



Ministry in action



Photo: Group shot of Christmas Day post-dinner with youth and support staff from one of the Phoenix House locations in Metro, members and friends of the Group Reunion (Lower Sackville) and Archdeacon Mark Kingsbury, Rev Valerie Kingsbury and family.

The Group Reunion members from Lower Sackville got together 12 years ago to share their lives in Christ. The group reunion members (Don and Shelley Brushett, Reg Burris, Barb O'Quinn, Barb Varner, Lin Slade, Madonna Cooze, Rev Faye Forbes and friends) are all Cursillistas (members of the Cursillo movement) and share a desire to give back some of

the gifts they have been given. The group is not associated with a parish although they all worship at St Francis by the Lakes. Once a month on Friday night, they gather to talk about their lives as Christians and ask where they are called to action. They found one such call at Phoenix House: to give the youth an opportunity for a good start, they provide

a full meal at Christmas, Thanksgiving and a summer steak barbeque. The youth refer to them as the Friday Night Church Group. The meal preparation includes the tablecloths to everything that goes on them - silverware, glasses, dishes, hot food, Christmas crackers, gift bags and candles. Most of the food is prepared in advance but there is a full kitchen staff

required to prepare tables and get the meal out. Funding for the group's actions is done within the group - no outside resources are required. In addition to the three fully-served meals, the group sends in a monthly hot meal that is served by the staff at the location. After 12 years, they are still called to action and having fun doing so!

Photos below:
Left - kitchen staff preparing the hot meal
Right - tables set for Christmas dinner with Christmas cracker and gift mugs.



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Changes are coming our way

I HAVE BEEN avoiding the topic of the search team and the long job of finding a new rector for St. Bart's. The whole process is at the same time both exciting and sad. I have come to the conclusion that this parish has been going through a period of grieving over the loss of our beloved spiritual leader of the past twelve years. Rev Billie has left a legacy of love and caring. She has left large shoes to fill and we need to realize that there may be no one out there who will give us the same gifts as Billie. But, I also think we need to realize that there may well be someone with other gifts to share with St. Bart's.

We have placed our needs in the hands of the search committee and the Bishop. The Archdeacon has met with us all as a parish and we were urged to voice our wishes and concerns. I know that there have been a few interviews and tours of the rectory once the Christmas season was past. My Orin is on that search committee but I assure you, there has been no "pillow



ST. BART'S BY THE BOG

Sarah Neish

talk" about any potential candidate. Orin takes this job very seriously and remembers the sceptics when he and the search committee introduced our new rector to the Parish twelve years ago..... "A woman? And an older woman at that? She will never be able to give us the care we need here!".... Well, their choice turned out to be a winner for all concerned so I guess we need to have faith once again.

In a small rural parish of older

folk, these committees seem to remain the same in many cases and this search team has more than a few repeat members. They have done their best and have made a decision. And the decision is?

We will be welcoming our new incumbent in the spring. He will be coming to us fresh out of University after completing his studies at AST, the Atlantic School of Theology. He will be coming before his ordination to the Priesthood and we will be helping him to reach that goal in his life in the Church. He comes with a young family and a dog! We know that his wife has her own degree in theology and is looking toward ordination in the United Church. She seems to be more interested in a specialized ministry in Chaplaincy. She has her nursing degree and so hospital and/or palliative care seem to be filling her career dreams at this time.

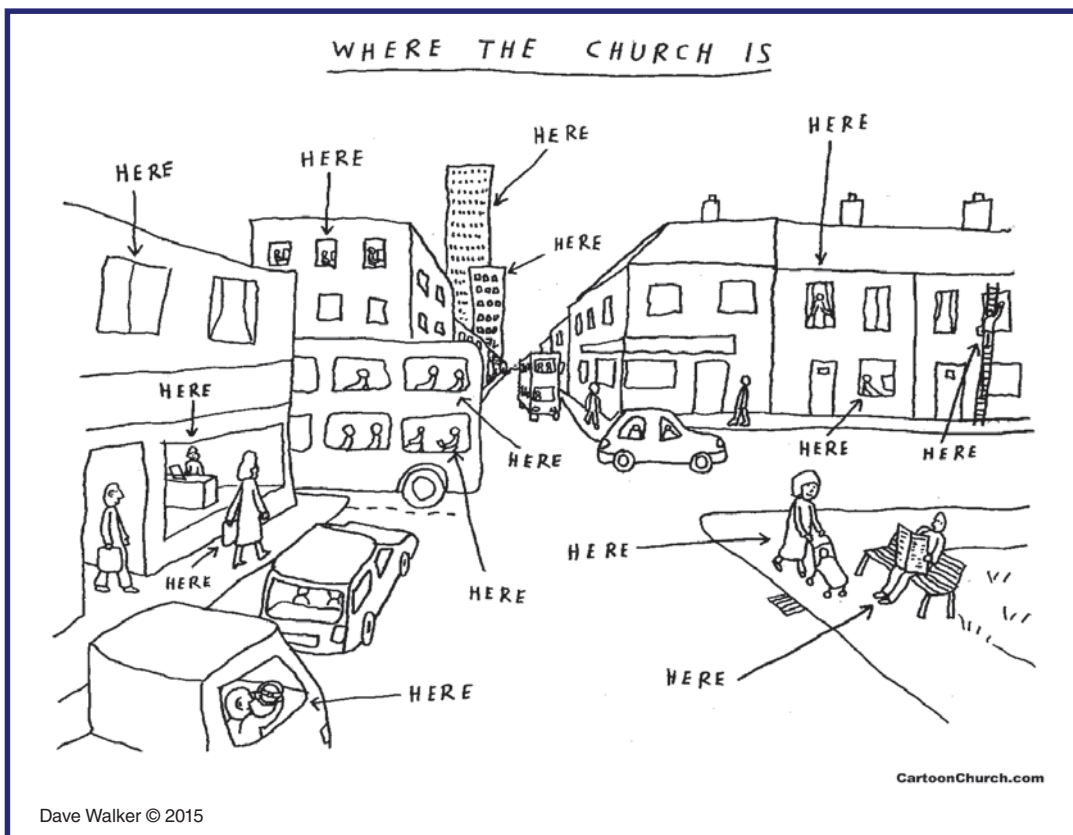
It should be an interesting time for us all as we welcome our new spiritual leader. In

the mean time, work is going on in the rectory where two rooms are being turned into offices and the third bedroom into a nursery. Yes our family will be welcoming their first baby a few months after the move. I can hear the knitting needles clicking already throughout The Bog!

And so a new era begins in our life as a Parish. My Orin will only say that he was very impressed with both of these young people. He also shared the fact that the fellow has bright red hair! A bonus says Orin if we have a foggy spring because we will be able to spot him coming! I think Orin was trying to be funny because he knows I have a weakness for redheads!

We are excited and a little anxious but I am sure that life at St. Bart's will continue on and we all will learn to adapt to the many changes that will be coming our way.

I'll keep you posted,
Aunt Madge



CartoonChurch.com

ARCHDEACON'S MESSAGE

Will it be checklist or dance?



Archdeacon Katherine
Bourbonniere,
Church of St. Andrew, Cole
Harbour

February is traditionally a month when our lives are filled with annual reports, annual meetings and parochial returns. It is a time for checklists and follow-ups. Are all the reports in from others? Have I written everything in my report that needs to be said? Have anyone or anything been missed?

In listening to clergy and lay people, I have heard many comments about this time of year. There is a general recognition that these checklists and reports help us get things done, and that they help our communication with each other and the Diocese. But there can also be an arduous weight to these tasks.

I once came across this statement "my flesh wants the checklist but my soul wants to dance" (Gabriel Clark 2009). Our parishes, canon law, diocese, and even ourselves have come to expect these meetings and documentation are needed and required in the church. Well, they are. But what if we started thinking of these tasks differently? What if, instead of just paperwork, these reports and checklists and meetings become a way of living our mission, our passion, our dance!

What if we looked at these documents as what they were likely designed to be: a way of capturing our lived faith of the church in this moment in time. They're a series of snapshots, telling OUR story. When written with passion and care, their archival significance can be inspirational and will continue to nourish believers for years to come.

There is a song written by Michael W. Smith¹ titled "This is Your Time". The chorus is this:

*This is your time. This is your dance.
Live every moment. Leave nothing to chance.
Swim in the sea. Drink of the deep.
Embrace the mystery of all you can be.*

This is the time for annual meetings and reports. To share what we have done and how we have lived. It is our time to live these reports, each and every one of us. To tell our story, to tell of the passion that each of our groups has to support and embrace to fulfill the mission God has given us.

It's also the time to learn, so we leave nothing to chance. It's time to dive into the sea of our parish lives, and dance in wonder at the beauty, the colour, and the faith. But we also must face the monsters. We must study the financial reports that can

overwhelm and bring anxiety. Look lovingly but realistically at the physical buildings that have housed our story of faith. Relive the joys and sorrows, successes and failures of programs and ministries that have nourished us. And then, to make the hard decisions, where needed. Recognize when it's time to restore, and when to say thank you and goodbye. What will we bring forward with us, and what will we let go?

The second verse of the song:

*Though you are mourning and grieving with us,
Death died a long time ago;
Swallowed in life so that life carries on.
Still it's so hard to let go.*

Moving forward requires reflection, and sometimes grieving and letting go. It's difficult, but we can and we will because it is our time to do so. It is our dance and we want to embrace the Spirit of God within us. We will live out God's mission in us. To embrace that though we dive in, we can swim, not drown. To learn from those before us and listen to God's Spirit within us. We can drink of the deep living water that God provides. It may not come at an expected time or in an expected way, our Parishes may not look the same, our buildings may be different, our ministries may change, but God asks us to embrace all that we can be. Embrace our passions, our mission, our love, our dance!

Checklist or dance? I say we choose both! Embrace annual reports and meetings are the keepers of history alive and tellers of our story of faith alive. We do not have to drown in the drudgery, but can move through them with passion. Those before us have told their story and we have learned from them. Now we have our own to tell. So embrace this time to tell our story of our faith. Our faith and the faith of our ancestors will continue to nourish those who come after us. They will help us and others to face our darkest fears. But if they have only become a checklist, an arduous task, another 'thing to do', please remember: It is our time! Our dance! Embrace them with passion, wondering at the mystery of all we can be!

1 Smith, Michael W. "This Is Your Time" official music video. Reunion Records 1999.

(Ed. note: This is the second of several guest columnists throughout the year in lieu of the regular 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.)

Who we are is God's gift to us; who we become is our gift to God

In February/March each year, my parents sought to escape the winter by travelling to the Caribbean or some other southerly destination, away from the Maritime snow! Nowadays, the annual journey southwards is commonplace and Canucks are affectionately dubbed "Snowbirds" by our US neighbours.

However, for the believer, there is no escape – (Psalm 139:7-10)

*Where can I go from Your Spirit?
Or where can I flee from Your presence?
8 If I ascend into heaven,
You are there;
If I make my bed in hell,
behold, You are there.
9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
10 Even there Your hand shall lead me,
And Your right hand shall hold me.*

We cannot evade the



Rev. Dr. John Roddam

Lord's loving and tender care! In Hebrews 13:5, the Lord affirms, "I will never leave you nor forsake you!" Yet, for some believers and for many seeking the Lord, this sense of God's presence is elusive.

The Pilgrims who escaped religious persecution in the "Old Country" believed that the presence of God could be experienced in three dimensions –

1. The Omnipresence of God

– He is everywhere!

2. The Abiding Presence in those with a personal walk with Christ (John 15:5).
3. The Manifest Presence, where the Lord comes with a deep sense of peace or some other tangible experience.

Of course, those of us from Liturgical Traditions affirm God's presence in the sacraments. Clearly, there are many ways God reveals His love and is present to us!

St. John of the Cross in his classic devotional text "The Dark Night of the Soul," spoke of the challenge when God's presence is not a current reality – when we find ourselves in an arid place spiritually. Yes, there are seasons in our walk with Christ that we oscillate between a deep sense of intimacy in His presence and when He seems distant!

I have been blessed with wise spiritual companions - spiritual directors and others who

have been walking with Jesus for a long time. They have counseled me, prayed with me, loved me, and supported me in my journey with the Lord. Do you have that blessing and support?

If not, I'd encourage you to ask the Lord for a spiritual friend. I often suggest that believers approach someone whose walk with the Living God is deep and life-giving – someone you'd like to grow to be like in the next few years!

We are called to "grow in the grace and knowledge of our Lord Jesus Christ." (2 Peter 3:18). I believe we are to be proactive in this!

Spiritual passivity has been something that has impacted our beloved Church. I was shaken out of my doldrums with an understanding that I will someday give an account for my life! A simple expression of Christian stewardship is – Who we are is God's gift to us! Who we become is our gift to God!

With the resources available around us, we have a great opportunity to deepen in our walk with God. This is the Father's heart for us -

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:18)

Take hold of this vision and run with it!!

(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 diocesantimes@gmail.com also!! Thanks!!

Cursillo in our diocese

Cursillo (n): (kur-SEE-yo) a Spanish word meaning "short course". The full title is Cursillo de Cristiandad, meaning a short course in Christian living.

Group Reunion is a small number of Cursillistas gathering on a regular basis. The reunion is guided by a card asking members to share their Christian lives in the areas of Piety, Study and Action. The love, support

and encouragement shared amongst these friends helps to keep them connected and fosters spiritual growth within each.

Ultreya is the monthly gathering of people who

have attended a Cursillo Weekend. Ultreya is a Spanish word which means "Keep on Going!" or "Onward." The theme for all Ultreyas is "transforming the world for Christ." Rather than being Cursillo

centered, the Ultreya is Christ centered and concentrates on Jesus working within each of us to bring the world to Him.

Want to know more about Cursillo? Come to one of the Metro Utreyas listed below.

2016 Metro Ultreyas

Date	Time	Location
Tues., Jan. 12	7:30 PM	Church of Saint Andrew, Cole Harbour
Tues., Feb. 9	7:30 PM	All Saints Anglican Church, Bedford
Tues., Mar. 8	7:30 PM	St. Luke's, Dartmouth
Tues., Apr. 12	7:30 PM	St. Emanuel Church, Spryfield

Cursillo Testimonial

My name is Margaret Holt and I made the women's 36th Cursillo week-end in November 2014 at Bayside Baptist Center where I sat at the table of St Madeleine.

What can I say about my Cursillo weekend - awesome, joyful and inspirational.

I was brought up in a very religious family and worshipped all through my childhood and many years afterward. There came a period in my life I stopped going to church for many personal reasons. I am so glad God didn't give up on me as one day I started to worship again but at a different church.

I was invited to go to Ultreya and really enjoyed it. I experienced so much love and it was the beginning of my new journey. I was very apprehensive to go to a Cursillo week-end as I don't like the unknown but with so many people praying I finally answered God's call and what an eye opener for

me and an experience that I will never forget. My faith is so much stronger. I felt guilty for abandoning God, but I know now God had never abandoned me.

The joy, music, new friends, fellowship, the laughter and yes many tears.

I attend Bible study weekly and Christian Women

monthly. I attend Ultreya on a monthly basis and am now a caller for Ultreya. I was blessed a second time as I was asked to serve on team for the October 2015 week-end, renewing my spiritual walk.

God is good all the time. De Colores!

Margaret (2014)

Bishop's Levée 2016



Photo: Bishop Ron and Marianne Cutler greet guests during the New Year's Levée at the Cathedral Church of All Saints.



Photo above: Participants at the Women's Cursillo weekend at the Debert Conference Center last October.

Photo below: Participants at the Men's Cursillo weekend held simultaneously at the Debert Conference Center.



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 second 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



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

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.**

Formation/Education

The second theme that emerged from the table talks is the need, perhaps even a plea, for education. The focus on God's call to mission helped to clarify the purpose for the church, but

at the same time the people attending Synod felt that they were inadequately trained for the various kinds of ministry they might consider taking on. There are currently many formational and educational opportunities available in our diocese and this is truly wonderful. A partial list would include: 'Education for Ministry', 'Alpha', distance courses from AST, Cursillo, Teens Encounter Christ, and a wide variety of parish bible studies. We need to continue to support all kinds of educational events and courses. There is a need to develop educational opportunities that are parish and regionally based, opportunities that are accessible to a greater number of people. If we are to be a people who are trying to carry out God's mission in the world, then we need to equip people with the skills they need. There was a time (not all that long ago) when most people in our culture understood the basics of the Christian life. They may not have been

active in the life and work of a church, but they knew what we stood for. Increasingly this is no longer true. Education in the basic tenants of the faith is inconsistent across the diocese. Formation in the Christian life is something that 'just happened'. It was not only the role of the church but was reinforced through the school system, public service organisations and even in some measure, through civil legislation. Once again this is no longer the case. The formation of Christians (also known as 'discipleship') is a focused and extensive process which requires planning and attention.

One of the five 'Marks of Mission' of the Anglican Communion is to "teach, baptize and nurture new believers". It is obvious from the discussions at our Synod, that a part of reaching out to new believers, includes teaching and nurturing the faith to/of existing members.

In addition to the educational opportunities that are

currently available within the Diocese, members of Synod noted that the development of new programs will need to focus on the parishes and regions. Large numbers of people travelling long distances for educational events possess logistical and financial strains that make us wonder if it is worth the effort. However, programs offered in the parish or regions have the potential of reaching greater numbers of people and might even prove to be more cost effective.

We are currently in the initial stages of designing a 'Mission School' that could be used throughout the diocese.

Education and training are reasonable expectations of every Christian. To be empowered with knowledge and wisdom helps to go boldly into furthering God's mission for the Church, to proclaim the Good News. What we do in formation is about God's love for the whole world.

Out of adversity came change

DOUG MACDONALD,
EXECUTIVE DIRECTOR
WARD 5

On "Fish Friday," over a year ago (August, 2014), the provincial agriculture department visited Ward 5 Neighbourhood Centre in Halifax's North End and closed our meal programs because of inadequate dish-washing facilities.

Ward 5 was founded in 1970 in response to the lack of programs for local neighbourhood children who were "hanging" in various locations. After several meetings, the Ward 5 Resources Council became sponsors, and St. Mark's Anglican Church provided a much-needed space, by way of their church hall (destroyed by fire in 1975 and replaced in March 1977). Much of this early day leadership came from Canon Mel French, Rector of St. Mark's.

Our organization soon followed suit, similar to the Settlement/Neighbourhood movement that started in 1884 in East London, England at Toynbee Hall, a movement founded by Canon Samuel Barnett (a Church of England Curate and his wife Henrietta). Their movement was founded in response to the growing realization that enduring social change would not be achieved through piece-meal approaches. The London movement would become a catalyst for social reform and continue to create new ways to help those who find themselves in need whatever their age, status, or background. After persuading the parish of St. Mark's to embrace the concept of social outreach and community, Canon French initiated programs in Ward 5 in the spring of 1971 (incorporated April 1974) to provide services for children and families.

Over the years, Ward 5 has evolved into a multi-service

organization offering services such as children's meal programs (breakfast/lunch), after-school programs, seniors meals (in house, wheels to meals and Lunch Bunch meals to wheels), income tax preparation for low income and seniors, information/referral, and many years of collaboration with St. Mark's in assisting for the needy with St. Mark's Food Bank.

Our centre serves a multi-cultural community and a wide array of religions, located in Halifax's North End near the city's historical and scenic Hydrostone area (voted one of Canada's great neighbourhood). Ward 5 sits between two major inner-city social housing units and among many senior social housing complexes as well as other diverse housing.

All this Gospel-driven ministry had come to an abrupt end on that August day, 2014. We could no longer provide our meal programs for

children and seniors. We soon discovered that our plumbing and electrical systems were inadequate, resulting in a domino effect throughout the building.

However, God works in mysterious ways. As we pondered a direction to take, a new board member (and parent who was involved in the kitchen industry) stepped forward and became our project manager. Much planning and hands-on work was necessary in terms of design to meet our needs and those of St. Mark's. As is the case in any major renovation project, preparing the budget was complex; that budget would change from under \$10 thousand to a quarter of a \$million.

There would be much work in terms of design that would meet our needs as well as those of St. Mark's, and most importantly in preparing a budget. We were blessed to have two foundations, the

Province of Nova Scotia, a Halifax Regional Municipality Counsellor, local businesses and many individuals come to our aid. However, one notable supporter, right out of the gate, was our partner in outreach ministry, St. Mark's Church, who assisted us above our request. In-kind contributions came in the form of plumbing, lighting, kitchen flooring, floor stripping, discounts by our equipment provider, and many hours given by dedicated volunteers including Canadian Forces Base and Department of National Defence.

As a result of this remarkable support, Ward 5 Neighbourhood Centre continues its outreach ministry to the community. We are thankful to God for the success of the project facilitated by Nicole Gardiner-Simensen, Chris McNeil, Rev. Dianne Parker, Susan Nordin, Gary Greeley, Bob Barnes and Doug MacDonald.

It's A New Day!

A Holy Huddle: Mission-Oriented Meetings

By Rev. Lisa G. Vaughn

"Hut, Hut, Hike!" A good church meeting can be compared to a sports team huddle. Key players discuss critical things, plans are made and then all the members leap into action.

Just watch February 7th, Super Bowl Sunday, two NFL teams will take to the field at Levi's Stadium in Santa Clara, CA. Several times during that high-stakes game the players will literally put their heads together in a tight circle. They know who they are. They know their talents (gifts). And they are clear about their mission.

Sports huddles, whether for football, basketball or cricket, serve to help the members to strategize, motivate and celebrate. Action is planned, everyone is clear about what they have to do, and they are all committed to carrying out their work.

Effective church meetings have the potential to bring about successful transformation in the lives of its board members, the congregation and most importantly the lives of those who are outside the church. Similar to a sports team, these 'holy huddles' are focused on moving the ball down the field, so to speak - to do the work of mission.

Here are some ideas for setting up your next Parish Council, committee or church working group meeting:

- **Prepare Well:** Circulate reports and the meeting agenda several days before the meeting. Members are expected to read and reflect upon this information *prior* to the gathering. Only requests for consideration and questions should be entertained at the meeting, thus allowing more time for the critical work.
- **Design a Focused Agenda:** The items and order of the agenda set the priorities for the group's work. The most important topics should be at the top and have the most time allotted.
- **Timing:** Start and stop the meeting on the agreed-upon time. Sessions



Photo: Key players discussing critical plans during the game.

that extend beyond two hours are not usually productive. Remember if you want younger, gifted members on your council respect that their time is extremely precious.

- **Nurture a Healthy Culture:** Encourage members to listen well, to share openly, to engage in frank discussion, to offer ideas generously and to debate vigorously. Candor and tension around the meeting table is acknowledged as vital to growth.
- **Ensure there is Clarity in Communication:** Decisions and plans are documented with clear expectations listed. Minutes are circulated to the members soon after the meeting.

Here is a sample mission-oriented agenda:

- **Spiritual Formation Component** - Open the meeting with intentional, engaging, relevant prayer. (More than a recited Collect from a service book.) Light a candle. Experiment with a variety of prayer forms. ie: Ask everyone to share a thought of gratitude during a time of silent reflection.
- **Educational Component** - Explore a ministry-related devotional, a congregational development article or a discussion exercise to teach some important church vitality principles. This also helps members dive into mission-mode thinking.
- **Ministry Business Component** - Take a brief amount of time to approve the minutes, discuss unfinished business and any pertinent correspondence. The largest amount of time during the meeting should be focused on matters related to mission projects, Christian education/formation and worship. These three themes are the reason congregations exist. They are the critical wheels for moving the congregation forward in its vision and goals. This is what we do and who we are as church. The last part of the meeting should involve discussing the "how" of mission and ministry - including finances, administration and property use/care.
- **Close the Meeting** - Summarize the actions items, including

naming the people who are responsible and the time-line for completion. Do a quick check-in with the members to evaluate how the gathering went. Thank one another for offering their time and talent in this leadership ministry. Wrap up the session with a prayer that outlines the proposed mission-oriented work.

In making decisions about the church's ministry work, consider these general questions:

- ✓ What is the spiritual fruit that we hope to

grow for God? What are the hoped-for outcomes?

- ✓ Does this decision fit with our parish's vision and stated goals?
- ✓ Is this initiative about mission or maintenance?
- ✓ Will this action focus on meeting the needs of 'insiders' in the church or is it an outward activity to connect with people who are not active Christians?

Alban Institute author, Charles M. Olsen says that Parish Councils are the "most opportune place to exert influence for transformation." In his book, "Transforming Church Boards" he asserts that a congregation's vision and goals need to be at the centre of their work. Olsen writes, "The best place to affect change in the church is in the board. Don't expect anything to happen that doesn't start there! Wear the vision. Embody it as a board."

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."

ANNOUNCEMENTS

Rev. Jenny Sharp appointed Rector of the Parish of Hatchet Lake/Terence Bay as of March 16th, 2016.

As of January 1st, 2016, Rev. Lynn Uzans, began a two year contract with First Baptist Church, Halifax as Transition Minister. In this role, she will facilitate a process of ministry discernment/vision with the congregation in preparation for their search for a long term pastor. Lynn will remain

in her position as Anglican Vocations Coordinator within our diocese.

Rev. Maya Bevan appointed priest in charge of the parish of Cornwallis effective December 1st, 2015.

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

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

Abundance attitude

By REV. LISA G. VAUGHN

A row of cuddly stuffed toy sheep line the second transept step at St. John the Evangelist Church. This is one of several hints that this Prince Edward Island country congregation is working to invite and connect. Instead of treating their beautiful 114-year-old Harris church as a museum for one hour a week, the leadership decided to use their building as much as possible.

The Parish of Crapaud's priest-in-charge, Rev. Margaret Collins says, "They recognize that the church is a gift given to them and they want to share it with others. They didn't want to have a building and not use it."

This is the good news story of a congregation approaching ministry with a mission-minded attitude. For the last few years parishioners looked to renew their purpose and call in the community where about 350 people live. The foundational question they ask is key for their future ministry. It is based on a profound theology of God's abundance: "What do we have to offer others?" Margaret said this was one of the main themes that emerged during a recent visioning session. She explained that the parishioners realized that what they have has been given to them by our gracious God and they feel compelled to share it.

The leadership team, including Charles Sherrin, Eric Wilson, Connie MacKinnon, Harleigh MacLeod, Irene Sherrin and others, is intentionally turning their focus outward to the wider community. This positive, forward-looking attitude is demonstrated, not in a large project, but instead in several smaller

initiatives. For example, since they have an ideal property – a magnificent building, lots of free parking and are located on the busy Trans-Canada highway – they use their facility to host local musicians and performers. So much more than a revenue generator for ticket sales, they see mission work in offering Island hospitality as several parishioners (the "Parish Productions" committee) act as friendly greeters, serving home-baked biscuits and tea.

Margaret and the leadership also try to include children at St. John's. Each Sunday they may have a hand-full of children or none, but they are prepared to share a scripture story in a fresh way during the "Time for the Young and Young at Heart" message. The toy sheep are usually in the mix. One enthused youngster, age 7, has discovered his place with the people and worship at St. John's. He not only participates in the liturgy as a server, he also frequently invites his friends to join him. Last summer Parish Council voted to sponsor these children to attend camp.

There are other outreach efforts percolating away at St. John's, like a well-attended Rogation worship time held in a local barn, a community cemetery service for the "Friends of St. John's" and a weekly fellowship and refreshment hour after Sunday Eucharist.

For more than 30 years a faithful ACW group ran the Church Mouse Thrift Shop, selling good, used items. The successful venture and favourite stopping place for bargain hunters is being revamped to include more items and plans for a farm produce stand. The

volunteers view the shop as an opportunity to build relationships with their neighbours and summer visitors.

Some older members of the ACW are unable to take on large, labour-intensive projects, so they continue to minister as they write letters to those who are sick and craft "Izzy Dolls" for Syrian refugees living in camps overseas.

The people and sacred space at St. John's are building a welcoming reputation in the wider community. Several non-church attendees recognize the Parish's beneficial work and have made generous gifts of goods and funds to support their ministry.

"They simply celebrate and give thanks for what they have," said their priest. "What they have, they will share!"

Photos:

Top: The Church Mouse Thrift Shop in Crapaud operates as a bridge between the church and others in the community. Warden Charles Sherrin and leader Connie MacKinnon continue to dream about the possibilities St. John's has to connect with new people.

Middle: Lay Reader-in-Training and Cemetery Chair, Harleigh MacLeod, along with Warden Eric Wilson, are two parishioners who envision more activity on their church property.

Bottom: Rev. Margaret Collins encourages children to be a vibrant part of the worship at St. John's, Crapaud.



VCM 2016: Embody Experience, pray, learn.

Our annual diocesan gathering that explores Fresh Expressions of church and other healthy approaches to building Christian community is set for Sept. 29, Sept. 30 and Oct. 1 in the South Shore Region.

Vital Church Maritimes 2016 conference takes place at Atlantica Oak Island Resort & Conference Centre in Western Shore.

This year's theme is "Embody", which features an emphasis on imaginative experiences of worship and

innovative examples of how to birth new forms of Christian church.

The keynote speaker is Rev. Dr. Cameron Harder, professor of systematic theology at Lutheran

Theological Seminary, in Saskatoon. He is the author of the ground-breaking book, "Discovering the Other: Asset-based Approaches for Building Community Together." (2013, An Alban Institute Book, Rowman & Littlefield).

Lay and clergy leaders are invited to attend this event. Watch for updates for more details, especially on the "Vital Church Maritimes 2016" Facebook page.

MARK YOUR CALENDAR!

What is the National Youth Project?

A discussion on the work of the PWRDF Youth Council in NS and PEI

By JORDAN WATERBURY AND ALLIE COLP

YOUTH COUNCIL MEMBERS FOR THE ECCLESIASTICAL PROVINCE OF CANADA

Many people in our Diocese have heard of the role the Primate's World Relief and Development Fund (PWRDF) plays around the world, from Sri Lanka to Bangladesh to Cuba, but many may not have heard that PWRDF has active ministry right here in Canada.

One example of this is in the First Nations community of Pikangikum in Northern Ontario. The Pikangikum First Nation is an Ojibway First Nation in northern Ontario. It's an isolated fly-in community where of the 450 homes, only 5% have water or waste-water services. To get water, they have to go to distribution points in the community to collect water in containers. In addition to lack of water, the community faces numerous other challenges, including poverty, lack of community infrastructure, overcrowded housing, and food security.

PWRDF is working with partner organizations to provide potable indoor water and wastewater service to homes in this isolated community. So far, 5 homes have been outfitted with clean water and wastewater services; with hopes of more to come.

Progress has been good



Photo: a community member from Pikangikum collecting water for his home.

so far, but that progress is being met with a stumbling block. Pikangikum is not connected to the provincial power grid – they rely on old diesel generators for electricity. These generators cannot handle the demand of the new systems in the community, and this has led to frequent power outages, as well as a disruption in the access of water. This has led to a temporary stop to further work. To help address this, people are encouraged to write letters to their members of parliament to encourage the government to connect Pikangikum to the power grid and to take the dire situation there seriously.

The work of PWRDF partners in Pikangikum is not a solution to the entire situation. Advocating for the people of that community, and other First Nations communities facing similar issues, is an important part of moving toward a solution. Under the Indian Act it is the responsibility of the federal government to ensure that there is access to clean water on First Nations reserves, and the government committed to working towards a solution in Pikangikum over ten years ago. Our new government has made some big promises about building healthy relationships with First

Nations communities across Canada, so it is important for us to hold them accountable to those promises. By writing to your member of parliament, you make sure that they know that this issue is something important to people in their community, and that it is something you want to see them take action on.

This work in Pikangikum is the focus of the National Youth Project: Right to

Water. The National Youth Project is something that youth are encouraged to engage in and raise money for while they prepare for the Canadian Lutheran and Anglican Youth gathering (CLAY). This year's CLAY gathering is taking place in our diocese, in Charlottetown, PEI. The goals of the National Youth Project extend beyond raising money for Pikangikum, to deepening our understanding of issues related to water rights and to intentionally develop relationships between indigenous and non-indigenous people in our own contexts.

With the work of Truth and Reconciliation Commission having come to a close, our church and others have committed to continue on this journey of reconciliation. Supporting our brothers and sisters in Pikangikum is a meaningful and tangible way to live that out.

To learn more about the National Youth Project or other work from the youth initiative of PWRDF, check out our website at www.justgeneration.ca, or email me, one of your Provincial Youth Council Representatives, Jordan Waterbury (jdwaterbury@yahoo.ca).

Chowder Lenten Luncheons



The Church of St. Andrew is holding its annual Chowder Lenten Luncheons at 2 Circassion Dr, Cole Harbour.

Luncheons begin on February 12 and continue on February 19, 26 and March 4, 11 and 18 throughout the six Fridays of Lent 2016.

Cost - \$10/person and \$3.50/children under 12

Menu Adults: Fish/Corn Chowder, Biscuits, Dessert, Tea/Coffee

Menu Children under 12: Hot Dog/Chips/Cookie/Juice

Music by Ron Noiles and Friends

Each week will have a theme – Canada/Valentine's Day, Scottish, Irish, International, Country/Western and Easter/Spring

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LENTEN



Quiet Day
Saturday, March 12, 2016
10 AM – 2:30 PM

Leaders of Courage, Serving by Faith



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A Lenten Journey for spiritual renewal in preparation for Holy Week with meditations offered by AST Postulants

Join us at
Christ Church, Lantz (1135 Hwy. 2)
Program will start – 10:30 am
Lunch provided

- What?** Lenten Quiet Day 2016 – Leaders of Courage, Serving by Faith with meditations offered by AST postulants
- Who?** All welcome - women and men - all ages and stages
- When?** Saturday, March 12, 2016
10am – 2:30 pm; program start – 10:30
lunch provided
- Where?** Christ Church, Lantz (1135 Hwy. 2)
- Why?** For spiritual renewal in preparation for Holy Week
- How?** By pre-registering
(\$10 cheques payable to the ACW NS Board) before March 4th with Marjorie Davis (902) 462-3637
davisnow@ns.sympatico.ca

Part Two: 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

(IN COLLABORATION WITH THE MISSION TEAM OF THE CHURCH OF THE GOOD SHEPHERD, BEAVER BANK)

To Refresh Your Memory of Last Month's Article

Last month, I offered a first installment about the mission journey that we have joyously and diligently undertaken together with God, at the Church of the Good Shepherd in Beaver Bank. I shared with you a long list of what we have been able to accomplish together so far, in a very short time span, with no conflict, no resistance, and without incurring additional debt, including carrying out a major capital campaign where the entire project- from initial vision, to fundraising, to implementation- was completed in under six months. And I said: "For nothing will be impossible with God and a lot of hard work!"

A Key, Cautionary Question for Mission Teams of Visionaries and Dreamers

As much as it is a gift to be able to "see visions and dream dreams", when engaging in any mission process, large or small, there is always an inherent danger: that what we envision will be misguided -without our notice- by our own earthly desires and motivations. Without constant prayer and careful congregational- and self-reflection along the way, it is always possible to make our visions and plans about serving our own needs, rather than serving God by going beyond our four parish walls to serve the needs of the world expressed in our unique local context

On every mission journey that I have undertaken, both through my work as a congregational consultant and as part-time Rector of Good Shepherd, to keep us focused on building up God's Kingdom, rather than our own kingdom, we must always keep one question before us at all times: How can we serve God's mission beyond ourselves and

not merely unto ourselves?

Last November, we fully engaged in the next step of our mission journey to find the answer to this question, as it is unique to our local mission context.

Note: Due to limitations of article space, I am giving you an overview "in a nutshell", with details to be found at the website address provided below!

Go to the World, Step One: A Neighbourhood Drive

To answer God's call to go to the world, one Sunday after church we piled into cars (three-by-three), to take a drive around our mission field (otherwise know as the surrounding community of Beaver Bank). Equipped with a pen and pad of paper to record observations, each team was given a specific geographic area to cover and asked to look at it with fresh eyes. The foundational question:

Putting yourself fully into the shoes of a newcomer to the community, what do you see? After an hour, we reconvened at the church, to share our observations and reflect on how we heard the Spirit speaking to us as a community of faith. Each time I've engaged in this activity with congregations, participants are amazed by what they had never noticed about the community (even after living there for a lifetime!) and how their eyes were opened to fresh, new possibilities for mission through the activity of intentional observation. Our experience was no exception.

Go to the World, Step Two: Community Leader Interviews

The next step was to interview 15 key community

leaders, to test and grow our understanding through a deeper exploration of the challenges facing the people of Beaver Bank, now through their eyes and unique experience. Our team made up a list of leaders to interview, including: the principals of the three local schools; elected officials; the Community Awareness Association; Kinsmen/Kinettes; Lions Club; Beacon House Food and Clothing Ministry; the Community Centre; the local seniors group; scouting and guiding and community services.

Through three questions, asked over the course of a 30 minute interview, each leader shared insights that both opened our eyes to needs that we hadn't yet identified and affirmed where our own internal visioning process had led us. Highlights of what we learned: that we are indeed viewed as the spiritual

that our youth need support to grow in mental health, compassion, and self-esteem; that there is a desire to collaborate on community gardening and sustainability; and that many doors are wide open for us to engage in collaborative partnerships within the community to respond to growing human need. It was absolutely invigorating, because we weren't expecting many of the possibilities that were revealed in the conversations! At the Junior High School we visited, one of our Sunday School youth exclaimed, "What are you doing here!?", as if he'd seen an aberration of nature!

In 2016, we will be building a mission action plan based on all that we have learned, pairing our intellectual, spiritual, material and fiscal resources, including our beautiful space (indoors and out) to contribute to the expressed needs of the community. I sense a few more update articles for you in the future!

In the Next Issue: Our 'Secret Sauce' and Why We Have Been Successful

As I have shared our mission story with many different people in our diocese, there has been a frequent, enthusiastic response: "Cathy Lee, this could be a model for mission for the whole diocese!" My response: "Yes, however...".

As both a rector and a congregational consultant who has worked with congregations across all denominations (small and large; healthy and unhealthy; peaceful and conflicted)

I know that it is a rare thing to be able to be gifted by such rapid change without conflict or impediment. To get through

an initial visioning process (let alone implement the results) without getting bogged down by disagreement, power struggles, and the resulting personal resistance that so often stops collaborative forward movement for mission in parish life takes excellent communication skills, a huge dose of humility, another huge dose of courage, and a very specific kind of parish culture that is intentionally nurtured by skilled, equipped leaders who live their prayers.

So, next month, I will share with you the unique spiritual and behavioural attributes and leadership capacities that have empowered the Church of the Good Shepherd team to accomplish this ever-evolving mission journey, and how we have multiplied limited human and fiscal resources to greatest effect for God. Hint: It all begins with compassion. Yes, deep compassion. And, did I say, hard work?

Equipped with a pen and pad of paper to record observations, each team was given a specific geographic area to cover and asked to look at it with fresh eyes. The foundational question: Putting yourself fully into the shoes of a newcomer to the community, what do you see?

centre of the community; that the community views us as a welcoming, central place to gather and wants more opportunity to do that;

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February Clues

ACROSS:

- 1 - "Some take pride in chariots and some in _____" animals that pull chariots (Ps. 20:7) (6)
- 4 - Imaginary animal with four legs and one horn (7)
- 8 - Ground cover of bark, leaves, etc. (5)
- 9 - Legendary saint, patron of lovers (9)
- 10 - "I desire then ... the men should pray ... without _____" disagreement (1Tim. 2:8) (8)
- 11 - Way someone stands, posture (6)
- 13 - "He gives _____ like wool" flakes that fall in winter (Ps.147:16) (4)
- 14 - "He ran ahead and climbed a _____ tree" Middle Eastern tree (Luke 19:4) (8)
- 17 - One of the Great Lakes (8)
- 18 - "_____ your sword on your thigh" bind (Ps. 45:3) (4)
- 22 - City where King David lived for some time (2 Sam. 2) (6)
- 24 - "Happy are those ... in whose heart are the _____ to Zion" (Ps. 84:5) (8)
- 26 - "God was pleased to _____ to himself all things" bring to agreement (Col. 1:20) (9)
- 27 - Belonging to them (5)
- 28 - Sequence of rulers from the same family (7)
- 29 - A cattelya or a lady's slipper is an _____ (6)

DOWN:

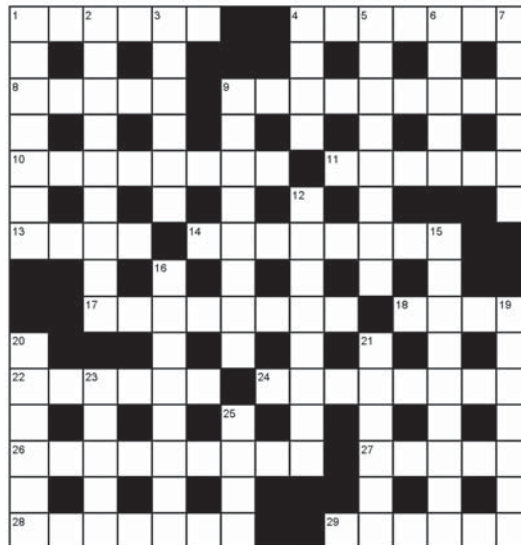
- 1 - Books used in church for singing (7)
- 2 - "I see how extremely _____ you are in every way" pious (Acts 17:22) (9)
- 3 - Dig out of the ground (6)
- 4 - Unattractive (4)
- 5 - The action of setting on fire (8)
- 6 - Strongly flavoured root vegetable (5)
- 7 - Daughters of one's sister or brother (6)
- 9 - "A man planted a _____" place where grapes grow (Mark 12:1) (8)
- 12 - To make someone a saint in the Roman Catholic Church (8)
- 15 - Mother of John the Baptist (Luke 1) (9)
- 16 - Chooses (8)
- 19 - "I have eagerly _____ to eat this Passover with you" wanted (Luke 22:15) (7)
- 20 - Divided equally (6)
- 21 - Paler (6)
- 23 - Sliced pork breakfast meat (5)
- 25 - "He (the Samaritan) was moved with _____" compassion (Luke 10:33) (4)

Bible Crossword

by Maureen Yeats



February Puzzle



January Solution



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— George Herbert

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Who's the boss?

Sharing God's ministry



By DEACON MARILYN HAMLIN

The 2nd Sunday after Christmas proved to be an interesting and enlightening day in the life of our church. The 10:30 a.m. service of worship is from the Book of Alternative Services and music plays an integral part in the time we spend together. However, several days before this particular Sunday morning, our choir director had begun her winter sojourn in the sunny south. In the hustle and bustle of the Christmas season, the communication network acquired a glitch and we were without musical accompaniment on January 3rd. The pianist who would be filling in during the choir director's vacation period, was not prepared and, at the request of our Rector, I agreed to "do the music" for the service. Hymns needed to be chosen. Members of the choir, along with the substitute lay reader (our scheduled lay reader was unavailable), put their heads together and came up with appropriate selections befitting the day.

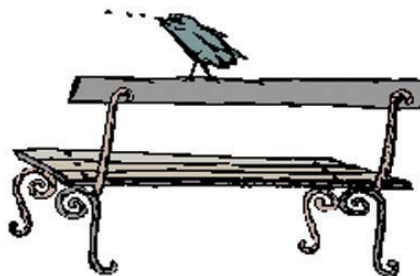
The Intercessor who had prepared Prayers of the People was also ill and someone had to take on that role during the service. We always have a Gospel Procession, but since I was playing the Gradual Hymn myself, it was incumbent upon me to handle the logistics without too much distraction. A solution was found and I proclaimed the Gospel without added fanfare. Our Associate Priest was not with us that Sunday so our Rector prepared the altar himself and

Holy Eucharist was joyfully celebrated. The service concluded without any visible disturbances.

I recount this little story, because I think it is an example of how team ministry can and does work. People jumped in to find answers to the questions that arose that morning. Opinions and ideas were quickly brought forward, discussed and implemented where applicable. During the service there were moments when one had to "think on one's feet". Priest, Deacon, Choir Members, Lay Reader, Server, Crucifer, Wardens and Members of the Congregation worked together to keep things moving smoothly. It was an example of how God's Ministry depends on many people.

But, it's not always this simple. Situations arise where cooperation and teamwork fly out the window. We can be so focused on our own roles and ministries that any change becomes unpleasant or unacceptable. We forget why we are worshipping together. We forget who we really are... The Body of Christ, the Church, God's people, interconnected one with the other.

I recall a TV sitcom which aired in the 1980s called "Who's the Boss?" Macho man Tony Micelli, along with his young daughter, moves into the home of advertising executive and single mom, Angela Bower, to be employed as her live-in housekeeper. In the process of trying to find their own niche, power struggles arise, toes are stepped on and communication breaks down. "Who is the boss on the home front?" "What traits are found in the successful boss in a workplace?" But as often happens in these sitcoms, problems usually get solved, albeit sometimes in a rather humorous manner. In this ongoing saga, it was all about establishing the relationship between employer and employee, defining who the boss is, and figuring out



The view from the Deacon's Bench

the best ways to negotiate the twists and turns that occur.

As the Deacon in my parish, I am part of a ministry team that, in my opinion, functions very well. Nevertheless, issues still may arise similar to the ones dealt with by our fictitious characters, Tony and Angela; issues such as finding one's place on the team, being sensitive to the feelings and needs of its members, deciding when to lead and when to follow, enabling others to bring their expertise to the fore, communicating in a clear and respectful manner, and negotiating where and when necessary.

When I taught elementary school (many moons ago), I remember thinking that the classroom was my space, the children my responsibility. I was in charge of their learning. I was their "boss" so to speak. For anyone who has experienced teaching 30 or more youngsters at one time, you probably can understand where I am coming from. However, over the course of my career, I began to realize that there were many others beside myself who could share in the task of educating the children. It took me some time to become comfortable in relinquishing the reins, but gradually it was evident that the teamwork method was working. Older students shared their time and knowledge with the younger children. Classroom volunteers added their expertise and talents to the mix. Student teachers, (some extremely innovative)

brought fresh enthusiasm into everyday lessons. Parent monitors on field trips, teaching assistants, and other professional educators and specialists contributed in a variety of learning situations and settings. I realized how fortunate I was not to be alone in my chosen profession. Yes, it was difficult at first and I thought I was spending precious "teaching" time

I was often reminded of the words of one of my university professors, words attributed to Nelson Mandela, "Leading from behind".

instructing those who were there to assist, but everyone benefitted. I realized I wasn't giving away my power or authority, but was learning a great deal in the process. I was often reminded of the words of one of my university professors, words attributed to Nelson Mandela, "Leading from behind".

In churches and parishes where there are Deacons, it can sometimes be challenging

to develop positive, working relationships. Deacons are trying to find their place on the team, their ministry in the life of the parish. They may wonder what is expected of them. How can they fulfill their calling? The Rector may not know what to do with this person wearing a collar. What is the role of this Deacon and where will he or she fit? The question often arises, "How can Rectors and Deacons create positive relationships as partners and set the example for shared ministry in their parish?"

These are legitimate feelings and questions. They come up in any number of situations where employer/employee relationships are examined. I realize there are no quick answers here, no easy solutions. It takes time, creativity, and the desire to make it work. I think of what I have read and heard about the Ministry of Jesus. He was called a Servant Leader; one who led from behind, one who saw to the needs of his followers, one who created the conditions that allowed individuals to share and make the best use of themselves and available resources. Jesus was a powerful behavioural example which affected everyone in some way.

I realize God's work cannot be done single-handedly. It takes all kinds of ministries, all kinds of people and all kinds of energy. We've heard St. Paul's words many times. "We are God's servants, working together"... 1 Corinthians 3:9. We are all equals before God, working alongside one another for the Church, the Body of Christ; and on the broader scale, working for the good of God's whole creation.

So, who is the boss? When I think about it, I would say I work for God. God challenged me to do God's bidding. God is my employer and it is to God that I give my allegiance. God is my Boss.