Shore Region - March 24 – Location TBA

LETTERS from AWAY



Photo: There's always a place for church if you are open to new experiences.

Dear Diocese,

From the sermon for The Reign of Christ Sunday (Matt 25: 31 – 46):

Today, we learn from the gospel that sheep AKA disciples (us) are called, with Jesus' prodding, to imitate God's love for all creation, especially for those who are vulnerable, weak, and oppressed.

Like sheep, we are social animals. We not only hang out together, but because of our nature, we care for each other. God working through us, as we find Christ in one another. Humans call it being in community, caring and unconditional love. It's when we exhibit compassion in our encounters with each another as children of God that love is shown between us, the people we know and with the people we have yet to come to know, even those we might never meet. Being a community is deeper and richer than simple charity. When we are able to see Christ present in our community, the community might possibly see Christ present in us as well.

I saw that this week when the road up river was washed out and followed the community's response on my computer as people warned others about the washout, kept each other up to date on the repairs, fretted over the kids on the school bus, offered to wait for people on the other side, providing people with rides so they could make it home easier and they even came together to build this footbridge...

And little did I know how the gospel would be played out that Sunday morning.

When a section of Rte. 102 in Oak Point washed out late in November, the road was closed for a number of days. The Local Service District of Greenwich became a community divided. Road crews worked 24/7 and the people in the community prayed every day that at least one lane of the road would be opened. And with damage that was so extensive that there was no date for reopening, the miracle happened.

A resilient community will not remain separated for long. People got together and constructed a foot bridge. Given the fact that the congregation at St. Paul's was also divided by a huge gap in the road, the decision was initially made to cancel church that Sunday. Then less than an hour before scheduled worship time, two of us, engaged in a Facebook chat, one on either side of the washout. Barbara said that her granddaughter, a preschooler, would be very disappointed that church was cancelled. She had been looking forward to it.

Not to be deterred, we decided that the washout should not prevent a community of faith from coming together to worship. So, as the song goes, we decided to "gather at the river". With the warden's blessing, word spread and less than an hour later about half

the congregation gathered by the footbridge down in the woods just below at the construction site.

In spite of the noise from heavy equipment, (not conducive to contemplative prayer) a "jeans and rubber boots mandatory" Morning Prayer was held. Barb's granddaughter (see photo) sat on a damp, mossy rock (and slid off at regular intervals) and "helped" with the gospel and the sermon.

People passed through the newly constructed trail before, during and after worship. We smiled and chatted with men driving dump trucks, and we welcomed those passing through, chatted and wished them a blessed day. During the intercessory prayers a young man, Ralph, one of the construction workers enthusiastically joined us and took photos.

What began as a disappointing Sunday morning became a beautiful spirit lead experience proving that a community of faith will not be deterred AND church be ANYWHERE two or three are gathered and the face of Jesus was found in the smile of a young construction worker.

Blessings from the outer world, Rev. Marian Lucas-Jefferies (who, although she lives away, is still an ongoing presence in our diocese!)

Did you know? That the ANGLICAN CHURCH WOMEN NOVA SCOTIA BOARD:

- Organizes an annual *Lenten Quiet Day* with AST students and their Formation Director, our ACW Board Chaplain, and hosting parish in March, and in April organizes an interactive *Faith & Fellowship Gathering / Conference with Annual Meeting and Leadership Workshops?*
- Supports women in the parishes for their *on-going ministry and range of social action activities?*
- Encourages regions in the diocese to hold a *Regional Gathering* for women to foster fellowship, provide a corporate worship service, and offer an educational opportunity?
- Provides leadership for the *White Ribbon Campaign*, in companionship with the *International Anglican Women's Network (IAWN)* and the *diocesan Mothers' Union*, to advocate for the physical safety and psychological security of girls and women worldwide?
- Promotes the continued development of *Women's Ministry Sunday* when we honour the many ways that Anglican women live out God's mission in the church and beyond?
- Coordinates the sale of the *Canadian Church Calendar* campaign?
- Renews its membership each year in the *Anglican Foundation* and encourages others to do the same?
- Presents *Kingston Memorial Fund* bursaries to AST students and the *Anniversary Bursary* for continuing education to deserving women?
- Publishes 3 times a year our Newsletter, *Keeping in Touch*, recognizing its value to women and others in the parishes, the diocese, and the country?
- Operates each year with a *theme?* For 2017/18, the theme is... *Witnesses to the Gospel.*
- Sponsors and promotes yearly, an *Annual Outreach Project* (the projects alternate yearly from a local focus, to a national one, to an international one). The *Annual Project 2017/18* has a national focus and is entitled *Tribute to Teaching Indigenous Traditions* (Contributions from parishes and individuals for this project will go to support the growth of an intergenerational conference for teaching Indigenous traditions in the Indigenous Spiritual Ministry of Mishamikowesh). The ACW NS Board chose this as their National Project for 2017-2018 in response to the Anglican Church of Canada's commitment to the Calls to Action that resulted from the Truth and Reconciliation Commission Report.

PRAYER FOR THE ANGLICAN CHURCH WOMEN NOVA SCOTIA BOARD

Almighty God, we give thanks to you for having sent Your blessed Son to become the Saviour of the world; grant to us a deep sense of gratitude for Your grace and mercy towards us. Enable us by your Spirit to reveal Your love in all our actions so that Your salvation may become known to all peoples and Your name glorified throughout the earth; through Jesus Christ our Lord. Amen

ANGLICAN CHURCH WOMEN NATIONAL PRAYER – CANADA

Almighty God, we pray for your blessing and grace on our work as Anglican Church Women in Canada. We give you thanks and praise for giving us wisdom, knowledge, and understanding so that we may serve you in spirit and in truth. Called to be your church, may our study, learning, worship, and service be always to your glory and the building of your kingdom in our communities and throughout the world. In our ministry may we always respond to the needs of others with your love. We pray in the name of the one who redeemed and loves us, Your Son, Jesus our Saviour. Amen.

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Sunday

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January Clues

- ACROSS:**
- 1 – Feast recalling the visit of the Magi (8)
 - 5 – Scared (6)
 - 10 – “Prophets are not without _____, except in their hometown” glory, Amer. sp. (Mark 6:4) (5)
 - 11 – “You know how to _____ the appearance of earth and sky” explain (Luke 12:56) (9)
 - 12 – Becomes less pale (7)
 - 13 – Those who remain in a place (7)
 - 14 – Natural intuitive power (8)
 - 16 – Ceremonial hat worn by a bishop (5)
 - 19 – People who take advantage of others (5)
 - 21 – Well-known in history (8)
 - 24 – “... One Lord, one faith, one _____, one God and Father of all” a sacrament of the church (Eph. 4:5) (7)
 - 26 – Burst forth violently (7)
 - 27 – Change back and forth (9)
 - 28 – Hindu deity (5)
 - 29 – Full skirt style (6)
 - 30 – Long series of journeys (8)

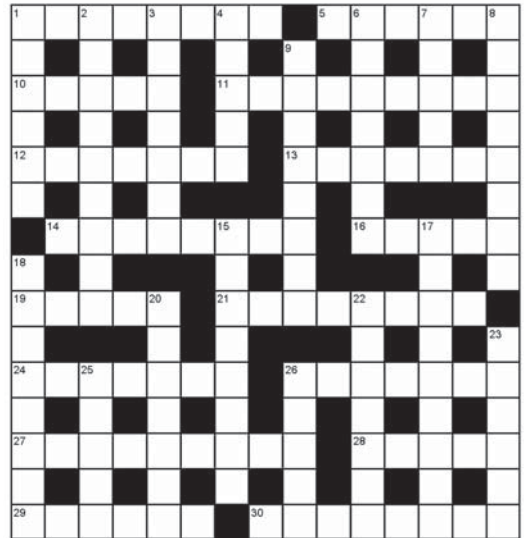
- DOWN:**
- 1 – Garments worn by the High Priest (see Exodus 28) (6)
 - 2 – “... God has overlooked the times of human _____” lack of knowledge (Acts 17:30) (9)
 - 3 – “The _____ is plentiful, but the laborers are few.” crop (Matt. 9:37) (7)
 - 4 – Slender pieces of metal used to fasten pieces of wood (5)
 - 6 – A synthetic radioactive element, atomic number 100 (7)
 - 7 – To be of one mind (5)
 - 8 – Hated (8)
 - 9 – Mythical island that sank into the sea (8)
 - 15 – A prophet, also an Old Testament book bearing his name (8)
 - 17 – A three-lobed marine fossil (9)
 - 18 – Cabinet with shelves for dishes, etc. (8)
 - 20 – Mixed with a spoon (7)
 - 22 – “God _____ the proud but gives grace to the humble.” acts against (1 Peter 5:5) (7)
 - 23 – “The Lord breaks the _____ of Lebanon.” trees with scented wood (Ps. 29:5) (6)
 - 25 – One of the disciples, denied Jesus three times (5)
 - 26 – To free from faults (5)

Bible Crossword



by Maureen Yeats

January Puzzle



December Solution

1	D	R	O	N	I	N	G		5	B	I	S	T	R	O	S				
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	E																			
28	D	E	S	C	E	N	D				29	R	E	S	E	N	T	S		

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— George Herbert



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Soup and steeples in Mahone Bay

If it takes a village to raise a child, what does it take to replace the steeple on a 100-year old church? Lots of money, obviously, but the parishioners of St James are unfazed by the challenge. When carpenters went up to replace some boards and shingles last summer, they discovered that the situation was much more serious than anticipated. Not a problem if you have \$90,000 but needless to say they don't - so they launched a fundraising campaign.

This past week they took advantage of Mahone Bay's annual Father Christmas Festival to offer a Christmas soup lunch and bazaar. Actually, they have been doing this for several years and it has become an important part of the festival, which attracts visitors not only from around the South Shore but from as far as Halifax and the Valley.

Four amazing homemade chowders and soups were on offer, along with homemade

rolls and gingerbread cake served with lemon sauce and whipped cream. There was a bake table as well, which was very popular with those wanting homemade breads and sweets to take home.

This event raised nearly \$3,000 for the steeple fund but the more than twenty volunteers who made it happen agreed that just as important was the genuine enthusiasm of those dishing up food, serving the tables or washing dishes. That enthusiasm reflects the new spirit of St James, one of Mahone Bay's three iconic churches, which is revitalizing itself under the genial leadership of Fr Chad McCharles and is determined to serve its community for at least another 100 years. By that time, no doubt, we'll need to replace the steeple again.

BY BRIAN DOUGLAS TENNYSON
© 2017.

Photo: Steeple of St. James' Anglican Church in Mahone Bay (2010)



“So, you live in Maine...how did you end up at AST?” or “Why the Diocese of Nova Scotia and Prince Edward Island?”



BY DOUGLAS BECK

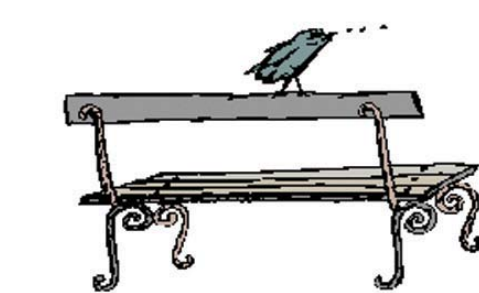
These are among my most asked questions as I go about my life as a student at AST and as a postulant for ordination in our diocese. “Because of God!” I gleefully exclaim. Then, when after skipping a beat I get that certain look from the questioner, I know to go on with a twinkle in my eye. “It all began when I was a child...”

Church was my favorite place to be. Sunday School made me so happy. And, to be at

worship as a member of the Body of Christ, the family of God, was the highlight of my life then. And, it is still so today. In the Church, I feel most alive.

Then, I loved to pray to God and to read holy scripture. I still do. Then, when I was the age of ten, I heard that still small voice inviting me to serve God in the Church. To that, I replied with all of a ten-year-old's joyful enthusiasm, “Yes, I will happily serve You!” I meant that sincerely from the bottom of my heart, but I did not know what to do with it. But, I never forgot that experience.

As I grew, that promise would occasional come to the surface, that promise from a ten-year-old boy remembered. I talked with it, and would say things like, “But, I am serving you. And, this is how...” Still, it persisted. And, my life unfolded. Not unlike any others in the world, family



The view from the Deacon's Bench

issues surfaced. Loved ones died. A successful career emerged that, for reasons I still can't explain, never fully satisfied. In the midst of all that life became, a new question emerged. And, the same gentle, loving voice that I had come to know and trust from my young life asked, “What is it that I've been asking of you that you have not yet gotten around

to doing?” Somehow, I knew that this time I would respond differently. “Lord, send me where you will. Only, go before me.” Little did I know where that would take me. But, it taught me to follow where the relationship would lead. And, that began my journey home. I've never been happier.

My highest hope is that my story will be a witness to God's call to every one of us

through our Baptism. As the Apostle Paul reminds us in I Corinthians 12, “there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone... all these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For in the one Spirit we were all baptized into one body” (NRSV).

Lastly, as we embark on our Advent journey, I am reminded of Mary, the mother of our Lord, as one called by God. She shows us what it looks like when the response to God's call is a resounding, “Yes!” May God give each of us the faith and courage according to our callings to follow her example. “Lord, send us anywhere. Only go before us.”