



Giving back to those who give so much

BY REV. MAGGIE WHITTINGHAM-LAMONT

Many of us have just enjoyed Christmas. We may have received gifts, given gifts, and probably ate lots of food. I wonder how many people stopped to think of where those gifts came from and even some of that food. Well over 90 percent of what we use in our daily lives comes to us by ships that are operated by seafarers from all over the world. A simple item such as a jacket will have travelled many thousands of miles before we have it on our backs, a vehicle may have started life in Europe, then travelled to Mexico to be worked upon before travelling back to Europe for the final touches before travelling to its final destination, often a port city it has already traversed through several months earlier. Seafarers do not receive a lot of thanks for the months and years they spend at sea to bring us the items we

consider necessities so it is wonderful to be able to give back a little at Christmas. Of course the Mission to Seafarers could not give back without your help and we are very grateful for all the donations from the Anglican churches in Nova Scotia and Prince Edward Island that enabled us to put a total of 1360 gifts on 61 ships in December and early January with 13 of those gifts going to female seafarers. I have the privilege of distributing many of those gifts and seeing firsthand the joy they bring. Seafarers are often touched that someone they will probably never meet has been kind enough to donate a shoebox gift so thank you once again for your kindnesses and please know they are truly appreciated.

Photo: Rev. Maggie Whittingham-Lamont, Canadian Regional Director for Mission to Seafarers.

Photo Credit: Paul Sherwood



MORE in four more Regions

Diocesan Mission Schools are set to roll out in four more regions. These workshops for laity and clergy, run from 9:30 a.m. to 3:30 p.m., and provide dynamic teaching about missional ministry.

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Deadline is Jan. 31
- 2. South Shore Region - Mar 3**
Holy Trinity Church Hall, 78 Alexandra St., Bridgewater
Deadline is Feb. 28
- 3. Valley Region - Mar 17**
Christ Church Hall, 238 Commercial St., Berwick.
Deadline is March 14.
- 4. Eastern Shore Region - Mar 24**
Parish of Tangier, Tangier Fire Hall, 17559 Highway #7, Tangier.
Deadline is March 21.

COLUMNIST



THE DIOCESAN TIMES
VOLUME 73 NUMBER 2

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Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.ca

Printed by and mailed from:
Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:
The first day of the month preceding the month of publication: e.g., the deadline for the April edition is March 1st.

Changes to your Subscription?

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Diocesan Times/Anglican Journal
Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2

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(416) 924-9199 Ext 259/245

Subscription rate for both The Diocesan Times and the Anglican Journal:
\$20 per year
Single copies: \$2

When the cold leads to the warmth of sharing

This has been one of the coldest early winters in many years. Like the rest of Canada, The Bog has seen consecutive days of below zero temperatures. The oil delivery trucks seem to be driving along our roads weekly if not daily and the wood piles that have dotted most yards are disappearing at an alarming rate. Yes, it has been so cold that many of our senior parishioners have stayed in their homes rather than venture out to church.

We all agree that this is a wise decision but we do miss seeing them with us on a weekly basis. Father J has been very good at visiting and taking Communion to them but one visit a month does little to relieve the boredom and loneliness of a life shut away behind closed doors and frosted windows.

It was hard to come up with an activity that would serve the shut-ins of our parish, an activity that would keep everyone safe and warm while at the same time provide a much needed winter break from the



ST. BART'S BY THE BOG

Sarah Neish

isolation that the cold, snow and ice was imposing on the community.

Jason and Miranda had started a small youth group, an extension of the summer ball team that the kids so enjoyed. There were about seven teens involved with some younger kids itching to be part of the action. In all, I would say there must have been about ten or eleven regulars that showed up on any Sunday evening a meeting was announced.

Jason and Miranda found activities for them, mixed in with some sound Bible study and a bit of prayer. Food was also a part of these meetings. Pizza, cookies, hot chocolate, hot dogs...the list was every dietitian's nightmare but the young ones loved the treats.

One evening, Fr J brought up the subject of the isolated older members in the community and the need for visits. At first the idea was met with silence and a few groans. Young people think of these folks as ancient, and boring! Miranda suggested that a trial visit with one older couple might be considered. The husband was an avid Baseball fan and never missed watching the Jays games every time they were shown on T.V. As a matter of fact, he had quite a collection of memorabilia from visits to their home games. He also was known to come out to watch the summer ball games in the church field.

The visit was arranged for the next Sunday evening and five boys showed up to go with Jason.

To say it was a success would be putting it mildly! The kids had a wonderful time, the seniors had the fun of entertaining the boys and everyone enjoyed the special Ball Park Hot Dogs and cold drinks that were served. Why I heard there was even a short time of shared prayer before they sat down to eat.

Since then there have been several other visits arranged for Sunday evenings. Different groups going to different Senior homes. The number of kids varies and some of the younger girls have started to learn knitting and baking from the visits. Everyone is benefitting from the shared time together and the food is delicious I hear!

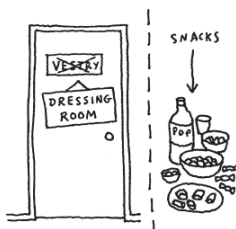
The cold continues to plague our community but the warmth and fun that is radiating out of the houses here By the Bog on Sunday evenings is sending a warm glow around the neighbourhood.

It sounds like a win-win situation to me.

I'll keep you posted.
Aunt Madge.

THE CELEBRITY SPEAKER

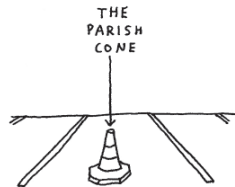
THINGS WE WILL NEED TO DO



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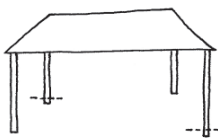
MAKE SURE THE STAR FLOWER ARRANGER IS ON THAT WEEK



SAVE A PARKING SPACE



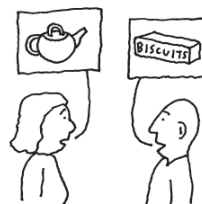
SEE WHETHER THERE IS A RED CARPET IN THE NORTH TRANSEPT



FIND A TABLE WITH EVEN LEGS (FOR THE BOOK SIGNING)



ENTICE PEOPLE IN FROM OTHER CHURCHES



PLAN A POST-EVENT PARTY



CONSIDER CHANGING THE PULPIT WATER

GUEST COLUMNIST

Benedict's bread



Fr. Chad McCharles, Rector, Parish of Mahone Bay, NS

"Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." (BCP 1959)

These familiar words of the Nunc Dimittis, taken from the office of Evening Prayer, were spoken by a "righteous and devout" old man named Simeon. The Gospel of Saint Luke tells us that when Mary and Joseph brought their infant boy Jesus to be presented in the Temple, Simeon was there waiting faithfully for the promise made to him by the Holy Spirit, that he would not die before seeing the Lord's Christ. When Simeon laid his eyes on Jesus, his epiphany that this divine promise of revelation had come true was so instant and real, that he took the babe in his arms and spoke those famous words of prayerful thanksgiving. Simeon could now die in peace, knowing God's faithful promise had come to fruition before his very eyes, as he had faithfully believed. Simeon's faith and obedience to God's promise and God's calling allowed him to see with his own two eyes, the light of Christ.

This portion of Luke is the Gospel reading for the feast of The Presentation of the Lord, which is celebrated during the season of Epiphany, on February 2. This stands as a timely reminder for us that the light, truth, and gift of Christmas is not to be packed away like our decorations and shortbread recipes. Rather, we are called, like Simeon, to proclaim the greatness of the Lord's faithfulness to us by continually sharing the gift of salvation before the face of all people...a.k.a. MISSION!

This Benedictine approach to mission that balances prayer and work, is one that can be applied in every parish in our diocese.

I find great inspiration in Simeon's faithful response to God because it lays down for us a tangible framework for mission that reveals the light of Christ's salvation "before the face of all people."

The phrase *pray and work* or *pray and labor*, (in Latin *ora et labora*) refers to the Christian monastic practice of working and praying, and is rooted in the monastic tradition as laid out by Saint Benedict. Benedict viewed prayer and work as partners, and believed in combining contemplation with action in such a way that expects that our prayers will be answered, and that our work can answer prayers through God's Grace. The phrase "ora et labora" expresses the need to balance prayer and work, and not to allow one

to overtake the other. With this as a guiding principal, and Simeon as inspiration, this hands-on, expectant faith has manifested itself in the making and distributing of homemade bread in the Mahone Bay parish. There are no strings attached when someone receives a warm loaf of bread from the rectory kitchen, not even a mini-sermon or invite to church, as this work of our hands is not done with any mind to what the return on this investment of time and dough might be. Our only intention is to share the nourishing goodness of the Gospel of Christ with those around us, the best way we know how, with Simeon's faith and Benedict's practicality, to share the light of the Gospel in a prayerful, work of our hands kind of way. As the fledgling Benedictine Canon Community of St. Patrick takes route in Mahone Bay, excitement is generating around this basic, prayerful work and ministry of bread, and a suspicion that much more bread will soon be needed!

This Benedictine approach to mission that balances prayer and work, is one that can be applied in every parish in our diocese, by faithfully expecting God to reveal His light to us and through us, as Simeon did. We all have the unique works of our hands to offer God, and through prayer, God will be revealed to lighten the darkness.

As we journey through this Epiphany season, celebrating God's great love made manifest among us in Jesus, I pray that we will faithfully attend to revealing this light of salvation to those around us. May our work and prayers shape the mission of Christ through us, and in us, as we faithfully expect that in carrying out this prayerful work, even in the most basic ways, we too will see with our own eyes the light of Christ's salvation in the faces of others.

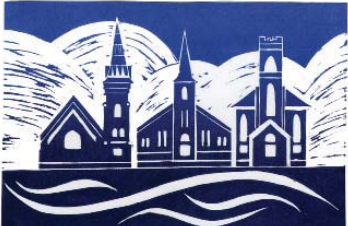


Image: The three churches of Mahone Bay by local artist Linda Oickle, Mahone Bay.

The stories behind the stories



Rev. Dr. John Roddam

I love back-stories! These are tales giving background to significant events.

Valentine's Day February 14th, 1904 was a Sunday. A church hosted an evening service where parishioners shared about their experience of love. One young girl stood and spoke passionately about how she experienced the love of God and how it was impacting her life. She spoke of the joy of forgiveness, the blessing of being a Child of God, and the tenderness and care of her Lord Jesus.

Many of the people present were deeply moved by this young person's witness. They began to ask the Lord to bring them to that place of love and passion for their Saviour. Many remembered how their walk had once been and began seeking in prayer for the Lord to re-ignite the flame of this relationship. A spiritual

hunger was quickened in the hearts of people.

In the Fall of that year, Evan Roberts delivered a message to a group of 17 parishioners where he encouraged them to do four simple things:

1. Stop any activity they knew did not glorify God.
2. Stop anything that fell into a "grey area," thus further consecrating themselves to the Lord through godly living.
3. Immediately respond to the nudges of the Holy Spirit – i.e. to bless a neighbor with a simple act of kindness.
4. To give glory to God publicly as they had opportunity – not preaching but simply acknowledging the goodness of God in their daily lives!

Each was a simple adjustment in lifestyle to center their lives more on glorifying the Lord in

their daily lives!

All 17 agreed to live by this simple "Rule of Life" – Remember the "Rule of Life" in our Book of Common Prayer (1962) on Pp. 555?

In 6 months, 90,000 had converted to Christ with many more to follow. Crime fell where justices had no cases to adjudicate. Other profound social change became evident in the wake of thousands converting to Christ. This profound spiritual stirring went viral circling around the globe. Such was the impact of the 1904-05 Welsh Revival. This is chronicled in the 26-minute video "The Role of Prayer in Spiritual Awakening" by Dr. J. Edwin Orr. You can Google this or look up this profound lecture at YouTube.

What would it take to see such change in our lives, our churches, our communities? The US has experienced a

number of national spiritual awakenings and smaller regional stirrings. For example, a National Prayer Movement beginning in New York in the mid-19th C. swept across the US and resulted in over 1 million converts in a year. Many Episcopal Churches were profoundly affected, seeing membership grow from dozens to hundreds!

There has never been a national Spiritual Awakening in Canada. There have been regional and community awakenings. There have been several stirrings along denominational lines – notably among Maritime Presbyterians and Baptists, for example.

One respected student of spiritual awakening, George Otis, Jr. summed things up this way – God brought renewal... because He was invited to come!

Rev. John Roddam appointed Rector of the Parish of Kentville in the Annapolis Valley on November 1st. He was inducted to his new ministry on Sunday January 7th at 3pm at St. James, 18 Prospect Avenue, Kentville.

New Year's in Old Crow



BY REV. BERT CHESTNUT,
RECTOR,
ST. LUKES, OLD CROW

Ever wonder what it would be like to spend a familiar holiday with another culture? Most of us are pretty secure in what we believe to be "normal", because for us normal is what we know. Just for a short time let me take you outside of your normal and bring your along with me to celebrate New Year's Eve, past and present, in Old Crow, Yukon Territory... you might even discover that even though we are different, we are not all that different.

In my world, celebrations are celebrations and most of them are met with food, fun and fellowship. This year, here in Old Crow, New Year's Eve was a little subdued because it arrived on a Sunday, but that didn't stop us from celebrating anyway. There was a feast (supper) at the community hall, a marvellous place, made of peeled log construction in an octagonal shape, high up on the walls are pictures of elders, who have gone before, that appear to be looking down, presiding over any activity in the hall. It is said that we are in the presence of the elders. An awareness we need to keep in mind whenever there are activities in the hall, they keep watch and lend their spirits to our activities. I don't think I ever felt the presence of the past so strongly until I came to Old Crow and was introduced to the elders, both those in the community hall and those sleeping elders in the cemetery. Anyway, feasts are joyous occasions in Old Crow and some of the favourite menu items include moose nose soup, boiled meat (moose or caribou), roast turkey or roast ham, fry meat (the tenderest cuts), pasta salad, potato salad, and, of course,

deserts which includes trifle (Yukon style) and cakes. A wonderful opportunity for folks from all the community, not just First Nations to come together in fellowship. Every meal is greeted with a grace offered either in English or a native tongue and everyone stands, and every man remove his hat for grace or a prayer. A tradition we would do well to revisit. Following the meal there often is a second grace to close the meal, and show thanks for those who provided and those who prepared.

After a traditional meal, there are games and songs, stories with lots of fun and laughter. Always there is a table with cold meats and sweets throughout the evening.

At about 11 pm, folks go off to church, this year in the John Tizya Heritage Centre, where a traditional Anglican service is conducted. I am told that at one time all the men would show up at church with their rifles. Let's not forget that I am probably the only guy in this community that does not have a gun. Anyway, each person would stick their guns in a snowbank, outside the church, during service.

Every gun was loaded, and no one touch anyone else's gun. The service was timed, and is to this day, to be completed exactly at midnight. At midnight, the minister would wish everyone a Happy New Year. Everyone would shake hands, wishing their neighbour a Happy New Year and good hunting, then they would rush outside to "shoot in" the New Year with their rifles, followed with some activity in the hall.

In more modern times, the guns have been left at home. Because we are in the dark times, meaning the sun does not come up over the horizon, there are often fireworks at exactly midnight. This year was a little different. A special charter plane must bring fireworks to the community, because fireworks cannot come up on any plane with passengers. The charter plane did not happen and so there were no fireworks; but there was a dance in the community hall. It's OK now to dance because it is Monday, January 1, 2018 and no longer Sunday. Needless to day the dancing went well into the night.

The next day, there is what's known as the Chief and Council's Feast. This, once

again, is in the community hall and this year was special. On Christmas Eve, one of the men shot a moose and tradition has it that the meat will be used in the fashion dictated by the hunters. The hunter chose to have the moose used for this Feast. It was so good; and once again there were lots of good things to eat and lots of opportunity for fun and fellowship. We were honoured this year to have the First Nations National Chief, Perry Bellegarde, in our midst who spoke to the assembly at the community centre and to congregation at the midnight service. He is a marvelous man; very well spoken and an excellent representative of First Nations in Canada. It was equally fun to have him participate in the jigging (dancing), games and feast with the community. This is the type of cohesion that so many of our communities down south not longer exhibit; instead we seem to revel in our own isolation. Certainly, it gives a person food for thought.

Happy New Year from Old Crow!

A special guest for New Year's in Old Crow

Perry Bellegarde is the National First Nations Chief, and he and his partner spent New Year's in Old Crow. While they had been invited many times, it was this year they decided to accept that invitation. National Chief Bellegarde is from the Little Black Bear First Nation, Treaty 4 Territory. He served as Chief of the Federation of Saskatchewan Indian Nations and Saskatchewan Regional Chief for the Assembly of First Nations. He has also served as

the Tribal Chair of the Touchwood-File Hills-Qu'Appelle Tribal Council, Councillor for the Little Black Bear First Nation and Chief of Little Black Bear First Nation. Perry Bellegarde was named AFN National Chief on December 10, 2014. He has spent his entire adult life putting into practice his strong beliefs in the laws and traditions instilled in him by the many Chiefs and Elders he has known over the years. Passionate about making measurable progress

on the issues that matter most to First Nations people, National Chief Bellegarde is a strong advocate for the implementation of Inherent Aboriginal and Treaty Rights. Widely known as a consensus builder with a track record of accomplishment, he brings community people, leaders, Chiefs and Elders together to focus on working cooperatively to move issues forward.



Photo: Perry Bellegarde, National First Nations Chief



An abridged letter from Archbishop Fred Hiltz on the future of his primacy

By Fred Hiltz, Archbishop and Primate on January 9, 2018

The Baptism of the Lord

Dear Friends:

As we celebrate Our Lord's Baptism we recall our own. We are reminded of who we are, the Beloved of God in Christ and what our work is in our own communities and in the world. It is an opportunity at the very outset of a new year to reaffirm our commitments to the many ministries that accompany our vows in baptism.

Now, dear friends is such a time for our beloved Church, a time for me to make plans to conclude my years of service as Primate, and time for the Church to make the arrangements necessary for the election of a new Primate.

In 2017, I marked 40 years in ordained ministry and 40 years of marriage with my dear Lynne. For 23 of those 40 years I have served our Church as a bishop, and for 10 of those 23 as Primate. As you well know this was not an office to which I aspired. Nonetheless I have endeavoured to fulfil the duties required of me in the best interests of our Church and its commitment to God's mission in Canada and as a loyal partner in the life and witness of the worldwide Anglican Communion. It has been an enormous privilege and a great adventure with blessings beyond number.

Allow me just a few minutes to bare but a bit of my soul concerning my discernment. At some length, I have considered how much longer I should remain in office. In all honesty, there are days when I wonder if I might not be coming very close to the "best before" date in the leadership I am providing. Time and again, I have examined the scenarios for which Canon III on The Primate makes provision with respect to resignation. I have experienced more than a few restless nights. I have tried to abide by St Paul's counsel not to be anxious but prayerful (Philippians 2:6) I have prayed and I have quietly asked a few others to uphold me in their prayers through this time of discernment. For their pledge to do so I am enormously grateful.

I confess too that out of a deep and abiding love for our Church I have in these last several months felt more than a little sense of solemn obligation to see General Synod through the next round of conversations over a few very significant matters. I think of how we begin to move beyond Vision 2019. I think of the second reading of the amendment to the Marriage Canon. I think of the next steps we will be taking to honour the dream of a truly Indigenous Church within The Anglican Church of Canada. I think of the desire deep in the soul of our Church for making a faithful response to the Calls to Action from Canada's Truth and Reconciliation Commission grounded in the UN Declaration on The Rights of Indigenous Peoples. I think of the emerging nature of global

partnerships, orientated not only around fellowship and mutual encouragement in our witness to the Gospel but also solidarity in addressing massive global issues as horrific as human trafficking and as critical as climate change.

My discernment has brought me to a decision to resign at the conclusion of General Synod 2019. Last week I made my decision known to the Provincial Metropolitan senior by election, The Most Rev John Privett (Archbishop of Kootenay and Metropolitan of British Columbia and Yukon). In accord with the requirements of Canon III on The Primate, I also submitted my notice of intention to resign as Primate at the conclusion of General Synod. Having consulted with the other Metropolitans and the Prolocutor of General Synod and the Deputy Prolocutor, Archbishop Privett and I have jointly determined that my resignation take effect July 16, 2019. On that day the 42nd Session of The Meeting of General Synod will conclude its work and will celebrate the election of a new Primate. It will be a day when I pray we will all say with a resounding heart soul and voice, "This is the day the Lord has made. Let us rejoice and be glad in it" (Psalm 118:24)

Fred J. Hiltz
Archbishop and Primate

PWRDF Corner: Five ways to get involved in 2018

As we enter into February, there are lots of 'new' things to focus on in our lives. For many, the start of a new year is a time to reflect on the needs of the world and consider how we might respond to them. If you're looking for a way in 2018 to respond to the needs of our brothers and sisters in the developing world, consider getting involved in the Primate's World Relief and Development Fund.

Each year, PWRDF supports tens of thousands of people in communities across the globe through projects that provide clean water, establish sustainable farming practices and develop lasting sources of family income (to name just a few.) While you may have heard about some of these projects, you may not realize that they simply wouldn't be possible without the support of dedicated Anglicans in parishes throughout our country. These projects don't happen without people like

you. Yes, you!

Is 2018 the year you've decided to help make a difference? Here are five ways you can get started.

1. Become a Parish PWRDF Representative:

Parish representatives are usually elected at a parish AGM (coming up soon!) They are local champions for PWRDF and keep fellow parishioners up to date with projects and stories from PWRDF partners around the globe. They often do things like organize community fundraisers and – above all – make sure people understand the importance of the organization and its work.

2. Host a Fundraiser:

The simple reality is that PWRDF can't do its life-changing work without financial support from everyday Anglicans. Fundraisers can be easy-

to-organize events like variety concerts, afternoon teas, or bake sales. They can also be simple but creative programs like the Perpetual Book Sale at St. Luke's Parish in Hubbards, where people leave a donation in return for new-to-them books that are donated by community members. Simple is effective!

3. Host a 'PWRDF Sunday':

Worship services are a great place to re-introduce PWRDF to your congregation. Work with your rector or worship planning team and consider selecting a preacher who can speak about PWRDF's work. Include information about PWRDF's global partners in your bulletin or during your announcement time. Some parishes also designate a portion of their church's offering as

a donation to PWRDF, while others encourage parishioners to make a contribution to PWRDF in a special envelope.

4. Host A Prayer Group

Using PWRDF Resources: Each year, PWRDF produces free resources including devotionals, prayer guides and discussion outlines that relate to PWRDF's work in the developing world. These resources include stories about project partners and special prayers for building a truly just, equitable and peaceful world. These resources are meaningful tools to help us hold up PWRDF's work in our individual and communal prayer lives. Remember: we don't feed the hungry and care for the sick just because it's a nice thing to do, but because it's what Jesus commands! You can find PWRDF resources

online at www.PWRDF.org.

5. Tell a friend!

Do you have friends or family – either inside or outside the church – who would be interested in PWRDF's work? Tell them about it! Encourage your contacts to visit www.PWRDF.org, where they can learn more about the organization and subscribe to update emails. The more people who know about this Gospel-centered organization and its important work – the better!

If you want to learn more about PWRDF or discuss how to get involved, contact Chris Pharo, diocesan PWRDF representative at cpharo@bellaliant.net, or Mike MacKenzie, PWRDF youth council member, at mike-d-mackenzie@hotmail.com.

CANADA BRIEFS - February 2018

By Tali Folkins

In Ontario, two Anglican-Lutheran church mergers

Two joint Anglican-Lutheran congregations were formed this fall with the mergers of Anglican and Lutheran churches in Orillia and Guelph, Ont. The amalgamation of St. David's Anglican Church and Holy Cross Lutheran Church, both in Orillia, was officially confirmed this September with the signing of an agreement by all parties, including the Anglican diocese of Toronto and the Evangelical Lutheran Church in Canada. The two congregations had been worshipping together at St. David's, without a formal agreement between these parties, since 2008. They will continue worshipping in the same building, now known as St. David's Anglican Lutheran Church.

One of the key figures behind the merger was St. David's parishioner Bob Donald. It was the wish of Donald, who had been diagnosed with terminal cancer, to see the signed document before he died. On November 13, he was presented both with the agreement and a letter of commendation from diocesan bishop of Toronto Archbishop Colin Johnson and Peter Fenty, area bishop of York-Simcoe, recognizing his service to the church. Donald died one week later, on November 21. Meanwhile, in Guelph, the first official worship service of All Saints Lutheran Anglican Church—the result of a merger between St. Paul's Evangelical Lutheran Church and the Anglican Church of St. David and St. Patrick—was held September 24. The two churches had been holding talks on increasing their collaboration since November 2013. In spring 2015, they voted to enter a two-year partnership agreement, by a vote on a permanent merger agreement in April 2017. The two congregations will worship together in the former Lutheran church building.

The full communion agreement between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada allows collaboration in a number of ways, including celebrating the Eucharist together and sharing liturgies and clergy.

—*The Anglican, Niagara Anglican*

Anglican geriatrician voices concerns about medically assisted dying

An Anglican authority on aging says he's concerned federal legislation on medically assisted dying will see some people "die against their will."

Speaking at a banquet held by the diocese of Edmonton November 15, Kenneth Rockwood, a professor of geriatric medicine at Dalhousie University and a staff physician at the Queen Elizabeth II Health Sciences Centre in Halifax, said he was concerned the law might lead to bad decisions being made about a patient's life or death, given what he said was a current trend toward "the dominance of the subspecialists." The risk, he said, is that decisions could be made based on a focus by highly specialized medical experts on only one factor in a person's life, to the exclusion of others.

"People are frail as a consequence of multiple interacting medical and social problems," said Rockwood, who also serves on the bishop of Nova Scotia and Prince Edward Island's committee on

medically assisted death. "What is happening, and what is a real challenge for healthcare and Canadians, is that people are presenting as ill when it's not clear which problem should be given the most consideration.

"Under the new legislation," he said, "people are likely to die against their will when they present with a problem and are treated by a subspecialist group which makes decisions outside the context of everything else that's wrong with that person...I am certain this is a risk for us."

Rockwood said he was not opposed to medically assisted dying for all patients, however.

"When they've anticipated medical assistance in dying for several years, and you've spoken with them about it several times, and you see that they're at the point when they're asking for it as a statement consistent with the way you've always known them; that they've identified a point of intolerable suffering to which death is actually preferable, then I no longer find that controversial," he said.

—*The Messenger*

In Saint John, N.B., an ecumenical food truck for hungry kids

A three-way partnership between the Anglican and United Churches and the Salvation Army is bringing food and winter clothing to hungry and cold children on the streets of Saint John, N.B.

Since September, the Westside Anglican Mission, which already runs a café for the city's hungry, has been partnering with Saint John's Carleton Kirk United Church and the local Salvation Army to hand out sandwiches from a Salvation Army disaster response truck. Every Wednesday evening, volunteers spend an hour and a half giving sandwiches, homemade cookies and hotdogs to hungry people in some of the city's poorest neighbourhoods. About 90% of the people who come for food are children, says volunteer Jeff Edison.

Many of those who come, says volunteer Judy Mae Gallant, are not dressed for the weather, and she and other volunteers give away winter hats and mittens, and take requests for coats, all donated by the Salvation Army.

The idea for the ecumenical food truck arose last winter, says the Rev. Rob Salloum, pastor of the Westside Anglican Mission, when his wife proposed handing out sandwiches as a way of reaching out to the community. Then, in June, he noticed the Salvation Army truck, and the idea of using it was born.

The weekly food program costs about \$70 per week, which is donated by members of the Westside Anglican Mission and Carleton Kirk United Church. The Salvation Army allows them to use the truck for free.

With almost a third of its children living in poverty, Saint John was recently named as having the highest child-poverty rate among major Canadian cities.

—*The New Brunswick Anglican*

Diocese of Quebec moves toward balanced budget

After years of struggling with high deficits, the diocese of Quebec is looking at a "near-balanced budget" for 2018 as a result of a number of cost-

cutting measures, Bishop Bruce Myers says.

This October, the diocese's executive council passed a budget for next year with a projected deficit of \$10,000, Myers said—an expression of the diocese's current resolve to live within its means after years in which deficits could reach as high as \$300,000.

The diocese was able to project such a small deficit by taking a number of measures, including delaying the date of the next diocesan synod from next year to 2019. There will also be less money available to support mission and ministry projects throughout the diocese.

The diocese is also slashing the membership of its synods, partly as a cost-saving measure. At its last meeting, in 2015, the synod voted to reduce the size of future synods by roughly one-half.

"Our financial challenges as a church remain significant, but achieving budgetary equilibrium is an important step in addressing those challenges," Myers said. "Living within our means is a necessary aspect of good stewardship. In doing so we also help enhance our longer-term sustainability, so that we can continue to try and be the church God is calling us to be for years more to come."

—*The Gazette*

The Rev. Donald Grayston remembered for 'playful, wise energy'

The Rev. Donald Grayston, an Anglican priest and educator who died October 23, was remembered at a public funeral service at Christ Church Cathedral, Vancouver, November 15.

Grayston, who taught religious studies at Simon Fraser University from 1989 to 2004, also served for some time as director of the university's Institute for the Humanities. He was also co-founder and first director of the Pacific Jubilee Program, which offers ecumenical and interfaith spiritual formation, until 2011.

Grayston was remembered at the service for, among other things, his compassionate nature and his abundant love for life.

"Don had this generous, playful, wise energy," recollected homilist the Rev. Martin Elfert, rector of Grace Memorial Episcopal Church in Portland, Ore. "And he had a wide smile to match it...a smile that suggested he was drinking in the beauty of the world."

Grayston grew up in Vancouver and was ordained to the priesthood in 1964. He served at a number of British Columbia parishes over the next five decades. He also often attended United Church of Canada services, dividing his time between the two churches in his last few years.

Grayston died of complications related to pulmonary fibrosis, which he had been diagnosed with in 2000.

—*Topic*

ANNOUNCEMENTS

Rev. Kristin MacKenzie appointed Regional Dean for the Region of Northumbria.

Rev. Don Shipton appointed priest-in-charge for the Parish of Jollimore effective Jan 1st, 2018.

Rev. David Dellapinna appointed priest-in-charge for the Parish of Trinity Halifax effective Jan 1st, 2018.

Rev. Marian Lucas-Jefferies appointed priest-in-charge for the Parish of The Collieries effective Jan 1st, 2018.

Rev. Susan Slater appointed priest-in-charge of the Parish of Strait of Chedabucto effective Dec 16th, 2017.

Guidelines for writing parish news

The Diocesan Times (February 2018)

Our goal with parish news is to keep it as interesting and readable as possible using timely and newsworthy articles and photographs. It is part of our mission to tell Anglicans throughout our diocese what other Anglicans are doing, from Ingonish to Yarmouth and from Montague to Tignish.

But writing for the Times is not the same as writing for your parish newsletter. While you know who "Fr. Gerry" and "Warden Anne" are, people outside your parish do not. Help people outside your parish know who you are and what you're doing using some guidelines for parish news based on the five Ws of journalism: who, what, when, where and why, and of course, how.

Who can send it?

Anyone can. While many parishes designate a Diocesan Times correspondent, we are pleased to hear from anyone with an interesting news item or photo to contribute. If you do have an active correspondent, it's a good idea to coordinate your efforts to avoid duplication. If you don't have a correspondent, why not become one?

What to send?

News is something you're doing in the parish that is new; for example, a new outreach program, a new rector, a new fund-raiser, a new parish hall, renovations (Latin for making new), a new stained glass window and so forth.

News can be an unusual or unique element related to a common occurrence. For example, the bishop making his annual visit to the parish is not normally news. But if the bishop is visiting for a special reason such as to mark the designation of a building as a heritage property, that's news!

Give lots of details to work with: the who, what, where, when, why and how of the story. Say what's newsworthy about the item you have sent. If a new outreach program has been developed, tell what it's about, who is involved, the goals of the program, why it is unique to your parish, why it was established. Include a little about the parish itself so people who may never have visited you will get a sense of who you are.

News can be an article, a stand-alone photo with caption, or an article with a photo. Photos with a good caption can often times tell all there is to know: As they say, "a picture is worth a thousand words."

Don't forget profiles of people who have contributed significantly to the life of a parish. These stories are not limited to people who have devoted a lifetime to a parish; they may also include newcomers who have revived a flagging parish or established something new in a community.

What isn't news?

Events that take place every year in most parishes: church suppers, baptisms, confirmations, bishops' visits, minutes from parish council meetings, detailed descriptions of services - who preached, what was sung, - names of confirmation candidates, names of new lay readers, news that is months old.

A monthly diary of parish life is better suited to a parish newsletter, especially in multi-point pastoral units.

A hint: The trick is always to find what is new in the life of the parish. Ask yourself, "What are we doing this year that we didn't do last year?" Is there an unusual element about the church supper that makes it newsworthy; for example, the money being raised is going to be used to help rebuild a house for a family who lost their home in a fire. Maybe the annual confirmation resulted in a candid photograph of a couple of really cute kids munching on cake. Who can resist such a photo? Not us. (Please see Pictures, below.)

Where to send it?

The Diocesan Times: diocesantimes@gmail.com

E-mail is the preferred form to receive news - it arrives sooner and there is less room for error as no transcribing is required.

Correspondents who are not on-line should preferably type their contributions. Hand-written contributions lead to spelling errors in names.

And remember to provide a contact person and a phone number in case we have questions before the story goes to print.

When to send it?

The Diocesan Times is a monthly newspaper; we need parish news by the first day of the preceding month. For example, news for the June 2018 Issue must be received by May 1st. And there is no Diocesan Times during the summer months (July and August).

Send the news as soon as it has happened to ensure the event or program is timely. No one wants to hear about a Christmas outreach program in April. Send the item by January 1st for the February edition.

A hint: If you are having a special event such as a fundraiser or reunion, let us know about it well before it occurs. News of an upcoming event can increase the number of people who attend.

Why bother to send?

Our diocese stretches across two very diverse provinces; so it is important to keep others informed about the news in your parish and to be informed of the news in others. Without contributions from peo-

ple like you, we have no way of knowing how your parish is helping to spread the good news of Christ.

Lacking roving reporters travelling across the diocese, we count on you, the experts in your parish.

That's why we want to hear from you!

We can't promise that everything we receive will be published. We do our best but sometimes space limitations in The Diocesan Times prevent us from doing so. If your news does not get published in the print edition of the newspaper, it may get added to the online PDF version on the diocesan web site. Please keep writing and write often.

All news is edited for style, length, tone and so forth in order to maintain a consistent style; after the news is edited, it is sent on to the editor to make the final decision about what is printed.

Hopefully this short piece answered many of your questions regarding parish news, but should you have others, please send them our way and we will do our best to answer them. We look forward to hearing from you.

Pictures are worth 1,000 words

A good photo adds immeasurably to a story. Unfortunately, some of the photos we receive involve a group of people lined up at the front of a church smiling for the camera.

What makes for a much more interesting and engaging picture is a candid shot taken in an informal setting. Photos taken outside usually result in better lighting and photos taken close-up of only a few people (one, two or three is perfect) are much more interesting. We don't need to see the entire person from head to toe; it's the faces that count so make those heads fill the frame.

Please identify people from left to right, giving their full names (and title if appropriate.)

Digital photos are best; but please don't reduce the size or edit the photo before sending. We use professional resources to edit and adjust almost any digital photo as long as it is not too small.

One last thing - do not place your photo inside a Word document. It gets altered by the program and will not print as well as sending it as a separate file.

Summary: Candid shots, close-up, outside and one to three people.

Minimum sizes: at least 300 kb or larger.

Finally ..

Thank you for all your contributions. Together we can share the good news of our diocese!

Nova Scotia Anglican Cursillo Movement

Upcoming ULTREYA meetings

New Time in 2018! Starting at 7 pm

Feb 13	Saint James at the Rotary, 2668 Joseph Howe Dr, Halifax
Mar 13	Saint John's, Westphal, 1215 Main Street, Dartmouth
Apr 10	Christ Church, 61 Dundas Street, Dartmouth
May 8	Saint Francis By The Lakes, 192 First Lake Drive, Lower Sackville
Jun 12	Saint Lukes, 9 Veteran's Avenue, Dartmouth
Jul 10	Saint Timothy, 2320 Prospect Road, Hatchet Lake



Aug 14	Saint Peters, 346 Cow Bay Road, Eastern Passage
Sep 11	Saint Nicholas, 29 Westwood Boulevard, Upper Tantallon
Oct 9	Emmanuel, 322 Herring Cove Rd, Spryfield
Nov 13	Church of Saint Andrew, 2 Circassion Drive, Cole Harbour
Dec 11	All Saints, 1408 Bedford Hwy, Bedford

It's A New Day!

God's Will Be Done

By REV. LISA G. VAUGHN

Spiritual discernment is like using a compass in unfamiliar territory. It is an amazing instrument that provides direction and guidance, but the holder needs to trust True North implicitly.

Discernment or prayerful decision-making is central to everything we do as disciples and church. It arises out of a genuine desire to 'do something for God.' Gil Rendle and Alice Mann aptly describe the discipline like this: "In spiritual discernment... we listen for the still small voice that beckons us onward, quietly revealing what we are here on earth to do and to become." In their book *Holy Conversations*, they explain that it is "a set of attitudes and practices by which we willingly open our hearts to the heart of God, our minds to the mind of God, our intentions to the purposes of God."

All Christians possess the ability to engage in discernment. This is not just an exercise for clergy, scholars or cloistered contemplatives. Jesus declared that it is a gift for all believers. "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come." (John 16:13)

Saint Paul urges disciples to employ discernment so as to live a distinctive holy life. He wrote to the early Christians in Rome, "Do not be conformed to this world,



Rev. Lisa Vaughn
Diocesan Parish Vitality
Coordinator

but be transformed by the renewing of your minds, so that you may *discern* what is the will of God - what is good and acceptable and perfect." (Romans 12:2)

Similar to hiking in the forest, the operation of this compass requires us to risk as we allow the Spirit to direct our steps, often in an unknown terrain. This is the context of all our congregations – seeking what God wants us to do as traditional churches in a rapidly-changing post-Christendom society.

Rather than something to be intimidated by or feared, prayerful discernment is actually an exciting spiritual practice. Author of *Disciplines for Christian Living*, Thomas Ryan says, "The adventure of our lives is the discovery that deep down at the heart of our being we are in direct and immediate contact with the Source of all that is." Discernment is grounded in a nurtured, lively faith, both

of individuals and as a parish, and cannot be suddenly engaged as a quick fix. Discernment takes time as we watch and pray and listen.

Rendle and Mann say that this "holy listening" involves being attentive to our own desires, the desires of the congregation and God's desires. Here are some guidelines and principles for personal and corporate discernment:

- Rational analysis based on the best available information is crucial to good discernment. Yet spiritual discernment extends beyond data, to engage our senses, feelings, imaginations, and intuition as we discover God's agenda.
- It always is grounded in devout prayer. These involve times of intentional silence (meditation), small group devotions, congregational worship, and throughout our day-to-day activities. In this we develop an abiding awareness of the Spirit's movement.
- A sign of spiritual maturity in discernment is our ability to wrestle with the big questions and an intentional choice to trust God.
- We test our motivations, review personal agendas and examine our preferences as we seek to minister missionally to new people. Discernment's goal is to faithfully respond to God's ongoing work to bring about the Kingdom. (It is not about satisfying our self-indulgent wishes.)
- "Waiting on God" is not a passive position of prayer, but rather one of active spiritual seeking. It involves some or all of these: scripture reading, fasting, study, taking time out for retreats, and engaging the imagination through the arts (music, painting, writing, etc.).
- Varied and frequent opportunities for conversation about ministry direction are crucial for congregations. Individuals in discernment are advised to pursue wise Christian counsel.
- Discernment is not a frantic sprint or exhaustive marathon to some predetermined destination or pressured timeframe.



There is no such thing as forced holy listening.

- It is also not an excuse to delay or deny the imperative of decision-making. Waiting on God forever assumes that we are merely spectators of a pre-programmed Divine play called Life.
- Be mindful of unhelpful silo thinking and the Negative Nelly's. (Warning sign: someone says, "but we've never done it that way before" or "we tried that once and it didn't work.")
- The most effective discernment processes involve genuine honesty, deep humility and fearless courage.
- Dare to take time out to imaginatively dream and boldly brainstorm.
- Experiment with ideas to test your discernment process. Try out your plans on a small scale before investing huge amounts of time, talent and treasure.

There are many other helpful tools for the prayerful practice of discernment, including *Lectio Divina* (divine reading), Centering Prayer, the Quaker tradition of a Committee of Clearness, and the spiritual exercises of Ignatius of Loyola.

More of an art than a science, there is no perfectly designed formula or program that will result in knowing exactly what God wants us to do, how and when. Discernment or holy listening, and our subsequent obedient response are offerings in piety.

It has been my experience that when I am faithfully

"Let the Lord your God show us where we should go and what we should do."
(Jeremiah 42:3)

living the life that God calls me to, that there is a 'peace that passes all understanding' and a deep joy within that affirms to me that I am in the appropriate place at the appropriate time. Occasionally I have dreamed-up a good plan (even a noble one), but if it was not God's plan, then it fell flat and drained energy. There was no Spirit in it. However, that doesn't mean that accurate discernment of Divine direction is supposed to be smooth and easy. Blazing a trail in unfamiliar territory is usually hard work, at times frightening, but always the place to be as we open ourselves to join God in new missional possibilities.

Robert Warren in his book *Developing Healthy Churches*, says, "The focus is not on what we are going to do for God, but the more unpredictable approach of asking what God wants to do with us, among us and through us." That's exciting!

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".

DISCERNMENT is more than saying prayers that ask God to guide us in rational consideration of matters. It is a mode of prayer that involves opening our entire selves to the working of the Holy Spirit. It bids us to let go of preconceived ideas so that we can be open to new possibilities with a readiness to view things from new perspectives. Discernment beckons us to be still and listen with the ear of our heart. It draws us into alignment with God. ... Christ is present at the center of each person and alive in the group – speaking, forming, and touching – waiting to be heard and recognized.

(S.G. Farnham, S.A. Hull, and R.T. McLean, authors of *Grounded in God*)

Involving young people in leadership

BY ALLIE COLP

It's one thing to want to see young people at your church, and it's another thing to want them to be part of your church – to want them to be part of who you are and who we are together as the body of Christ.

Finding ways to involve young people in the leadership of your church is one way to show them that you want them to be part of what's going on, and it tells them that you see them as having something to offer. Like so many other things, knowing where to start to make this happen can feel overwhelming, so here are some tips to get you started:

1. Pray

Prayer is a good place to start no matter what the ministry you are entering into happens to be. In this case, listen for what God is calling this to be in your church or parish. Ask for guidance, perseverance, and imagination. Pray for the young people who you are hoping to involve in new ways. And don't just pray when you start, keep on going.

2. Consider what meaningful opportunities can be offered for all ages

Take a look at what's going on in your parish – what committees, programs, and ministries are happening, and what support could be

used in those? It's important to not just find busy work or heavy lifting, but to look for opportunities that offer potential for learning and growth as well. Maybe serving on parish council or a spiritual development committee might be an option, or taking on new roles in worship, or facilitating a small group. The possibilities could be endless and will be different in every context.

3. Find out what the interests and gifts of your young people are

Once you've got a sense of what opportunities might exist, chat with the young people who are part of your church or parish. Ask them what they are interested in, what skills or gifts they have, and if there is something going on in the church that they would like to be part of. If their gifts and interests don't fit into any of the opportunities you've already thought of, don't despair – get creative. You may want to consider how those gifts and interests can be supported and resourced to do something completely new.

4. Set up mentorships

Support is really key when you involve young people in leadership in your church or parish. Establishing a point-person to serve as a mentor for them will help ensure that they have some support in their new role. Maybe it will

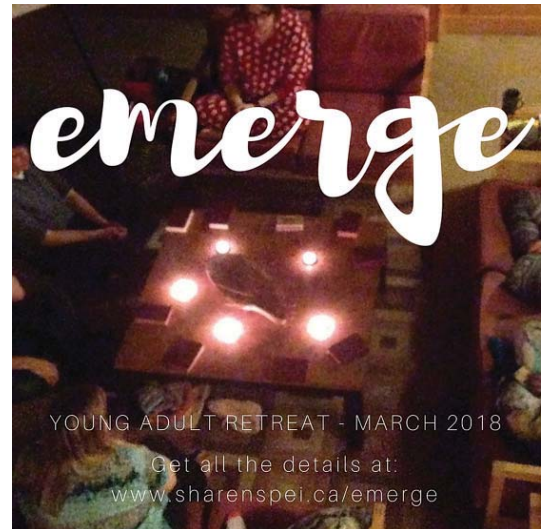
be someone who is already on the committee that a young person is joining, or someone with some experience in a particular ministry. Remember to do some screening and training to ensure that the mentor is a good fit and to cover the expectations of mentorship.

5. Check-In Regularly

The mentor, rector, or other leaders who are involved in this work should check-in regularly with young people as they get involved in leadership in new ways. If things aren't working out or don't feel like a good fit, come up with ways to improve the situation or maybe try something new.

6. Invite them in to the work of the life of the church

In all of this, remember that you aren't just inviting young people to take on work, you are inviting them to contribute to the life of the church. When young people know that their voice and role in a church community are making a meaningful difference, when they know that they are cared about and supported, they will encounter what it is to be part of the Body of Christ. They will learn and grow, and the rest of the Body of Christ will learn and grow and be so much richer for having them be a meaningful and collaborative part.



ENCOUNTER
A TEC MOVEMENT WEEKEND

Who: 15-18 year old youth.
What: A weekend retreat to learn and grow in faith and community
Where: All Saints Church, Bedford
When: May 4-6, 2018

More info and registration at: www.sharenspei.ca/tec

Friends of the Bishop 2017 Award

Bonnie Skerritt was the recipient of the Friends of the Bishop Bursary for 2017. This year's \$1800 bursary was awarded to an Anglican student pursuing studies at AST.

Bonnie is a cradle Anglican, and was raised in a family where many were active in church life. The grandchild of an Anglican priest, her early Christian formation included associating church life with family life. As a teen she attended St. Margaret's (Elora) for three years, a school affiliated with the Diocese of Niagara. There, she was the first recipient of the Alumni Award for highest increase in overall average. It was during her time at St. Margaret's, that Bonnie had received her first calling to the priesthood. However, as a youth during a time when there was little support for women in the priesthood, Bonnie chose to ignore the calling at that time. Much later in life, a Religious

Studies elective at the Mount, "Women in the Christian Tradition," proved to be one of her favourite courses. This course empowered Bonnie as a Christian woman to begin to rethink her place in body of Christ and rejuvenated her spiritual journey. This ultimately led her to become a Lay Reader.

Bonnie became a postulant in the Diocese of NS & PEI in May 2015, her sponsoring parish being St Paul's, Halifax, where she was serving as Children & Youth Education Director. She is currently completing both a Diploma in Youth Ministry and Master of Divinity at the Atlantic School of Theology, where she also serves on Senate and as Chair of the Worship Committee. Bonnie is planning on completing her M.Div. in 2019 and looks forward the next steps in her Christian journey.



Photo: Bruce Moxley presenting AST student Bonnie Skerritt with the 2017 Bursary.

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

"Money for dreams"

By REV. LISA G. VAUGHN

Need cash? There's an app for that!

Grant applications are being received in the Diocesan Synod Office for the Growth For Ministry Fund and The Church Extension and Ministry Development Fund. If you have a mission-oriented idea and need funds to make it happen, help is available. Both sources are designed to provide seed monies and encourage innovative projects and programs in missional ministry.

Over the last few years several parishes have benefited from these proceeds to host music, sport and education projects. Rev. Ed Trevors in Shelburne says their Basketball Church and Youth After-School Art Class program are enriching to new people and church leaders. Several spin-off spiritual connections have taken place involving

Friday Night Youth Group, Messy Church and Sunday evening music events. "Both projects continue to build up the parish's reputation in the community as an open and inclusive place/space," he said. "Most of the participants and their families are not church-goers," Rev. Ed added. "There have been a couple of cases where participants have sought out pastoral care, spiritual/Christian guidance, and for one family even baptism."

Rev. Tammy Hodge at St. Nicholas' Tantallon, says the grant they received helped develop their alternate service, Sundays@5. "Everyone who joined benefited from being a part of a strong community of mutually supportive friends," she said. "The relationships that started at St. Nicholas' carried out into their day-to-day friends and friend supports in their wider community."

The innovative worship

time attracted new people and the long-time lapsed. "We had a couple who joined and found the program a tremendous support to them," Rev. Tammy said. "(They) had been strongly anti-church, anti-religion for their entire marriage of four to five decades. They discovered a God of love rather than judgement and deep compassionate friendships that they had been deeply missing in their lives and had become quite lonely in the older years."

The Growth for Ministry Fund is to support "development and/or expansion in new growth areas at the parish, regional or diocesan level", as well as to "provide seed monies for experimental and/or new forms of ministry" and "projects that foster engagement with the wider community and the gospel."

These monies are not to be used on structural repairs, renovations to buildings or general operating expenses. A team of lay and clergy administrators, including the Archbishop, oversee this financing source. The annual deadline to apply for the Growth For Ministry Fund is May 31st.

The Church Extension and Ministry Development Fund, originally started in 1960, was established for the purchase of land and construction of new buildings. Today a portion of that fund is available for non-repayable grants for missional ministry initiatives that engage with the wider community. As the policy document states, this source is to "enhance the work of the parishes by assisting with seed

Recent Recipients of Missional Grant Funds

1. Christ Church, Shelburne: Basketball Church and Youth After-School Art Classes
2. St. John's, West Bedford: Parish Awareness Project
3. St. Nicholas', Westwood Hills: Sundays@5, Music Introduction Program
4. St. John's, Westphal: Parish Nursing Initiative
5. Parish of Hatchet Lake & Terence Bay: Rock Band Worship & Pastoral Support Programs

monies for mission projects and initiatives that develop or create opportunities for deeper interaction with the surrounding community and stimulate possibilities for growth and renewal."

Qualifications for successful grant recipients include "complete plans for the mission project with detailed costs indicated" and the application must "show clearly how this project provides positive new direction that develops and enhances spiritual life throughout the parish, region, and their wider community."

The maximum amount that may be requested as a grant from The Church Extension and Ministry Development Fund is \$10,000. The Parish Relations Task Group administers the fund, with annual applications being received by October 15th. Funds cannot be used to pay for salaries.

Detailed information and the application forms may be

accessed from the Diocesan website: www.nspeidiocese.ca. See the Resources dropdown bar, under Forms & Applications.

Any parishes or individuals who have an idea for a missional initiative and require some advice on how to design, budget or apply for funds, may contact the Diocesan Parish Vitality Coordinator at the Synod Office or e-mail lvaughn@nspeidiocese.ca. The Coordinator works with leaders to explore various options and assists to map out action steps to help make missional dreams a reality.

Gifts of property and financial donations to the Growth For Ministry Fund for innovative missional initiatives are gratefully received. Individuals, businesses and congregations who wish to invest in the future ministry of Anglicans in NS and PEI, may contact the Synod Office (902-420-0717). Charitable tax receipts will be issued.

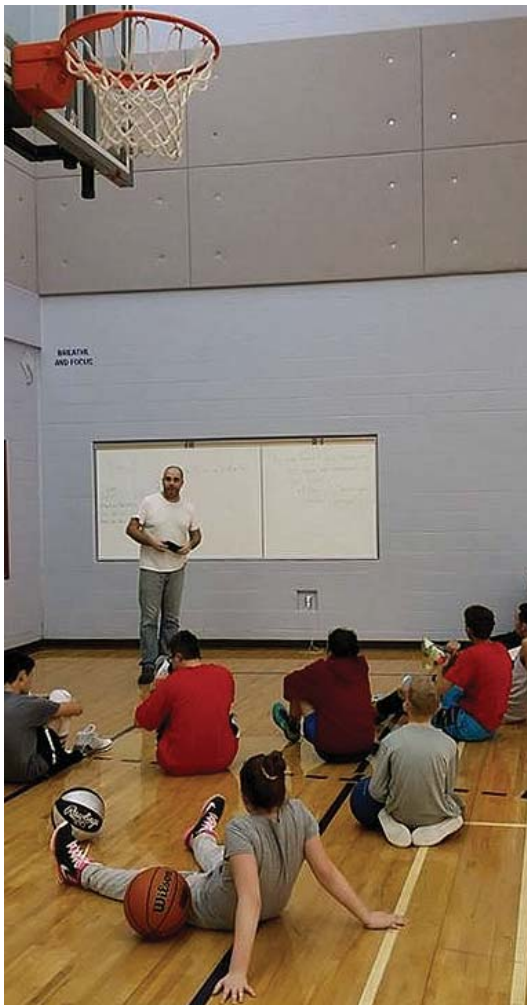


Photo: Basketball Church, (Christ Church) Shelburne



Photo: Alive! Rock Band, St. Timothy's Hatchet Lake

When personal pain is a mission portal through which we must go

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

Greetings and peace to you, in the name of Jesus, as we move ever closer to the beginning of our Lenten journey.

MOMENTS OF RECOGNITION

We've now arrived at the Eleventh Step to a Compassionate Life: Recognition.

In Twelve Steps to a Compassionate Life, Karen Armstrong explains that "moments of recognition" come to us when our painful past comes flooding back in the presence of another person's suffering that mirrors our own. In such moments we might allow our ego to prevail and walk away from that suffering one to stop those recurring feelings in their tracks. This is not recognition.

A "moment of recognition" is made possible and powerful only when we choose to recognize these painful encounters as a portal to a personal mission that can only be fulfilled by us because we've



Rev. Cathy Lee Cunningham

experienced that pain.

A DUBLIN ORPHAN'S PERSONAL PAIN AND MISSION PORTAL

Armstrong illuminates this powerful possibility and truth through the gut-wrenching transformational journey of Christina Noble, a Dublin-born Irish children's rights campaigner, writer and founder of the charity which she began in 1989 and which bears her name: The Christina Noble Children's Foundation.

Christina endured one of the most horrific childhoods one could ever imagine. At the age of twelve, she found herself living on the streets of Dublin after escaping an abusive orphanage into

which she was put after her parents died and where she was told the lie that her surviving siblings had also died.

Hungry most of the time, a priest once found her eating wax drippings from the votive candles placed in front of a statue of Jesus. Rather than try to help her, the priest threw her back out into the street, where she was eventually raped by two men and left "torn, bleeding, bruised and swollen".

She became pregnant from the rape, was committed to a harsh institution, and gave birth to the baby who was taken from her and put up for adoption.

Finally, she made her way to England, by stowing away on a boat. There, she married a man who ended up abusing her, with whom she had three children.

She recalls that during the time of her abusive marriage, she had a dream of "naked children running down a dirt road fleeing from a napalm bombing... one of the girls had a look in her eyes that implored me to pick her up and protect her and to take her to safety. Above the escaping children was a brilliant white light that contained the word, "Vietnam".

After leaving her abusive husband, and getting her life back together, Christina finally made a longed-for journey to Vietnam that was prompted by her dream. It was during that visit that her own moment of recognition came, while she was literally in the dirt of Ho Chi Minh City, gazing into a little girl's eyes, her own childhood memories raging back in like the Beast from the Book of Revelation.

THE PAINFUL PATH THROUGH THE MISSION PORTAL

Armstrong gives the moving account:

"One day, while she was watching two destitute little girls playing in the dirt of the street, one of them smiled at her and tried to hold her hand. Christina

was immediately overcome with memories so painful that she tried to walk away; she wanted no more grief, no more involvement.

Yet all the time she was saying to herself: "There's no difference between and Irish gutter and a Vietnamese gutter. At the end of the day they are the same." Suddenly past and present came together, and Christina realized that the Vietnamese girl was the child she had seen so long ago in her dream. Sobbing, she sank down in the dirt and pulled the children into her lap, promising to take care of them. This was a major turning point: "Here, the pain, sorrow and anger of my childhood would be resolved. I would work with the street children of Ho Chi Minh City. Here I would stay. Here I would find happiness." (Twelve Steps to a Compassionate Life, pp. 165-166)

When Christina shared with her friends her intention to become a "crusader for the street children of Vietnam", they told her what she envisioned was impossible, that she was only "one person".

These limited views only served to further ignite the fire in her belly, born of her horrifying memory of lying on that Dublin street after those men raped her, when she recalls having "the horrible realization that there was nobody for me to go to. I needed just one person who would not see me as dust, or barely more than an animal."

CHRISTINA'S MOMENT OF RECOGNITION

Standing in Ho Chi Minh City, with a little girl reaching for her hand, at the portal of her own personal pain, she consciously confronted the wholly understandable impulse she had to run away. But her compassion stopped her.

The young girl that she was when all of those terrible things happened to her in the streets of Dublin and beyond raised her voice and said, "If you walk away from these children in the dirt,

you walk away from me, the one who needed just one person to help. Don't you remember when that was all that you hoped for, just one person to help? You have grown up now. You are the one who can help. Don't turn a blind eye. Get in that dirt and give the love you once needed so desperately that never came."

And so that became Christina's moment of recognition. Choosing to go through the portal of her own personal pain, she found herself down in the dirt, with love-starved children in her lap and her life's purpose and mission unfolding. There she found the kind of joy that can only be born through surviving darkness and utilizing the power of personal suffering to reach out to others. She was audacious enough to believe that as one person you can indeed change at least one small part of the world. And, so she did and continues to do.

THE PORTAL IS RIGHT WHERE GOD HAS PLANTED US IN THIS WORLD

This brings us to Armstrong's exercise for this Eleventh Step. She writes:

"During this step, take time to look around your world again... Because we have a self-protective tendency to keep suffering at bay... we sometimes fail to recognize the signs of poverty, loneliness, grief, fear, and desolation in our own city, our own village, our own family. So, look at your world anew, and do not leave this step until you have chosen your mission. There is a need that you — and only you — can fulfill."

I'll see you back here in the March Issue with the Twelfth Step to a Compassionate Life: Love Your Enemies, just in time to journey with Jesus through his portal of Holy Week, to fulfill his mission of eternal love for the whole world. Ever yours in the love of Jesus, Cathy Lee

"Instead of steeling ourselves against the intrusion of other people's pain, we should regard our exposure to global suffering as a Spiritual Opportunity"

Twelve Steps to a Compassionate Life, p. 168

Teach us to pray:

Prayer shapes who we are

Since 1983, the Anglican Fellowship of Prayer (AFP) has been mandated to encourage the ministry of prayer in Canada. As a resource to the Church, the AFP aims to foster a habit of prayer among Anglicans, providing resources to engage individuals and groups in conversation with God.

As a parish priest, I know that the Church has not always done a good job of teaching people “how” to pray. As Anglicans, we enjoy the rich tradition of our common books of prayer. The words of our traditional and contemporary prayers (especially for me, the psalm prayers) have been a sustaining part of my prayer life. As a person who enjoys sewing, the quote “A day hemmed with prayer is less likely to unravel”, offers an accessible metaphor. But so often our prayer is a last resort rather than a first response. Imagine the difference in our lives if we “hemmed” our day with prayer: at its beginning, at its ending – and in the moments in-between. A prayer doesn’t need poetic words, nor does it need to be long. “Help!” is sometimes the only – and best – prayer we can muster because in that single word we acknowledge our need of God. Another great prayer is “Thanks”, which we can never pray enough, and another is a little wordier:



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

“What do you want me to do, O God?” Still, many of us could use some help in learning “how” to pray.

The Anglican Fellowship of Prayer offers a variety of prayer resources through its website www.anglicanprayer.org. Among the available resources is a downloadable 7-part video series on the principal kinds of prayer which could easily form the basis of a parish study program. Likewise, another series “Praying Congregations: the heart of the Christian Community”, featuring the Rev. Jane Vennard, could also stimulate discussion.

In a series called “Encounters on the Journey” one finds 2 videos (and audio files) by Canon Herbert O’Driscoll and another by the Rev. Greg Mercer. The AFP website also features articles, prayer

cycles and the Fellowship’s newsletter published 5 times a year.

A new AFP initiative is the development of a YouTube channel (search: “Anglican Fellowship of Prayer”) which will include more resources for fostering personal and corporate prayer. Check it out regularly for new features.

Does prayer have a purpose? Does it matter if we pray? Justin Welby, the Archbishop of Canterbury, has said “Praying is simply sitting before God and allowing him, through Jesus, to shape who we are.” The Archbishop concludes his comments: “Prayer matters. Prayer changes things. History shows that a renewal of prayer can result not just in churches transformed - but whole societies too. It doesn’t really matter how you pray – whether your tradition is ancient or modern. It only matters that you pray.”

Prayer is essentially a conversation and like all good conversations, there needs to be a balance between talking and listening. The shape of our faith expresses our experience of Christ – and so our prayer shapes us. Deepening our prayer can give us access to that experience with more consistency – and when we need it most. The Anglican Fellowship of Prayer wants

to help us do just that.

As the AFP diocesan representative I’d be pleased to assist you and your parish to deepen your practice of prayer. If you have a question about prayer or topic you’d like to know more about, resources from the AFP catalogue can easily be emailed to you or printed and sent to you. And if time permits, I’m available to visit your parish or group for a prayer workshop or to consult with you by phone.

You can reach me by email at fdroletsmith@gmail.com, by phone at 902-463-2493 or by snail mail at St. Alban’s Anglican Church, 345 Pleasant St., Dartmouth NS B2Y 3S4

Prayer shapes who we are – and in turn, enables us to re-shape the world.

REV. FRANCES DROLET-SMITH
DIOCESAN REPRESENTATIVE,
THE ANGLICAN FELLOWSHIP OF
PRAYER



MORE for the New Year!



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manage resistance and barriers in healthy ways. Explore scripture, learn about the FOCUS model, watch how it works in a group setting and then dive deep in a case study to practice it.

MORE Mission Schools are a series of learning days that take place in each region. Teams of facilitators from a variety of backgrounds and settings, including Archbishop Ron Cutler, host these workshops that run from 9:30 a.m. to 3:30 p.m.

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). MORE is based on God’s desire to give the world MORE of what it really needs – hope, love, and freedom. MORE is not a program, but a way of seeing ourselves and our church transformed so we can grow and nurture new disciples!

Did we mention that it’s free?!

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Hall, 78 Alexandra St.,
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Deadline is Feb. 28
- 3. Valley Region - Mar 17**
Christ Church Hall,
238 Commercial St.,
Berwick.
Deadline is March 14.
- 4. Eastern Shore Region - Mar 24**
Parish of Tangier,
Tangier Fire Hall, 17559
Highway #7, Tangier.
Deadline is March 21.

LETTERS from AWAY

Dear Diocese,

An Epiphany moment is when we say the light goes on, when we get it, an "aha" moment, when suddenly we understand in a new and different way God's involvement in our lives and what our response should be.

After a prayerful weekend in early December, my response to God's (and the Archbishop's) call was to accept an interim ministry in the Parish of Collieries. I write this as I prepare to journey to Cape Breton in January. Google provides route options but I will still need on going direction on spiritual and ministry matters.

When we enter new phases in life's journey, the road might not seem as clear as the route laid out on the GPS, but that is when Christ, the light of the world, guides us.

Although it might seem like we are in the depths of winter and a dark time of the year, (and we are) when you receive this copy of the Diocesan Times, we will have arrived on our travels a quarter of a turn around the sun, actually at a half way point, a hump day, the downhill side of winter, rounding the corner and headed for spring. That time of the year when you can't help but notice that the days are getting longer and the light grows.

Not only do we celebrate a time of longer days at this time of the year, more sunlight every day but at the midway point we celebrate Candlemass, Jesus as the light of the world.

The light of Christ shines in and through the people we encounter and it should be visible when people encounter us, especially

when we are willing to share Christ's love with everyone we meet. It is about looking outside ourselves. The light of Christ is found in simple peace and harmony, in the love that we share, sometimes through simple action, often expressed without words.

So, on my journey from New Brunswick to Cape Breton, and as we move from the arrival of the Magi to the Presentation of our Lord in the temple, to days of growing light, from Epiphany headed towards Lent, may we all be illuminated on our respective and collective journey and we be the light that shines for others!

Blessings from the outer world,

Rev. Marian Lucas-Jefferies

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FEBRUARY Clues

ACROSS:

- 1 – “What were you ____ about on the way?” disputing (Mark 9:33) (7)
- 5 – Rich, abundant meal (5)
- 9 – Brother of Moses (Exod. 4:14) (5)
- 10 – “There go the ships, and ____ that you formed to sport in (the sea)” sea monster (Ps. 104:26) (9)
- 11 – Vertical shaft containing a flight of steps (9)
- 12 – Henrik ____, Norwegian playwright (5)
- 13 – “O come, let us ____ to the Lord” vocal sounds with melody (Ps. 95:1) (4)
- 15 – “Athenians, I see how extremely ____ you are in every way.” devout (Acts 17:22) (9)
- 18 – Some citrus drinks (9)
- 19 – White flakes that fall in winter (4)
- 20 – Stupid mistake (5)
- 22 – People who give sermons (9)
- 25 – Terrifying dream (9)
- 26 – Gaseous water (5)
- 27 – Not ever (5)
- 28 – Male child acquired as a result of marriage (7)

DOWN:

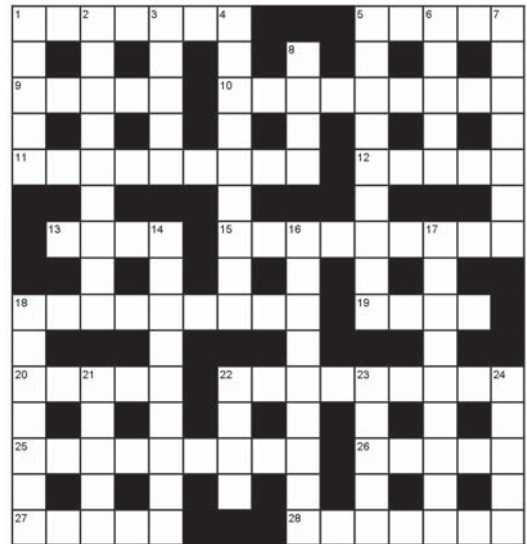
- 1 – People of Saudi Arabia, Jordan, etc. (5)
- 2 – Chemical element, a semiconductor, used in transistors (9)
- 3 – Interior (5)
- 4 – Plant, often thought a weed, with numerous, small yellow flowers (9)
- 5 – Large, pink, wading birds (9)
- 6 – What is left after a fire dies out (5)
- 7 – Renters of an apartment (7)
- 8 – “See that none of you repays ____ for ____” moral wrong (1Thess. 5:15) (4)
- 14 – Machine that makes electricity by burning fuel (9)
- 16 – People who hear and pay attention (9)
- 17 – Devices that measures distance travelled (9)
- 18 – “The Lord breaks the cedars of ____” Middle Eastern country (Ps.29:5) (7)
- 21 – Desert in southern Israel (5)
- 22 – “____ for those who abuse you” petition to God (Luke 6:28) (4)
- 23 – Social group in India, e.g. Brahman (5)
- 24 – Original name of Peter (5)

Bible Crossword

by Maureen Yeats



February Puzzle



December Solution



LENTEN



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Prayer the Church's banquet, angels' age, God's breath in man returning to his birth, The soul in pilgrimage, the heart in paraphrase ...

— George Herbert



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The origin of Whispers

BY REV. ANN KATHLEEN BUSH

Whispers' begged to be written as the hope is it will inspire and encourage others. It began in such an unusual way. As a young child Kathleen sensed a gentle urging deep within to go to church. She was part of a family who had no belief in God or any interest in attending church, her parents laugh at her requests to be taken to church. So at twelve years old she decides it is all up to her.

Kathleen walks almost one mile to get herself to the Anglican Cathedral in Nairobi, Kenya for her first visit to a Sunday Service. It was all incomprehensible and she left no wiser than when she entered, except with a deep knowing that this was where she belonged!

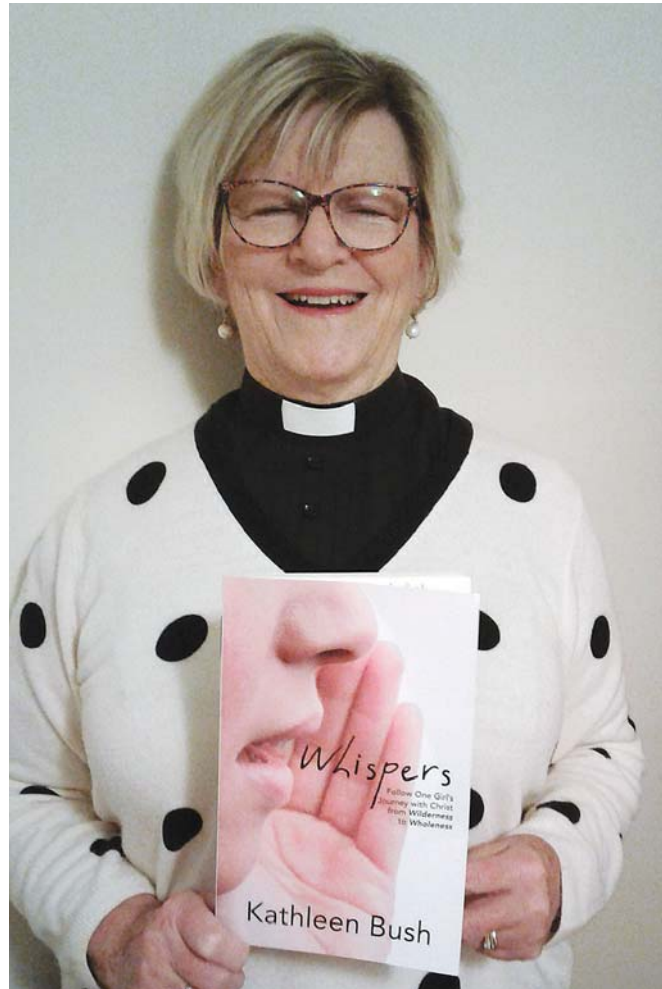
The following Sunday found her back with greater confidence and a determination to understand something of the hour long service. As she sought to leave at the end she was spoken to by one of the priests who seemed to have a strong insight into why she was there at all. He told

Kathleen she felt alone and would walk in the shadows even darkness for some years before recognizing the God within.

This is the beginning of Kathleen's life long journey to a faith in Christ that takes her from the African continent to Europe and on to Canada eventually, with many experiences both good and bad. All of us journey through life and I wanted to share my unique adventure. It begins with a very ordinary little girl raised in an ordinary family who lived through many extraordinary experiences with God always present, whispering encouragement.

WHISPERS is available on Amazon.ca; Maritime Christian Bookstore in Charlottetown, PEI; or direct from the author who is also rector of the Parish of Port Hill, PEI (Rev. Ann Bush). The book is published under Kathleen Bush ,my second name.

Photo: Rev. Ann Kathleen Bush with her new book. Whispers

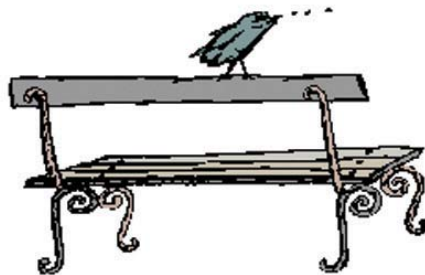


Ministering to the minister



BY REV. BILL MAC DONALD

Someone asked me recently to describe a memorable blessing received as a result of pursuing active ministry. Upon reflection I recalled an amazing testimony given by a lovely senior lady during a home visit about six years ago. At the time I was a licensed



The view from the Deacon's Bench

lay reader, assisting our Rector, Reverend Laurie Omstead, and we had been working on an ambitious Parish- Wide Visitation program. Over the course of two weeks, we completed about thirty-five individual home visits, meeting with close to seventy Parishioners. It was a strenuous project, as

we were travelling from one end of our Parish to the other, and in a few cases as far as the Bedford area. It was nearing the end of this series of visits, and though we were always met with great hospitality, we were beginning to feel a bit tired. On this particular visit, we had gone through the usual "tea and

cookies" stage and some initial small talk.

Without prompting, our hostess began to give us a heartfelt testimony about her life; it's trials, triumphs and tribulations.

Widowed at an early age, she was left with several young children to raise, and limited wage- earning skills. She had to work very hard to keep the family together. Sadly, she told us of losing a young Son in a swimming accident, but she also said that: along with the hard times, there were many happy memories their family shared. She concluded her testimony by saying: "Through all of this, it was faith in God that carried us through"

As our visit drew to a close and we were leaving her senior's apartment, the thought struck me that: We went there that day to minister to this woman, but instead she had

ministered to us!

This lady's testimonial was unplanned; unrehearsed and obviously straight from her heart. Re-energized, I believe Reverend Omstead and I both actually looked forward to more visiting the following day.

This experience has been a continuing reminder that each of us shares in a common ministry.

Scripture calls us to minister to each other, whether lay or ordained:

"Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers".

1st Timothy 4:16 New International Version (NIV)

We went there that day to minister to- this woman, but instead she had ministered to us!