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## Three new deacons at the Cathedral

Photo above: Archbishop Ron Cutler applauds the newest transitional deacons Bonnie Skerritt, Nichola Fish-Cumine and Dorothy Miller on Dec. 6th, 2018 at the Cathedral Church of All Saints.

Photo below left: Archbishop Ron Cutler washing the feet of the ordinands during the service.

Photo below right: Archbishop Ron Cutler blessing the ordinands.



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COLUMNIST

# Changes, changes, changes

February has arrived and with it the fact that winter is here By the Bog. It is cold and windy one day and rainy the next, and the days, although they are getting longer, seem to be much too short for these old bones.

Jason is busy with his parish duties as well as extra responsibilities on the home front. Miranda awaits the arrival of the new baby and Charlie has moved into the "terrible twos" with a vengeance. His dimpled smile and bright red hair can work magic at times, but he does need a firm hand. Benny Smith seems to be the one who can keep him amused for hours and whenever we get snow the two of them are out with shovels clearing the paths and driveways. Someone knit a toque for Charlie with a huge pompom on top. They also knit an adult version for Benny. They make quite a team and at times only the red or green pompoms can be seen over the banks of snow



ST. BART'S BY THE BOG

Sarah Neish

The post Christmas home communions were delivered by Jason and his new assistants. The parish council voted to have Lay Eucharistic Ministers this past autumn and we are now getting used to receiving the cup from them. J wanted them to come up to the altar before the prayer of consecration began and

assist him there. We have had no young servers for several years - just no one interested in doing the job. Jason pointed out that no where it was written you had to be a teenager to serve! Jason, being Jason, went out and recruited a small team to take on these duties. We now have three active E.M.S as they call themselves. They helped deliver home communions to our elderly and shut-ins. A true ministry.

Changes are always a bit hard to accept and I must admit, it perturbed me to see folks up by the altar, dressed in their street clothes, taking such and active part in the services. To my mind, they needed to be wearing a servers alb. I guess I wasn't alone because we had a very enlightening sermon or homily as J likes to call it on the importance of vestments, robes and other regalia as he phrased it. He quoted an old professor from King's days that is still revered among the older

clergy. He once was heard to say as someone insisted he straightened the stole around his neck; "it isn't the state of the stole, but the state of the soul". Enough said!

We now see folks coming up to assist at the altar, some in their Sunday best, some in their comfy clothes. Jason or whoever is the priest celebrating is always in the vestments and we have quickly become used to this.

The choir have begun to make rumbles about abandoning the choir habit of surplice and cassock on a regular basis, finding it more comfortable to be dressed in their street clothes. They do this during the heat of the summer and I wouldn't be surprised if we see them stay this way come next fall. More change, but they say change is a good thing!

I'll keep you posted,  
Aunt Madge



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**ENVY** (RIVAL CHURCHES POACHING OUR CONGREGATION)

**GLUTTONY** (OVERINDULGENCE, ETC)

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## GUEST COLUMNIST

# The message comes through the abnormality of events



Rev. Laura Marie Piotrowicz, Rector, St. John's, Lunenburg, NS greets a parishioner at the Feast of the Epiphany.

As I write this, we have just celebrated the Feast of the Epiphany, that joyous occasion of revelation of Jesus' divinity. So here we are in this Epiphanytide, or Ordinary Time, until Ash Wednesday. This year we will have a later Easter, meaning a later Lent - and thus we have opportunity to pray and celebrate in this season for a longer-than-average time.

With this extended period, we have the opportunity to journey through an exciting arc in the Gospel narratives. It's a whole season which could be labeled "But we've never done it that way before..." For each of the passages we will hear proclaimed on Sundays, we are being given an example of how Jesus challenges the status quo, breaks the mold, re-educates the people what it means to be followers of God. And in every instance, the power of God breaks through in an astonishing way.

In the special feast days, we see John baptizing Jesus despite acknowledging that this is an unnatural order; at the presentation at the Temple Jesus' divinity is proclaimed by unknown elders; in the Transfiguration divulging his true nature to his friends yet requiring their silence.

In the "ordinary time" readings we are equally baffled by the extraordinary expressions of atypical moments: wedding guest Mary coercing Jesus to be revealed in the water/wine miracle; Jesus openly declaring that he fulfills the prophet Isaiah; an unlikely disappearance as target of an angry mob; an unlikely catch from the other side of the boat; the beatitudes challenge all levels of earthly 'authority'.

In each of these narratives, the message comes through the abnormality of events. Jesus is showing his friends that the possibility for the revelation of God goes beyond human knowledge and expectation and experience. It is not arrogance

that has this carpenter telling master fishermen where to cast nets, but an invitation to try something a little bit different - and thus to reap the reward. It is not to reject the law that Jesus offers the Beatitudes, but as a means to confer grace and blessing to a people who are seeking compassion.

Jesus is not aiming to stir up trouble for the sake of rebellion, but to embody kindness and to inspire faith-based action. And now, some 2 millennia later, Jesus is inviting us to the same ministry: to move beyond our patterns and practices and try to discern ways to live the Good News in our communities.

What an exciting invitation! What a privilege to have this time for these lessons! What a beautiful reminder that sometimes the most exciting and fruitful ministry can happen when we move (and are moved) outside the box, being sufficiently nudged and guided by God's Holy Spirit in ways that may scare us, with results that we are not anticipating, but always in ways where God is profoundly at work in and through us. How exciting to see the glory of the Lord revealed!

Just as the magi used their courage and faithfulness in the great revelation of Epiphany, I pray we all may be emboldened by the Spirit to embrace new opportunities in ministry, that God's glory will shine even brighter this extended Epiphanytide. As the New Zealand Prayer Book invokes: "Let us look expectantly to new days, new joys, new possibilities."

#### From the St. John's website:

"We are incredibly excited to welcome Rev. Laura Marie Piotrowicz as our new Rector effective 1 January 2019. Rev. Laura Marie and her two canine companions, Watson and Guinness, come to us most recently from the Parish of St. John's, St. Catharines in the Diocese of Niagara and will make their new home in our Rectory. She is as enthusiastic and passionate about our Shared Vision as parishioners were in its creation and we look forward to the demonstrated energy and spiritual leadership that she brings to help guide us all towards this exciting future. WELCOME HOME LAURA MARIE to both the Parish of St. John's and the community of Lunenburg!"

## What other opportunities lay before us?



Rev. Dr. John Roddam

The Epiphany Season is relatively short. Epiphany means "manifestation" - a revealing. The image is that of the Three Wisemen/Magi to whom the Holy Spirit revealed the Messiah. They travelled hundreds of miles to worship the newborn child. The Gospel is for all people, all cultures, and all language groups!

While doing graduate studies in Chicago, I served as seminarian in an Episcopal Church. That parish hosted seven different language groups under its roof! That configuration of faith communities was blessed to worship and to have activities in an area of that great city where they could not make it on their own.

On Epiphany Sunday, St. James, Kentville began hosting a Spanish-speaking Bible Study. There are many

Spanish-speaking people in the Annapolis Valley, not to mention the influx of seasonal migrant workers in our fields and orchards. This study is being led by a retired Nova Scotia missionary who served in Venezuela for 36 years. This may explode in number, drawing people even from the City. If I was in a non-English country, I would readily consider travelling an hour (or more) each way to be with people who spoke my heart language!

There are great opportunities in our larger centers like Halifax to host people from other cultures and language groups. For example, there are no French or Spanish studies in Metro! These can morph into vibrant ethnic faith communities like we had in Chicago... and oh, my the community pot lucks were amazing with a huge range of ethnic foods! Canada has become a mosaic of languages

and cultures - even in smaller centres.

How does one begin? Luke 10:1-9 details a strategy where Jesus sent out The Seventy to various communities. They were encouraged to find "People of Peace" - those trusted in their communities/cultures who would support ministry and bridge into their own people group. The same works today. A friend in India plants 6,000 Churches a year following this strategy.

We already have people of various backgrounds in our Churches. Why not ask if there are others of their ethnicity nearby. Suggest a get-together over a meal. Talk about their needs as a distinct group within a larger dominant culture. See if they'd be interested in learning more about the Christian Faith. There are many believers already who would welcome fellowship with others!

In many countries, these fellowships have grown into thriving communities. In my parish in Seattle, we had the pleasure of sharing our facility with a group from Eritrea. After a couple years together with us, they launched out, purchased their own facility and have been growing thriving ever since.

We Anglicans are rich in facilities. Simply sharing them with folks from other cultures can be a huge win/win in advancing the Gospel. Sadly, these groups are often hidden to the larger community. I remember the shock this past year when an Iranian Farsi-speaking Pastor came to Halifax to a large Persian Community that was already living in the city "under our noses!" What other opportunities lay before us?

John Roddam is the rector of the Parish of Kentville in the Annapolis Valley. He was recently named the OSL Director of Region 9 (Atlantic Canada plus Quebec) for the International Order of St. Luke the Physician.



## NEWS FROM AWAY

Dear Diocese,

Everyone longs to take time now and then to sit silently beside a small stream, close our eyes, and listen to nature. It is good for the soul. And it is in those moments, immersed in the incredible beauty God offers us, that we most deeply appreciate our relationship with the earth.

It is not such an easy thing to do in the midst of a Canadian winter. However, the Environment Network of the Diocese of Nova Scotia and Prince Edward Island is offering individuals, parishes, regions and groups the opportunity to view and reflect upon the beauty of God's creation through the eyes of a Maritime photographer.

"As it was in the

beginning....Stations of Creation." Can be experienced as a spiritual pilgrimage, modelled on the Stations of the Cross, designed to be part of our 2019 Lenten journey. A meditative and contemplative "stroll" through nature, offered by the Environment Network.

As we move through Lent 2019, you are invited to set aside for spiritual growth, time for reflection and time for prayer, experiencing the inner silence found in nature. Time to consider the beauty of creation and feel thankful for the gift of this place; for the land, the water, the air, the fish in the ocean, the birds that fly over the ocean, the animals beside the ocean, the people who live on the eastern coast of Canada, the western shore of the Atlantic Ocean,

and take time to consider how, as caregivers of this place, we can respond to God's call to live out that ministry.

Ched Myers, an American activist and theologian, has written about what he calls bio-regional discipleship says, "we won't save a place we don't love; we can't love a place we don't know; and we can't know a place we haven't learned." Using this Lenten practice we gain richer, deeper understanding of the beauty of creation through the eyes of Donna Giles.

In the midst of the threat of climate change and an overwhelming sense of powerlessness, grounding ourselves spiritually is more important than ever so we are better equipped to live

out our baptismal vow and commitment to "...safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?"

As it was in the beginning... Stations of Creation, is a journey through fourteen stations, patterned after the Stations of the Cross, using the talents of photographer Donna Giles (The Church of Saint Andrew, Cole Harbour) and The Book of Genesis, Chapter 1, as the basis for this Lenten experience.

This resource can be ordered from the Diocesan Office or by Email or calling, The Rev. Marian Lucas-Jefferies, Coordinator of the Environment Network.

[marian.lucas-jefferies@gmail.com](mailto:marian.lucas-jefferies@gmail.com) or 902-483-6866

Blessings from the outer world,  
The Rev Marian Lucas-Jefferies

PS: My January article for the Diocesan Times was inspired by an old sermon. I copied and pasted that old sermon into the new file to use as the basis for that article. Then I changed it and changed it and changed it. But one line you may have noticed stands out, the line inviting people to the rectory for a party, the line that prefaces the direct quote from the old sermon I intended to use to wrap up to the article. (Insert very red face and embarrassment here.) Let's see if I can do better on the Feb edition.

# Pipe organ at St. George's Anglican Church, Parrsboro, declared historical instrument

SUBMITTED BY JOHN MCINTYRE, ORGANIST, ST. GEORGE'S ANGLICAN CHURCH

The organ at St. George's Anglican Church in Parrsboro was recently declared a "Historical Instrument" by the Historic Organ Committee of the Royal Canadian College of Organists. Shown here with a certificate from the College are the church's organist, Dr. John McIntyre, and the Rector of St. George's, Rev. Dr. Brian J. Spence. The Royal Canadian College of Organists (RCCO) is a national body which will be holding its 2019 festival in Halifax from July 7th through 11th.

The Parrsboro organ was built by D.W. Karn and Company in Woodstock, Ontario, in 1899. Dennis W. Karn had built a strong reputation as one of Canada's largest builders of reed organs. In 1896, he partnered with Charles Sumner Warren of Montreal and Toronto who came from one of Canada's pre-eminent pipe organ building families. Under the name of Karn-Warren, the company built the St. George's organ in 1899. Marilyn J. Orr's 2015 history of the church tells us that "the Rev. Robert Johnston was rector from 1897 to 1900. During this time (1899) the pipe organ was installed.

It was to be paid for by voluntary subscription. Salary for the first organist, Mr. Hillcoat, was \$75, increased to \$100 by 1900.... A water motor for the purpose of operating the blower for the organ was installed. This was not always dependable since the water sometimes froze and, if the train was taking on water at the same time, the pressure was drastically reduced, making it necessary to pump the blower by hand.... The parish laid the pipe and the water bill was set at \$2 per year. The pipes and organ shook if there was too much pressure or when the train came in."

St. George's pipe organ is a "tracker" instrument—meaning that, except for the electric blower which now powers its bellows, it is entirely mechanical in operation. This type of instrument was once very common, but is rare today as pipe organs have been updated with electrical components or have been replaced entirely by electronic instruments. It is a tribute to the congregation of St. George's Anglican Church that they have maintained their Karn-Warren instrument over the years while embracing a wide variety of traditional and contemporary music.



Photo: Dr. John McIntyre and the Rector of St. George's, Rev. Dr. Brian J. Spence with the certificate from the Royal Canadian College of Organists



# New church in Old Crow - old things get a new beginning

BY REV BERT CHESTNUTT

I am sitting here waiting for bread I made fresh this morning to rise, I could go places with that image, but in reflection a thought strikes me. When we step out in faith, regardless of the task, no one knows where the Spirit will lead and certainly that was the case when I accepted a mission in Old Crow, Yukon Territory.

Almost as soon as I was on the ground here, I was told that the community wanted, no, needed a church. At least seven (7) years ago the Bishop felt the church was not suitably safe to carry out worship, so, it was decided that the building had to be closed. Throughout the following years, it was only used to lay out bodies waiting for funeral services, to be held elsewhere in the community, and then placed with the sleeping elders in the cemetery according to Anglican tradition and in conjunction with the culture of the Vuntut Gwitchen people.

As in every church project there was lots of talking, lots of planning, lots of intentions, but very little action toward a new church. The old Northern store was closed and replaced by a new modern Co-op to serve the people of Old Crow. As a result,

there were two (2) buildings standing on First Nations property which no longer held any dollar value; the old store and the store keeper's house. Before I arrived, it was decided that the store keeper's house would be renovated and made livable for the minister arriving from Eastern Canada...that would be me. As time progressed a plan developed that would require the property both buildings stood on. In the planning stages was the construction of a new multi-purposed community center. The buildings would either have to be torn down or moved elsewhere. In order for something to show on the books, the church purchased the Northern store for \$1. Lots more discussion and planning followed, it was finally decided to move the store keeper's house, now referred to as the minister's house, to another location in the community and the Northern store to the church property, next to St. Luke's church. At the time it was stated clearly that an old warehouse was of no value to the church if it was only going to be moved to church property and never renovated to become a house of worship. Early spring, while things were still frozen up, both buildings were moved... then, nothing happened. Finally, the minister's house was made livable again and



Photo: Out with the old and in with the new.

renovations began on the Old Northern store. Needless to say, it is very expensive to build anything in the Arctic, especially an isolated community, everything has to flown in. After much prayer, dedication by the folks of Old Crow, a target was set for the building to be "ready enough" for Midnight Service Christmas Eve. I don't need to say that there were some obstacles and some surprises along the way, but a miracle happened and with portable heaters and pews from the old church, God paved a way for us to celebrate Midnight Service. The weather was cold (-30), and clear, but the cold didn't matter...there were lots of warm hearts inside that building, Old Crow's new church building.

There were times when materials seemed to arrive from unexpected sources and God's hand seemed to be on the entire project. I am fond of saying that the Old Northern Store fed people's bodies for a lot of years and now it would have a new life, feeding people's spirits... how cool is that. There is no greater blessing than watching a miracle in the making... thanks be to God.

My time in Old Crow is soon drawing to an close, I arrived here in 2016 and now as I look back over my time in this tiny isolated community I am filled with mixed emotions. I have had many missteps and with God's patient help some valued successes. When I

finish up in the spring of 2019, anticipating my next mission, I will hold a piece of this culture and people in my heart. That will go with me and become a part my make-up. The diocese of Yukon is always looking for people, capable of sustaining themselves financially and willing to accept a mission of at least one year. A mission that you would not regret, but not to be taken lightly. For additional info contact Bishop Larry Robertson, Diocese of Yukon (see the website). God Bless.

*Rev. H.A. (Bert) Chestnut  
Priest In Charge, St. Luke's  
Anglican Church  
Old Crow, Yukon Territory*



Photo: Renovating the building for a new purpose.



Photo: The newly renovated building and altar ready for Christmas services.



# It's A New Day!

## The riches of rural ministry

BY REV. LISA G. VAUGHN

“Thank God I’m a country boy!” exclaimed John Denver in his 1974 hit song of the same name. We, too, celebrate the blessings of rural life in our parishes.

Often misunderstood or even dismissed, these congregations scattered about in the countryside and coastal areas of Prince Edward Island and Nova Scotia, offer a vitally important ministry to local communities. They may not have big budgets, big buildings or big gatherings of Sunday worshippers, but their impact on the day-to-day life of rural residents looms large.

This is especially true as other cultural dynamics affect many rural areas, for example when younger generations move away, the remaining population ages, and there are losses of industry and public institutions like hospitals and schools. In fact, rural people need our congregations more than they ever did before. Who will minister to them? Who believes in a God who can do infinitely more than we can ask or imagine? Who in their communities is firmly faithful in the hope that The Creator is living and at work in their midst?

Statistics Canada’s most recent numbers (2011) reveal that 53% of Islanders live in what is classified as rural PEI. In Nova Scotia, 43% of the population resides in rural communities.

Out of 96 parishes in our Diocese 42 are considered rural, 33 are ex-urban/small town and 21 are urban. Several of our country congregations are served by priests in an official part-time capacity. No doubt, this reality can mean certain challenges, but there are also great opportunities to empower more laity in ministry and in broader leadership roles.

Some of the benefits of rural churches:

- These congregations have a built-in, deeply rooted sense of community. It is ‘family.’ (Churches in other contexts have to intentionally work on growing this dynamic.)
- Leaders in rural congregations are often swifter to get smaller projects underway. They know the local experts to call to ask advice or to take on a job. Decision-



Photo: Dawn and Norman Brooks, and Alison MacNeil share with others the lay ministry at St. John the Baptist, Poplar Grove (and St. James’ Brooklyn).

making can be speedy since they don’t have to seek consensus from committees or a large, formal council.

- These churches provide people with opportunities to serve. Whether a newcomer or an old-timer, a welcome helping hand in country parishes is usually appreciated. A variety of ministry roles are also available, unlike larger parishes where there may be paid staff or an abundance of people volunteering in a particular area.
- People are a priority over programs and performances in rural congregations. For example, auditions are not required for new singers to join the choir. Thus there is a level of tolerance for non-professionalism and mistakes. Joining in is more important.
- Rural churches usually have spacious beautiful properties, thus providing opportunities to host outside events like community fun fairs, outdoor concerts, sports activities and sacred spaces for quiet reflection and prayer (ex. labyrinths).
- Many communities have rich cultural attractions and scenic vistas for tourists, providing missional opportunities for rural congregations to minister to thousands of travelers and guests each year.
- Parishioners in rural parishes genuinely LOVE their communities. They advocate, serve and

sacrifice for the well-being of the entire area. They view the church as an essential part of the rich fabric of the greater village life.

Tim Beadle, co-founder of the Canadian Rural Church Pastors Network says, “Often misunderstood and definitely underappreciated, rural churches go about their ministries faithfully serving their regions without notice nor fanfare. While many may reduce rural churches to small, second class and behind the times, nothing could be further from the flourishing truth!”

In his 2016 article, *The Practices of a Flourishing Rural Church*, Tim says that measuring congregational vitality within rural parishes is through examination of qualitative experiences rather than the traditional ‘nickels and noses’ metrics. He writes, “Church families experience the living and ever-changing backdrop of nature through which they sense the ongoing presence of the God they worship. Be it the majestic mountains, the rolling prairies, the glistening lakes or fragrant forests, flourishing rural ministry is tethered to the land in which believers share their lives and experience their faith together.”

“Rural folk ‘live together’ for good or bad, through thick and thin. They share life with each other continually throughout the week – at the gas station, the coffee shop, the school and grocery store,” Tim explains. “Their experience of church isn’t what happened the previous Sunday in the sanctuary. Rather, it is found in the down to earth experience

of living collectively within the context of their faith in communities that are driven by the demands and rhythms of the land upon which they live.”

Valley Region Archdeacon, Rev. Tom Henderson has ministered in several rural congregations over the years. The rector of the Parish of Avon Valley, he serves five churches: All Saints’, Leminster; St. Andrew’s, Hantsport; St. George’s, Upper Falmouth; St. Michael’s, Windsor Forks; and St. Thomas’, Three Mile Plains. He’s also priest-in-charge of the Parish of Brooklyn with two congregations: St. James’, Brooklyn and St. John the Baptist, Poplar Grove.

Rev. Tom affirms there is truth to the saying, ‘If you want to get away from people, stay in the city. Don’t move to the country.’ He says, “In smaller communities, people know one another very well. It’s an intimacy where neighbour is keenly aware of neighbour. ... It is where one’s talents, foibles, and idiosyncrasies are recognized and understood.” He explains, “The scale of life is such that one does not get lost in the crowd, differences are appreciated, and responsibility tends to be owned by those who exercise it.”

The Archdeacon says leadership structures in rural congregations are unique. “Because authority is diffused and spread over several church congregations, leadership can shine,” he said. Since there are fewer people within the congregation, the frequency of formal meetings and varieties of committees are not required. “A lot of authority is delegated to those who look after the

day to day operations of the local church,” Rev. Tom shared. “Church councils are called when needed. Committee structures, where they exist, tend to be on the parish level. Meanwhile those who occupy the offices of wardens, treasurers, and secretaries are given a fair amount of latitude and trust to carry out their duties.”

Life and ministry for Anglicans in rural communities is commendable. “In a world where social fragmentation and alienation is all too common, the blessing of rural parishes is that roots run deep,” said Rev. Tom. “Generations have eked out a living in places where nature can be unforgiving and industries come and go. Resilience is written on the lives of its people. Family reliance and mutual support is still a mainstay.”

The Church of England has been studying rural congregations. In their *Released for Mission: Growing the Rural Church 2015* report they outlined five priority areas “to help liberate the rural church... so that its potential for growth can be realized.”

1. Building a culture of discipleship appropriate to the rural context;
2. Envisioning, enabling and equipping the ministry of lay people;
3. Effective training, support and resourcing for clergy and lay people in rural multi-church groups;
4. The simplification of governance and legal structures, the requirements for officers and the need for administrative resourcing;
5. Facilitation of creative ecumenical partnerships.

If you are a parishioner of a rural congregation in Nova Scotia and Prince Edward Island and would be interested in gathering with others to discuss and explore ways to support flourishing ministry in your context, drop me a line at [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca).

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”



# Quilting our spirituality

BY REV. WILL FERREY

The town of Amherst is well known as a center for fiber arts in the Maritimes. Every fall the town hosts a large fiber arts festival that celebrates all sorts of fiber arts. Knitting, crocheting, rug hooking and of course quilting are featured throughout the festival. Part of the reason that the festival is so successful year after year is the deep interest in the community in all things fiber arts. This past fall, Christ Church in Amherst decided to take that widespread community interest in fiber arts and use it to deepen our spirituality.

We began with a quilt top. This was made for the church by one of our parishioners, Naomi Lamb. With this colourful and creative top already finished, what was left was the actual quilting. We had to sew together the quilt top, cotton and the quilt backing using long stitch. This process of quilting can easily be seen as the slow, monotonous part of making a quilt. Through thousands of

stitches, the layers of fabric slowly come together as a quilt.

However, at Christ Church last fall what is often the most boring part of making a quilt was turned into the most fun! We gathered week by week, some people who have made dozens of quilts, and some who were placing their first ever quilting stitches. We learned from each other, sharing the work of making the quilt.

As we sewed, we shared. Most weeks around 9 would gather, though some weeks there was more. Every week one of the group would bring a question of some spiritual depth, and we would talk together. We began by sharing with each other something that we didn't think the others would know. This might sound like a basic ice breaker kind of question, but like many parishes, some in the room had known each other for a long time. It was a privilege to get to know people we considered to be old friends in a whole new way.

We also talked about our baptisms, and our confirmations, those

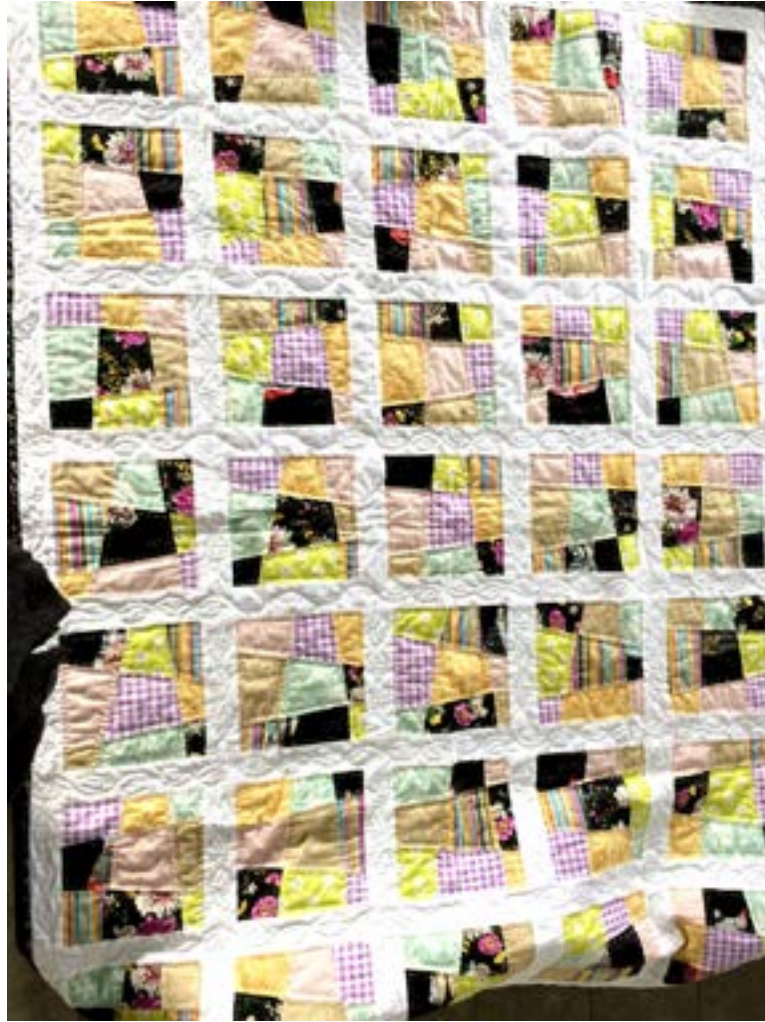


Photo: The finished quilt

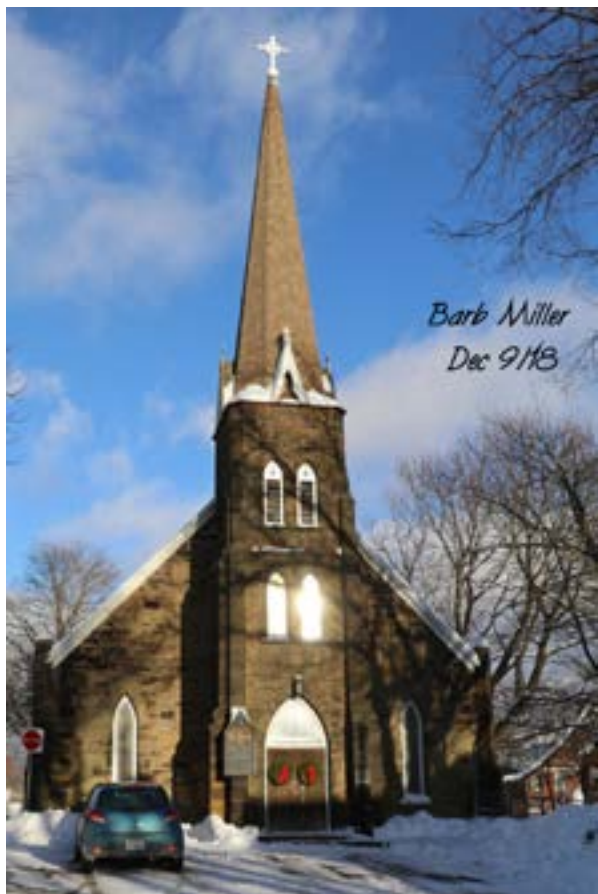
significant moments in many faith journeys. We were often

surprised by what the others had to share, and hearing what

others had to say sometimes sparked something new in our own minds as well. We began and ended each quilting session in prayer, surrounding our time with deliberate spirituality. As the sessions continued, we used some of the questions from the Faith Sharing Cards that were distributed to the diocese at Synod in 2017.

Over all, our time of making this quilt was very special. It provided an opportunity to get to know others, to talk about our spiritual lives and our spiritual journeys, and to think differently and more deeply about God, and our experience of God. Having the quilt to work on while we talked gave our busy hands something to do while our minds and spirits wandered, and at the end of it we had produced a beautiful new quilt, which we will raffle off in the new year. This was a simple, fun and spiritually very rewarding project for our church, and would be a project that would be very easy to invite folks from beyond the church into participating!

## St. George's celebrates first public service in 10 years



Historic St George's Church in Sydney, NS is the oldest Anglican Church on Cape Breton Island ...the royal foundation dates to 1785 and was constructed under direction of King George of England, as the new colony's first military chapel. In 1985 St George's was granted Provincial Heritage status.

In 2004 St George's Church amalgamated into the current Parish of the Resurrection in Sydney and regular services ceased in the building. It remained open during the summers for tourists and cruise ship passengers to visit and for the occasional special service until 2008.

In 2015, under direction of parishioner Michelle Gardiner, a new Heritage Committee was formed, and the church was reopened for cruise ship visits. In the past 2 years the Heritage Committee and a solid group of volunteers have worked diligently on fundraisers, procuring Municipal Heritage Status and some government grant assistance. The heating system has been repaired and is once again in operation and half of the roof has been recently replaced. The 1910 Casavant Boutique organ has had some restoration work done and plays brilliantly. Visitors from around the world have had an opportunity to play it if they so wish, including the conductor of the Mormon Tabernacle Choir and an organist from Westminster Abby.

In December 2018 the first public services in a decade were held at Historic St George's Church and well attended by local residents – a service of Lessons and Carols on the evening of Sunday Dec 9th with fellowship, sweets and hot apple cider after the service. A service of Holy Communion, conducted by Rev. Peter Rafuse of the Parish of the Resurrection was held at 10 AM on Christmas morning. The Heritage Committee and volunteers look forward to continuing fundraising efforts and further restoration of St George's, as well as the upcoming 2019 cruise ship tourism season and the possibility of an occasional special service at Cape Breton's Mother Church.



Photo: Services on Dec 9th and Dec 25th at Historic St George's Church in Sydney, NS.



# MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

## "What's the Buzz?"

By REV. LISA G. VAUGHN

Like their natural world's namesake, a growing group in Shelburne is proving to be industrious and social pollinators. A hive of activity, The Honey Bees at Christ Church are making a missional difference in their town and local area.

"It started a couple of years ago," said rector, Rev. Ed Trevors. "We had a partnership with the local food bank. We put on crock pot cooking classes. Through that, the ladies who were coming enjoyed themselves so much that they wanted to keep getting together."

For a while the friendship group continued in the church hall, but then petered out and stopped for a season. This past year, one of the leaders, Michele Whynot, restarted the weekly Wednesday morning gatherings and they've been buzzing ever since. Now they have up to nine people, mostly women, who participate in this small group.

"When we get together and talk we bring God into it. ... God is part of it," said Rev. Ed. "If they're telling me some stuff that's going on, I'll find a passage in the Bible that relates. We bring God into it. We bring the Bible into it. We bring common sense into it and our dreams and our hopes."

"Every week on Wednesday



Photo: The core group of The Honey Bees: (from left) Lisa Harris, Michele Whynot, Liz Ringer and Erin Oickle. (Missing from photo is Colleen McCann).

morning we make and serve the people who come to the foodbank coffee and tea and we have cookies," said Michele. "Once a month we cook a meal that is becoming very popular with our town."

The Honey Bees group hosts free community lunches every third Wednesday, offering high quality meals. December's feast included a full pork tenderloin entre with all the vegetables and dessert. The Parish budgets to financially support the initiative and parishioners donate ingredients like potatoes, carrots and sweets.

"We have \$100 per month to make meals," explained Michele. "Most time we're running out of food because we have so many people

coming in." What started as a community meal for about 25 people has blossomed to almost 50. The community-supported food bank helps out with supplies. Christ Church is applying for outside grants to help fund the hearty lunches.

"The Honey Bees is my happy place," said Michele. "We fit together so well. If one person is hurting the others help. ... We are there for each other."

The core group includes Michele Whynot, Colleen McCann, Lisa Harris, Erin Oickle and Liz Ringer. Others from inside and outside Christ Church also help out with their activities.

"They're very inclusive," says

Rev. Ed. "They reach out to the wider community – any age, any social demographic, any financial situation." He explained, "The group has brought the parish in touch with a segment of the population with which we had little relationship. ... (Before) we had no idea how to reach them and their needs."

The Honey Bees also take on ministries to quietly offer a hand up to local residents. One friend requires a new, quality wheelchair. They launched a fundraiser at Christmas producing homemade confectionary. "We made approximately 135 dozen chocolates," Michele exclaimed. "Peanut butter balls, peppermint patties,

chocolate truffles and maple balls at five dollars per dozen."

They raised \$460, then the local Lion's Club and the Parish covered the remainder of the cost. On another occasion they hosted a fundraising dinner to send a youth to Kenya and purchased clothing and gas cards for another family.

The priest said, "They are very aware that the community needs help." "We're seeing changes (in them) and they want more for their life. They want this for others," said Rev. Ed.

Members of The Honey Bees were not active parishioners before the group started. Today, Michele is a Lay Reader-in-training. "(Her) job is to be a Missional Lay Reader," said the rector. "To discover how to continue to expand into the lives of people who are in desperate need of God."

Liz is joining the Sunday school teaching team. A couple of the others attend worship from time to time and their children are connected through Youth Group and Messy Church.

When asked about his dreams for The Honey Bees, Rev. Ed laughed, "I'm desperately trying to stay out of the way. hat God is doing with this group, for this group, through this group, is far beyond anything I could imagine!"

## Four More on the Tour – Mission School Module #3

There are four more opportunities this season to participate in an inspiring learning event, Diocesan MORE Mission Schools. Module #3 is called "Seek More," and features ideas for spiritual practices for discernment and various practical ways to rediscover the missional opportunities in your neighbourhood.

These free workshops are for any lay people and clergy. They run from 9:30 a.m. to 3:30 p.m. Bring a team from your parish.

**REGISTRATION IS REQUIRED.**

Easy and fast to do!

Visit: [www.nspeidiocese.ca](http://www.nspeidiocese.ca) (or phone Lisa at 902-420-0717, ext. 1169).

- Northumbria - Feb. 2 St. Bee's, Westville (Deadline Jan. 30)
- South Shore - March 2 Holy Trinity, Liverpool (Deadline Feb. 27)
- Valley - March 30 Christ Church, Berwick (Deadline Mar 27)
- Eastern Shore - April 13 Balcom Centre, Port Dufferin (Deadline April 10)

MORE is based on God's desire to give the world MORE of what it really needs – hope, love, and freedom. If you missed the two modules, come along anyway. Every session's presentation material stands alone. Facilitators are a team of lay and clergy, along with Archbishop Ron Cutler. DON'T MISS OUT, SIGN UP NOW!



Photo: Christian volunteers at Blythswood Care in Uig, Scotland getting ready to send shoeboxes.

## My curiosity got the best of me

By PAUL SHERWOOD, EDITOR

While vacationing in Scotland in November, I came across a sign in the town of Uig that said BLYTHSWOOD CARE "Christian care for body and soul." I couldn't resist stopping to find out what the sign meant - and I found these 4 ladies working very hard unloading a transport truck full of shoeboxes!

This Christian charity collects more than 135,000 shoeboxes in Scotland for children, teenagers, women and men in need of basic personal items of toiletries, stationery and miscellaneous items. This year the boxes will be sent via lorry to Bosnia to help refugees and those living in poverty.

[HOME](#)



# Practicing discernment

BY ALLIE COLP

You might remember an article that I wrote back in October of 2017 about the “2 Big Questions Youth Are Asking and how Your Church Can Respond.” In case you don’t remember all the details, here’s a quick recap:

Kara Powell and a team of researchers from the Fuller Youth Institute wrote a great book called *Growing Young*, and one of the things that they highlight from their research are three questions that came up over and over again in their conversations with young people – Who am I? Where do I fit? And what difference do I make?

Over the past little while I’ve been reminded of these three questions and their continued importance as lots of young people who I’ve met in this ministry are deciding what they will do after they graduate from high school this June. Those questions have a huge impact on the decisions that young people will make about their future.

As church communities, our goal shouldn’t be to give young people the answer to these big questions, and it might not

even be to help them find the answers, but we can certainly help them learn to continually live with, wrestle with, wonder about, and explore these questions.

We often limit discernment to conversation about whether someone is called to ordination, but it is work that all of us should be doing. We can support young people who are unsure of their identity, unsure where they belong, and unsure of their purpose who are making big decisions about their futures by helping them to develop a practice of discernment.

If you already have your own practice of discernment, perhaps you can share that with the young people in your congregation. If you don’t, perhaps you can work on developing one together. There is no one step-by-step guide for discernment that will work for everyone, but here are some tips, paraphrased from an article by Sister Mary McDevitt, a spiritual director, on *A Nun’s Life Ministry* ([www.anunslife.org](http://www.anunslife.org)):

**1. Pray.** Spend time in silent prayer, resting in the presence of God. Pray about the different



options, or if you are unsure what your options are, pray about the questions that you have. Prayer shows up as the first thing on this list, but absolutely should be woven throughout all the remaining steps.

**2. Do some work on your options** or your questions. Find more information, read books or

articles, look to scripture for encouragement, make a pros and cons list if you are looking at different options.

**3. Look for confirmation.** Talk to others who you trust about what you are thinking. Take time to reflect on what you’ve learned or decided. Listen for the voice of God.

**4. Act and be grateful.** Whether you’ve been discerning who you are or whether to go to college or university, use what you’ve learned and gathered from the previous steps and act on it, giving thanks for the process and for God and all those who helped you on the way.

## Teach us to pray: dreaming God’s dream

I have this recurring dream in which I arrive late for a Canadian Church History class. I find a seat and take my text out of my backpack, only to be told to put it away – it’s exam day. “But I’m not ready!” I say. I haven’t studied. I’m not prepared. It’s a crazy dream – and when it comes, which thankfully isn’t often, I wonder at the foolishness of it. It’s foolish because I actually did pretty well in that class!

Rationally, I know this dream creeps into my sleep when I’m feeling unsure of myself, when I lack confidence, or feel I need to prove something. It means I’ve forgotten who I am and to whom I belong. And despite knowing all of that, when this dream comes, it unsettles me.

There’s parable in Luke’s Gospel that’s a little like one of those dreams: “This very night, your life is being demanded of you.” Oh no – it’s just like that final exam! Am I prepared? Have I studied? Am I ready to make my defence, to give an account of the hope that is in me? (Luke 12: 13-21)



Rev. Frances Drolet-Smith

Without much effort, we can relate this parable to our own time for surely we can see that we’ve become fascinated with stuff. The Rubbermaid Company has made millions selling plastic containers called “totes”, used primarily by people to store their stuff in. And the storage unit industry has storage units just about everywhere, many of which hold Rubbermaid totes, full of stuff . . .

In recent years, as people in my parish have decided to downsize and move into apartments, a frequent lament

I’ve heard is about all the stuff they’ve accumulated. Things once thought of as treasures that couldn’t be lived without – or at least treasures they thought would bring pleasure and satisfaction. Psychologists tell us that gathering stuff can be a way to filling some void in life, a way of compensating for something that’s lacking. In some ways, the accumulation of stuff comes from fear, doesn’t it?

“I may not have enough in the future, so I best gather today.” **The things we own actually own a piece of us.** Once we fill and store up a few totes we are no longer quite as free as we once were. We have to tend those totes and the stuff in them – and then someday find a way to dispose of them.

The rich farmer in the parable believed he possessed great wealth, when, truth be told, his wealth possessed him. He recklessly tore down his barns in order to build even bigger barns. He invested his wealth in things temporal. Jesus invites us to invest

ourselves in things eternal – in that which will last – in the kingdom of heaven.

I commend to your prayerful reading a lovely passage from Hosea 11: 1-11. In it, Hosea reminds us to whom we belong, describing God as a doting parent, caring for an infant, with hopes and dreams for a beloved child. Elsewhere, St. Paul reminds us to whom we belong: our life is hidden with Christ – embedded in the heart of God. We’ve been stripped of the old self with its practices, and have been clothed with the new self, in the image of our Maker. (Colossians 3: 1-11)

Have you noticed how it’s often easier to remember our bad dreams – how they can so easily become self-fulfilling prophecies? Why is it so hard to remember the truth about ourselves as God’s beloved? Love of stuff crowds out love of God and love of neighbour – and for that matter, love of self. We become distracted by the shiny, fleeting things of life. We lose sight of the dream God has for us, and for



Photo: Organized clutter

creation.

What do you dream about? This is the best of dreams: the one where we’re living our real life – the one where we come to know that there is nothing of more value to us than the love of God. It’s the loveliest of all dreams – and the very dream God dreams for each of us.

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



# The great Christian adventure, food justice edition

**The starting point of activism: to be present, to listen, to learn**



Rev. Cathy Lee Cunningham

Early last July, we took our Church of the Good Shepherd Confirmation Class to Beacon House (operated by the Interfaith Christian Society since 1985 to provide food, clothing and programs to those who are in need in Bedford, Sackville, Fall River and Hammonds Plains) for a guided tour of the facilities and an education session about food justice (and injustice).

Led by our parish treasurer, Cheryl Newcombe — the Chair of the Board of Directors of Beacon House — it was the most engaging class we experienced with our confirmands. They were awake, alive and concerned as they saw, listened and experienced that time there.

After the tour, we literally went to the “Upper Room” and shared Eucharist at the lunch table in the kitchen — when it was sooo hot last summer! It was deeply moving, and inspiring.

We read Matthew 25:31-46. **“When I was hungry....”** We prayed for those who are hungry. We all agreed that prayer wasn’t enough; we need to get organized and act.

As of the time of this writing, the **Beacon House “Hunger Count”** averages 567 children and 956 adults, for a total of 1523 individual souls in need of food assistance monthly, with 100 active volunteers who serve the food bank and the retail store operation.

Part of the food given to a family each week is eggs. Divided equally among the total clients of Beacon House, that means six eggs. Per family of four. Per week. That’s all. Can you imagine?

Just a few weeks after our Confirmation Class visited Beacon House, I received a text message from Cheryl with a picture from the floor of the Beacon House Food Bank, and the following message:

**“Empty shelves. Food bank opens in 3 minutes.”**

I was on vacation and I remember thinking — should I go to the grocery store now? Race back home? Call in a posse of my social-justice minded friends? What to do in 3 minutes? I knew such a response was NOT going to fix the problem — it’s a massively complex challenge, requiring a multi-faceted approach, thoughtfully designed to spark and support broad systemic change in our food systems, locally, provincially, nationally and globally.

Beacon House, with a small staff, pool of volunteers, and a volunteer Board of

## THE GLOBAL GOALS For Sustainable Development



Directors can’t do it alone. Nor can any other charity like them. As members in parishes facing similar

**Start (or continue) here:**  
**PWRDF** <https://pwrdf.org/get-involved/resources> (Scroll down the page to



challenges, we understand this well.

**So, what CAN we do?**

Donate food. Pray. Write cheques. Offer ourselves physically to serve at local food banks, stock shelves and distribute the food.

BUT, if we truly want to see a day when the **United Nations Sustainable Development Goal # 2 of Zero Hunger** is fully realized as a full expression of the Kingdom of God here on earth, it’s incumbent on all of us to embrace *The Second of The Ten Commitments of The Charter for a Just and Generous Christianity*, presented by Brian D. McLaren in *The Great Spiritual Migration* (2016):

**“To affirm God’s preferential option for the poor and the young in the struggle for justice and freedom...through advocacy, relationships, organizing and action.”** (p. 209)

Food Security Resources).

**The United Nations Sustainable Development Goals (SDGs):** <https://sustainabledevelopment.un.org> Pay close attention to Goal #2, Zero Hunger.

**Kairos Canada:** <https://www.kairosCanada.org/getinvolved>.

In the *March Issue*, I’ll share my interview with filmmaker *Marina Shepeta*, the creator, producer and director of the amazing film, **“Home Out of Nothing.”**

**Need any further assistance or resource suggestions?** Contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) or visit [www.worldchangingcongregations.com](http://www.worldchangingcongregations.com).

*Cathy Lee Cunningham is the Part-Time Rector, Church of the Good Shepherd, Beaver Bank & Founder of The Vocapeace School for Sacred Citizenship*



Photo: Beacon House Food Bank, Lower Sackville empty shelves, just before opening for service August 9th, 2018.



# NEWS FROM THE EASTERN SHORE REGION

## Reflections on the Eastern Shore

When I was appointed Archdeacon on the Eastern Shore the lens through which I knew them was as:

- 25 churches, 6 parishes resulting in 31 Annual General Meetings;
- 2 parishes in a shared ministry with 1 full time rector, one Associate Parish Priest;
- 1 parish operating on their own for quite a while without rectors,
- 1 part-time rector and
- 2 parishes with a full-time rector, one of them with an Associate Parish Priest

What I discovered is they know how to build and strengthen

Community. The Regional Counsel meets four times a year and is very well attended. There is a meeting where we share information on Diocesan Council, the Regional Deans and Archdeacons ministry, and the lay ministry that is alive and well on the Shore. We also have a program; such as suicide prevention, Rural Ministry, Elizabeth Fry Society, discernment, missional allotment, pastoral visiting workshop, etc. Ecum Secum, Port Dufferin, Ship Harbour and Musquodboit gather as a community for worship once on Sunday by taking turns between each of their churches. Tangier and

Seaforth continue to worship by community in their own churches although some of the community do go to other churches than their own. Seaforth has recently passed a vote to begin to explore and plan a way to move to one church. Ecumenical Ministry on the shore is very strong. They gather in Lent to worship together in each of the denominations. Here the larger community has an every greater strength. Fund Raising may be put on as Churches or Parishes but are supported by other churches, parishes, denominations and by the community at large

who may not be part of a worshipping church. Worship on the Shore builds community beyond on churches, parishes and denominations. Families gather in churches. Church families gather to worship as a Parish and travel to each of their other churches in rotation. Parishes come together to worship. Denominations on the Shore gather to worship together. What I have come to experience and appreciate the most about the Eastern Shore is their JOY!!! In a large part of the Shore business have left and in

many areas the church is the only structure left to signify a community is still there. And yet I experience JOY! Whether I am in a meeting, sitting in a pew on Sunday, attending a fund raiser or leading worship, I experience Joy. Christ is alive and well on the Eastern Shore.

John 15:11 NRSV  
*"I have said these things to you so that my joy may be in you, and that your joy may be complete."*

ARCHDEACON MARILYN NEWPORT

## The Eastern Shore: more than meets the eye

By ANDREW MORTIMER, REGIONAL DEAN

In the fall of 2004 my wife, Janet, and I travelled around the Province of Nova Scotia on an extended holiday. This would be the first time I travelled the coastal highway through the Eastern Shore Region of Nova Scotia and the first time of seeing the many small villages and communities along that highway. We passed many beautiful country churches as we went, and it seemed that a lot of them were Anglican. The second time I travelled around in the Eastern Shore region we were living in Dartmouth and I was attending the Atlantic School of Theology. We wanted to explore the province and one of the places we discovered

was Taylor Head Provincial Park in Spry Bay and we would often venture out there and enjoy the solitude of nature and spending quiet time with God.

I have now lived in West Jeddore for almost three years and travelled many more of the side roads off the main highway and yes, I have found a few more Anglican churches tucked away in some beautiful little spots. But I am also noticing many more houses and businesses there are that in those earlier trips I seemed to have missed. I am also learning how active all these communities are. When down in the Parish of Ecum Secum to inspect the buildings there were a few Christmas Teas and Sales laid out to tempt one.

All up and down the shore people gather together to jam and if music isn't your thing church and community halls are often hosting card games. If you like to play crib you could probably find a game happening in a few locations almost every night.

As Regional Dean it is an ongoing challenge to find a time to hold Regional Council when there isn't something already happening in various places in the region. This past November at Memory Lane Heritage Village a popular Christmas event "A Walk Thru Bethlehem" was presented again with over 800 visitors, but this year people were guided through as the story was acted out in front of them.

The Eastern Shore has plenty to offer the historian as well. In 2016 the Parish of Tangier celebrated their 150th anniversary and had a lovely pictorial display of their history. I found it very interesting that when the gold mines were fully active in that area Tangier was a town of over 4000, and I would love to have seen what Tangier looked like when it was that size. The Parish of Ship Harbour will soon begin preparing for 2020 when it plans to celebrate its 180th anniversary. This is an early notice to all former rectors and parishioners of the parish who would like to contribute to and participate in this special event.

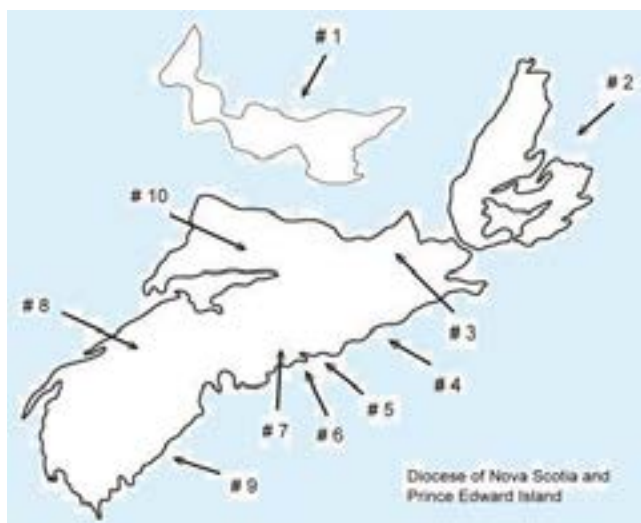
The Diocesan Eastern Shore Region includes the Parishes

of Seaforth, Musquodboit, Ship Harbour, Tangier, Port Dufferin, and Ecum Secum. The people here struggle to continue as their livelihood is constantly threatened, most recently the fishery as the government is planning to create a Marine Conservation Area, but through it all there remains a sense of togetherness and joy.

So come and spend a weekend on the Eastern Shore exploring more than the highway, and drop in for Sunday Worship with one of the many lovely country church communities that you will find.

## The 10 Regions of our Diocese

1. Prince Edward Island (all of Prince Edward Island)
2. Cape Breton (most of Cape Breton Island)
3. Northumbria (Liscomb to Port Hawkesbury)
4. Eastern Shore (Lake Echo to Ecum Secum)
5. Dartmouth (Dartmouth, Cole Harbour, Westphal)
6. Chebucto (Halifax)
7. Fort Sackville (Bedford, Sackville, Hammonds Plains, St. Margaret's Bay, Fall River)
8. Valley (Windsor to Digby/Weymouth)
9. South Shore (Blandford to Yarmouth/Tusket)
10. Chignecto (Amherst to Lantz)



**Columbarium niches now available in St. John the Evangelist Anglican Church heritage cemetery located in Middle Sackville, N.S**

**\$2,500 taxes and perpetual care included**  
 Constructed of polished black granite with lighter granite doors and each niche able to hold 2 urns  
[stjohntheevangelist902@gmail.com](mailto:stjohntheevangelist902@gmail.com) 902.864.3154



# “So, how are you, really?”

BY BRYAN HAGERMAN

Two phrases that we probably hear and use the most on a daily basis may just be, “How are you” and “Have a good day/one.” The first (how are you) we habitually use without thinking, as a greeting, and not necessarily as a question. But to complicate things we answer it as a greeting, as if it were a question. It would be a great research study to discover how many in fact ever really hear the answer to the greeting especially when people treat it as a question. The second, (have a good day/one) usually comes after we say goodbye to someone, or when we purchase something, like a coffee. When our children were young and we heard this (have a good one) at the Drive Through I would have fun with them by proclaiming to whoever was listening in the car, “Have a good what?” Usually a sweet voice in a car seat would say, “they’re just being nice daddy.” And we would all laugh. But when a therapist asks



BRYAN HAGERMAN

“How are you” in a session it is a crucial question, and they are concerned with the response, especially as it is seen in the facial and other nonverbal cues. The therapist is concerned with whether or not the client is in touch with their feelings given the conversation and its context. Those among us who are more in touch, are more emotionally well. When the question is asked, out of genuine care, it may not always be an easy one

to answer. Who among us is comfortable with the “*how am I question?*” After all this is on one level an emotionally private matter, and too the conversation of private diaries. And many of us just do not want to go to the depth that the answer demands. Feelings can be repressed, suppressed, and ten stories below the emotional deck, deep in the unconscious mind. On some days we just don’t know how we are. But we do know that we are something nevertheless. Here are some potential answers to the how are you query, for those who are in touch. “*Well my cat recently died, and I feel sad.*” “*I feel restless because I don’t know what I want to do after I retire.*” “*I feel angry that I did not get that promotion, and I deserved it.*” “*I feel anxious because my Dad is coming to town and we have not spoken in years.*” On the spiritual level we can feel at peace. In fact it goes with faith in Christ. Jesus offers us the humanly impossible, to be at peace

however hurt, sad, grieving, in pain we are. Recently a terrible accident occurred in Western Canada, has caught the attention of people all over the world. 16 people had died. At the memorial for the dead and grieving the Chaplain gave a deeply impassioned talk, sharing with the watching world his feelings, hurt, despair, and yet his questions. It was amazing. His feelings were expressed and open for everyone to see. As a result others were open to express their deep pain. There will be times when we cannot process our deepest feelings. Instead, only questions, doubt, and uncertainty arise. As long as we process and not suppress. We don’t always need the immediate answer to the question “*How are you,*” as long as we are open to finding out. But God knows, and the peace and joy he gives can be enough for the time being. I know it is on a poster too, but something happened to me on a quiet, lonely, and beautiful Indian Ocean beach many

years ago. The sun was just emerging at twilight over the water. As I walked along the perimeter of the beach where the white sand greets the water I came across two separate sets of foot prints walking down the shore. Looking far ahead I saw nothing, but I followed. In about ten minutes there was only one set of prints. And I thought, that is a visual of someone coming to a place of restful peace. Jesus said; “*Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.*” So how are you? If you are not at peace, Jesus can help. And He may use a therapist to do the long term work.

Bryan Hagerman  
St Paul’s Church,  
Outreach Counselor  
[www.bryanhaerman.ca](http://www.bryanhaerman.ca)

## ANNOUNCEMENTS

Rev Ned Henthorn, CAPP  
retired as of Decr 31st, 2018.

Rev Lorraine Street appointed  
interim priest-in-charge of the  
Parish of Rawdon, Jan 1st, 2019.

Dorothy Miller, Bonnie Skerritt  
and Nichola Fish Cumine  
ordained transitional deacons  
on Dec. 6th, 2018, 7p.m. at  
the Cathedral Church of All  
Saints.

Rev Laura McCue appointed  
interim priest-in-charge of the  
Parish of New Ross, Jan 1st,  
2019.

The Rev. Bill Cook, associate  
parish priest in the Parish of  
Northumberland retired Dec  
31st, 2018.

Notice is given that the 148th  
Session of Synod of the  
Diocese of Nova Scotia and

Prince Edward Island will be  
held from Thursday, 23 May to  
Saturday, 25 May 2019 in the  
McInnes Room, Student Union  
Building, Dalhousie University,  
6136 University Avenue, Halifax.

All motions and resolutions  
to come before SYNOD 2019  
should be received by the  
Executive Secretary of Synod  
no later than Friday, 22 Feb  
2019 at 5 pm. Resolutions can

be delivered to the Reception  
Desk, Synod Office, 1340  
Cathedral Lane, Halifax, Nova  
Scotia, B3H 2Z1, or emailed to:  
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No resolutions will be accepted  
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For guidance, refer to  
«Instructions for Writing  
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synod2019/page/synod%20  
2019.aspx](http://www.nspeidiocese.ca/synod2019/page/synod%202019.aspx)

Further information about  
SYNOD 2019 will be  
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# Making history



BY MARY STONE

The structure of Mothers' Union is made up of four tiers – Worldwide Mothers' Union, Provincial Mothers' Union e.g. Canada, Diocesan Mothers' Union, and Mothers' Union branches at the parish level.

It helps to picture the structure as a huge tree. The large trunk is the worldwide, the largest branches are the provinces, the smaller branches are the dioceses and the twigs and leaves are the local branches. The tree is fed by its roots which are our faith, our prayers, our aim and our objectives.

Once upon a time Nova Scotia and Prince Edward Island branches felt far removed from the worldwide trunk. But now in this computer-driven age, the Worldwide Mothers' Union is just an e-mail away, a Facebook post away, or a phonecall away. In 2018 we were able to participate in and share the following news as it developed.

Mothers' Union made history in electing its first ever Worldwide President from outside the British Isles.

A record number of Mothers' Union leaders from across the globe voted for Mrs Sheran Harper, who hails from Guyana, to represent and lead

the 142 year old movement's four million members in 84 countries.

"We are extremely excited with the results. Not only will Sheran bring her global expertise, but we have a Board that is rich in diversity with eight different nationalities and also for the first time includes a man," says Mothers' Union's Chief Executive, Bev Jullien.

"I am delighted to accept the role of Worldwide President for the new triennium," Harper said. "I feel very excited and privileged and I extend my heartfelt gratitude to our members who voted to make this dream a reality."



Sheran Harper, Mothers' Union Worldwide President

Sheran is proud to be leading an organization that is making a difference in the lives of over



Photo: Sheran Harper, Mothers' Union Worldwide President meets with fellow leaders from around the world.

three quarters of a million people worldwide. "Mothers' Union is as relevant today as it was 142 years ago as the call to support families globally is now even greater. We are working alongside governments and other organizations in tackling issues that affect families wherever they are. In remote areas, where there is no access to social services, it is often Mothers' Union that is leading the way," she says.

Sheran Harper was born in the United Kingdom and grew up in Guyana where she studied at the University of the West Indies School of Physical Therapy. She undertook her Clinical Practice at Guy's Hospital in London and then worked with the Ministry of Health in Guyana where she opened and

managed new physiotherapy departments in hospitals throughout the country and lectured on the Rehabilitation Therapists Program.

She stopped working in this area 17 years ago to focus on her calling of serving Mothers' Union. She has served as a volunteer at all levels from Parish, Diocese, Province and Worldwide.

Until recently, she was the Worldwide Parenting Trainer where she rolled out Mothers' Union Parenting programs in 23 countries across the globe. Her expertise is often called upon and she has been a spokesperson in her region for Mothers' Union on various inter-faith, and international panels and forums. Sheran has been married to Roger Harper for 31 years. They have two

grown up sons, Richard and Reginald and a daughter-in-law, Akila

Sheran leading a Parenting Facilitators' Course in Argentina

Many members in our Diocese have had the privilege of learning from Sheran at national conferences and in Parenting Program Training sessions. We are thrilled that she has been elected as Worldwide President and look forward with anticipation to her inspiring leadership and spiritual example.

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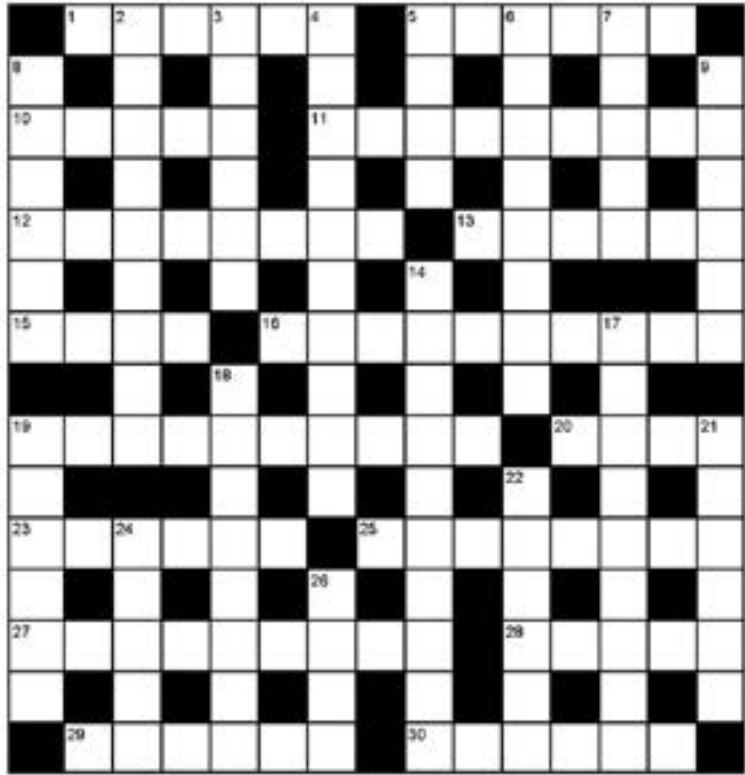


# Bible Crossword

by Maureen Yeats



## February Puzzle



## February Clues

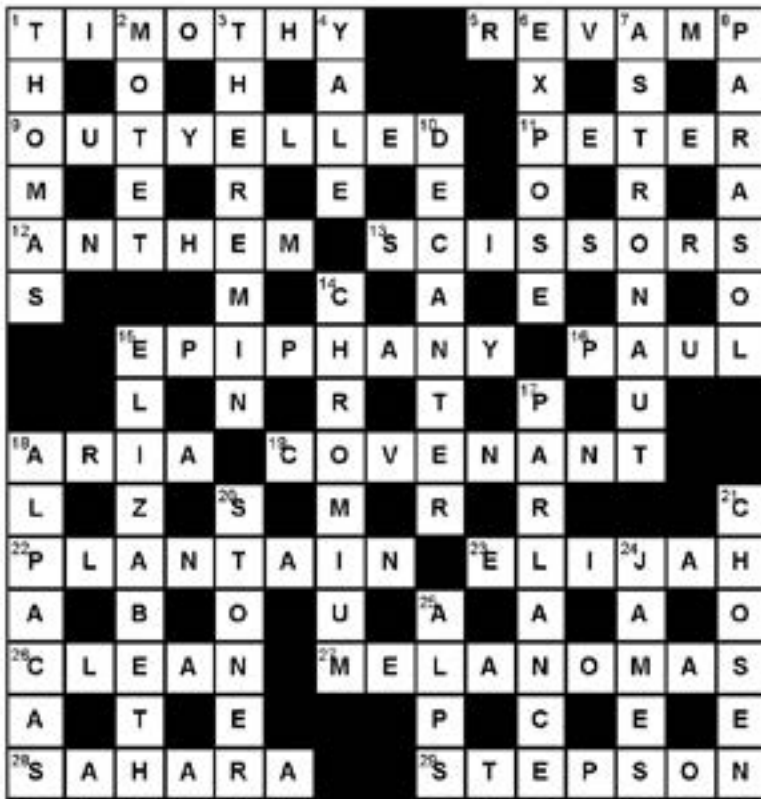
ACROSS:

- 1 – Major Prophet who was thrown into a lion’s den (6)
- 5 – Sister of Lazarus (John 12:1-3) (6)
- 10 – Brother of one’s father or mother (5)
- 11 – High-ranking Roman Catholic clergy (9)
- 12 – “A \_\_\_\_\_ is not above the teacher” (Matt.10:24) student (8)
- 13 – Pertaining to a member of a wedding party (6)
- 15 – Fundamental or essential part (4)
- 16 – People who observe the night sky (10)
- 19 – “The hand of the Lord will strike with a deadly \_\_\_\_\_” (Exod.9:3) plague (10)
- 20 – Perform a song (4)
- 23 – Rough fragments of broken stone (6)
- 25 – Ancient stringed musical instrument (8)
- 27 – Sacred writings, for example Old and New Testaments (9)
- 28 – Brother of Andrew, was renamed by Jesus (John 1:40-42) (5)
- 29 – Three-dimensional work of art (6)
- 30 – Not likely to fall (6)

DOWN:

- 2 – Forefathers (and mothers) (9)
- 3 – Peninsula on which are found Spain and Portugal (6)
- 4 – Places (10)
- 5 – Sister of Lazarus (John 12:1-3) (4)
- 6 – Train track (8)
- 7 – Perceived with the ears (5)
- 8 – “You shall not \_\_\_\_\_” (Deut. 5:17) kill (6)
- 9 – Book of \_\_\_\_\_, collection of Biblical poetry (6)
- 14 – Deceivers (10)
- 17 – Related to the outer skin (9)
- 18 – Land of very small people visited by Gulliver (8)
- 19 – District with its own church (6)
- 21 – Country in South America (6)
- 22 – State in U.S.A. (6)
- 24 – Soft, floppy hat (5)
- 26 – Writer of an epistle (4)

## January Solution



**ANGLICAN CHURCH WOMEN BOARD**  
*Diocese of Nova Scotia & Prince Edward Island*

**2018-2019 ANNUAL PROJECT**

**Bonny Lea Farm: A Home Forever**

**To support Bonny Lea Farm in the building of a new residence by sponsoring a room.**

Anglican women in our diocese will be sponsoring the living room, a place of welcome, gathering, and fellowship, in the new building at Bonny Lea Farm. The new residence is for the aging and ready-to-retire residents so that they may continue to live in the supportive environment at Bonny Lea, their forever home.

**Please make cheques payable to Anglican Church Women Board, Annual Project noted in memo line. Mail to:**

**ANGLICAN CHURCH WOMEN BOARD**  
**ANGLICAN DIOCESAN CENTRE**  
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**Board will be accepting donations for this project until April 2019**

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# Missional Christmas crafts

BY REV. WILL FERREY

Most churches realize that Christmas is an easy time to be missional. It's a big holiday, celebrated by most of the country, and it is a generally Christian holiday. You don't have to look far at Christmas to see images of Mary and Joseph, of the manger, and course of Jesus. This past December at Christ Church, we wanted to try expanding our missional endeavors beyond our Christmas Eve services. With that in mind, we came up with the Gifts of Christmas, a Christmas craft making day for the whole family.

We planned and bought supplies for a variety of Christmas themed crafts. We had cookie decorating, Christmas card making, ornament making, Christmas bunting, fancy paper stars, creative hot chocolate gifts and more. All the crafts were chosen to be nice enough that

they could be gifts, and all the crafts were chosen to be interesting to a variety of ages.

In addition to all the craft ideas and supplies, the organizing team spent some time thinking about how the different crafts might relate to the Christian themes of Christmas. We then had cards printed up, which talked about each craft, and about Christmas. We made sure that the volunteers who were helping at each station talked about the spirituality of the crafts, and that they offered cards to everyone who came.

The event went very well. Christmas Crafts are a natural draw in December, and because the crafts were a little challenging, the adults who came enjoyed themselves as much as the kids. With some hot chocolate, cider and snacks to enhance the hospitality, the day turned into a wonderful time of sharing about our faith in the lead up to Christmas!



Photo: An example of one of the crafts from Gifts of Christmas.

# 2019

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Inside and Out  
À l'intérieur comme à l'extérieur



# Anglican women participating in a fellowship of . . . offering

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD, DIOCESE OF NS & PEI

Did you know that the Anglican Church Women Diocesan Board sponsors a different major Project each year, inviting the participation of the parishes and individuals? Further, did you know that one year the Project focuses on an identified local need; another year, a national need; and a third year, an international one, before returning to a local need to resume the cycle? And, finally, did you know that Anglican women in our diocese respond positively each year to the Annual Project, a key element in drawing the women together “*. . . in a fellowship of . . . offering . . .*” (from the Purpose of the Anglican Church Women Board,



Diocese of NS & PEI)?

The Anglican Church Women Diocesan Board is very appreciative of the prayerful and generous support of the parishes and many individuals for each of the Annual Projects. The Board happily receives contributions for the Annual Project over a 12 month period, from late

April / early May of one year to the same time period of the next (c/o Anglican Church Women Board, Diocese of NS & PEI, 1340 Cathedral Lane, Halifax, NS, B3H 2Z1; Annual Project in the memo line of the cheque). It is very validating to receive these donations of whatever size and to see how the Annual Project speaks to the parishes, as well as many individuals, encouraging their generosity.

The Annual Project for 2018/19 is **Bonny Lea Farm: A Home Forever**. Founded in 1973, Bonny Lea Farm is Nova Scotia's first and only one-stop, all-inclusive residential, vocational and therapeutic service provider for adults with intellectual disabilities. Bonny Lea takes an enhanced holistic and individualized approach for each of its participants

to support them in reaching their goals and potential. Participants come from all over Nova Scotia and beyond to access Bonny Lea's unique programs. As a number of the Bonny Lea Farm participants are now reaching retirement age, there is a need for a new residence to accommodate the increased and specialized needs of an aging population. The goal of the Anglican Church Women Annual Project 2018/19, Bonny Lea Farm: A Home Forever is to raise sufficient funds to furnish the living room of the planned new residence.

Given that Bonny Lea Farm is “*committed to empowering special needs individuals, providing opportunities to experience faith, self-respect, love one for another, dignity, integrity, productivity, and*

*responsible community living*” (Bonny Lea Farm Mission), you can see how it is that Anglican women and men have responded so positively to the Anglican Church Women's 2018/19 Annual Project. With that stated mission, coupled with the Bonny Lea Farm Vision statement: “*Each person who comes to Bonny Lea Farm has the chance to learn, grow and succeed*”, how can a Christian community resist?

A huge “thank you” to all those parishes and individuals who have already contributed to the 2018/19 Annual Project – your generosity is appreciated. If you haven't, there is still time (3 months) “*to participate in this fellowship of . . . offering . . .*” and to be part of Bonny Lea Farm: A Home Forever.

## Is perfect joy in setting an example of holiness?



BY DEACON RAY CARTER

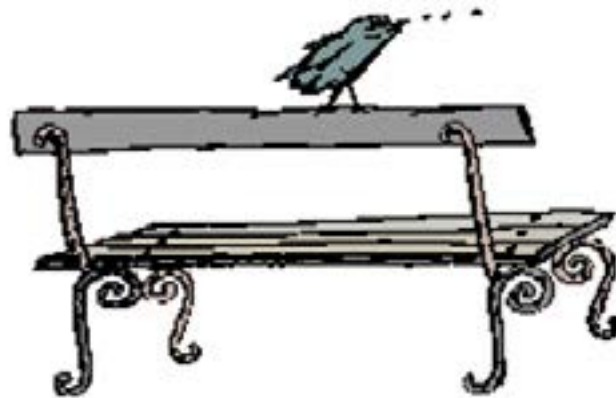
As I sat agonizing about what to write about for the February “Deacon's Bench”, I experienced what I had only heard of before; writer's block. It is past the deadline Editor Paul Sherwood has set for submissions and I still can't come up with anything! I had been toying with a brief story about St.

Francis and his description of perfect joy, but constructing an article eluded me. What to do!!!! What else do we do? I turned to the internet, and soon discovered a website called “WritingExercises.co.uk”. Jackpot! They have something called a Subject generator, obviously created just for me! You click a button and it generates a random subject! Magic!

I decided I would go with the first subject generated, and not try to wait until I got something easy. So, I click “Generate a Subject” and immediately I get the response to “Write about something you got for free”. OK! But wait, what is something I got for free? I search my memory and start trying to remember back in time when I got something for free. Well, there was that buy one get one deal at the grocery store last month, but that really wasn't free was it?

Do Christmas presents count? That seems to be more of a

that their bodies shivered and ached. He asked Friar Leo



### VIEW FROM THE DEACON'S BENCH

trade. Some one gave me a pen on Saturday, but I think that was so I would do business with them. Does that count?

But wait! Perfect joy! St Francis! That's it! Here is the story from “The Little Flowers”:

One day Francis was on a long journey with Friar Leo in the winter and it was so cold

about perfect joy. Is perfect joy in setting an example of holiness? Is perfect joy in performing miracles? Having great knowledge? Preaching the gospel? He went on and on like this asking him, “Where is perfect joy? Where is perfect joy?” And all the time as they're walking in the snow and bitter cold!

Finally, Father Leo pleaded, “Father, I pray you in the name of God to tell me, where is perfect joy?!”

Francis answered, “If we arrive at our host's house soaked by the rain, frozen, muddy, and afflicted with hunger, knock on the door and the doorkeeper says, ‘Who are you? I don't know you!’ And he closes the door in our faces so that we must stay outside all night long, freezing to death. If we endure this mistreatment without disquieting ourselves and without murmuring, but think humbly and charitably about the doorkeeper, believing that God is in charge. If we bear these injustices patiently and with cheerfulness, thinking on the sufferings of Christ for us. O Friar Leo, write it down that here is perfect joy!”

So there it is! A free gift from God!



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