

THE DIOCESAN TIMES



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FEBRUARY 2021 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Organist and Music Director Barbara Butler is recent member of the Order of Canada.

St. John's celebrates its very own Member of the Order of Canada

SUBMITTED BY LAURA MARIE PIOTROWITZ

Among the saints of the church are the musicians, and especially during this challenging COVID time without group singing, we are all delighting to receive the ministry of music in different ways.

At St. John's in Lunenburg, this music ministry has been a tremendous gift by Organist and Music Director Barbara Butler. With tremendous flexibility and a love for God, she has been adapting how we can receive the gift of music in the midst of our worship. No challenge has been too big: from learning new technology during lockdown, to creatively involving as much music for worship as we can, to exploring safe ways to incorporate other musicians. It is because of Barbara's love for God and for music that St. John's is known for being a musical home on the South Shore.

Of course, Barbara is well-known for her music all over Nova Scotia - sharing her passion for music with as many Nova Scotians as possible, through Musique Royale and St. Cecilia Concert Series, travelling to places often overlooked by other music

promoters. She delights in raising up new musicians, exploring new venues, and extending the love of music with all ages - Cookie Concerts, for example, invite our youngest friends to become music lovers (with cookies!)

In the church we benefit from a wide variety of performances, concerts, Lenten and Advent 'Music and Meditations', and doesn't shy away from musical requests at social events! The scope of her offerings is as broad as the smile she always wears. Barbara is truly a gift to the church, and to music in Nova Scotia and beyond.

This is why Barbara was perhaps the only person surprised when she was appointed as a Member of the Order of Canada "for her contributions to the musical landscape of Nova Scotia, notably through her promotion of numerous concert series across the province." (from the website of the Governor General of Canada).

This prestigious meritorious award was announced at the end of December, and when travel is safe, Barbara will formally receive the award at a ceremony in Ottawa. Until that time, however, we at St. John's reached out with joy to congratulate "our" Barbara during a Sunday service. Her smile beamed brighter than the lights; and she has shared that she hasn't stopped smiling.

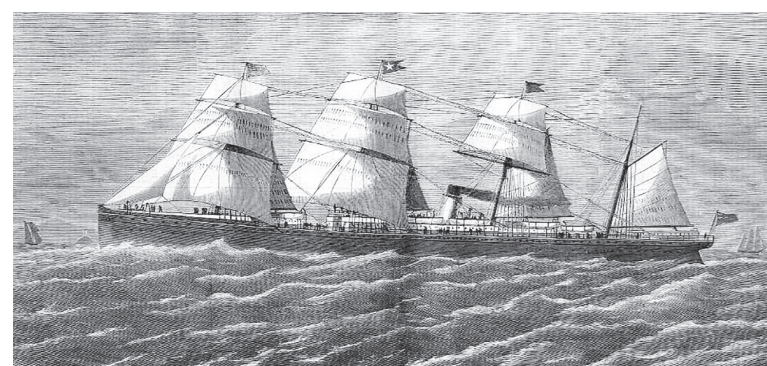
Truly, she is an inspiration to us all, as she models a powerful faith and Christian lifestyle, embracing the invitation of 1 Thessalonians 5.11 to "encourage one another and build up each other, as indeed you are doing."

Congratulations Barbara!



YOUR PARISH NEEDS YOUR FINANCIAL SUPPORT

Many of our parishes are struggling to pay their bills during the COVID-19 pandemic. Please remember to send in your contributions, even if buildings are temporarily closed. Thank you!



Why is the SS Atlantic in The Diocesan Times? See page 6.

COLUMNIST

And so, it continues



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ST. BART'S BY THE BOG

Sarah Neish

And so, it continues! The world is in the midst of this pandemic and well into the second wave, if not the third wave; and life plods on here in The Bog.

We got through a very different Christmas season at St. Bart's. There were some decorations up around the church and Lord knows there was lots of special effects in the churchyard! We saw the new year in with silence except for the church bell's sounding out the old year and hailing in the new one thanks to Benny Smith who is carrying on the tradition Rev. Billie started years ago.

I think, from what I can gather, most folks spent Christmas day on the phone or in front of a computer screen 'doing their best to connect with loved ones on the special day. I know we had some lovely calls from our children and grandchildren. It was not the same as sharing the festive table with them, but we managed to connect with everyone. All of the kids said how much they

missed Christmas Eve at St. Bart's. Even though church attendance has disappeared from their weekly lives, these special times with shared worship still remain important.. And to that we say "Thank God".

We continue to have short services every Sunday. The same few people show up and take their places, well-spaced and wearing masks. Jason has

set up some sort of computer gizmo that he understands and sends out the service to any who can access it via Face book or YouTube . It is a complete mystery to most of us, but we appreciate his efforts and I have heard that folks are watching and singing along with the few hymns we hear.

Jason seems busier than ever with all of the special tasks this isolation has sent our way. People still sicken, some leave this world and Jason tries to be there for them and their families at such times. Funerals are a different thing now. No more being with the bereaved family, no more shared casseroles . No more comforting hugs ,no more visitation or packed church at the final service. Now we have 'funeral by invitation only' both inside the church and at the grave. The time for saying special words of comfort at a reception has gone and we now rely more and more on cards in the mail or phone calls. It is such a strange time in our lives.

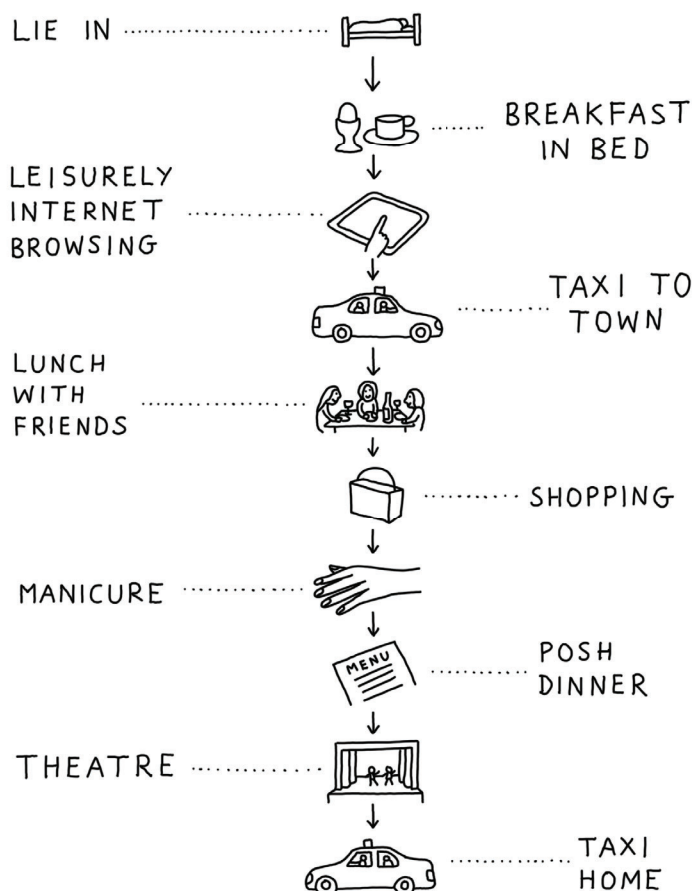
In the middle of all of this ,we have a new Bishop! Jason did his best to get the service out to any who wished to witness it. I know my Orin and I watched it . How strange , there was no one there to welcome our new bishop except for 5 other clergy ,including our three retired bishops who laid their hands on Sandra's head and made her our new Diocesan Bishop. She will be a part of our prayers as she takes on her new role in our lives as Anglicans .

We will continue to make our way up the hill to the front door of St. Bart's .every Sunday. We will continue to wear our masks and sing hymns softly. We will continue to receive the consecrated bread from the silver sugar tongs the Jason has mastered. We will pray for our new Bishop and for our world . We will await the arrival of the magic of a vaccine and the return to life as it should be lived .

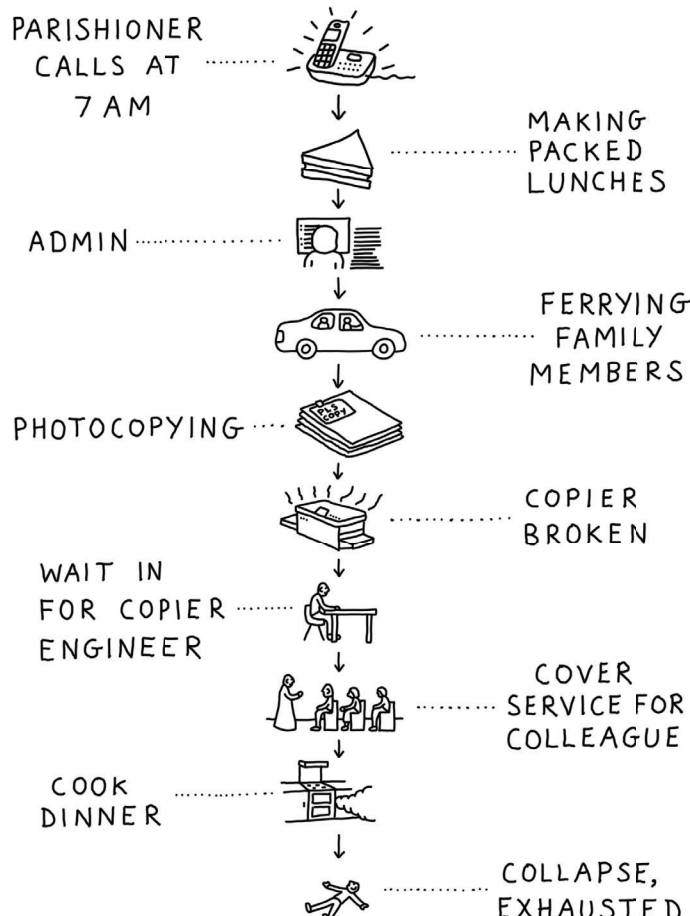
We will keep you posted.
Aunt Madge

THE VICAR'S DAY OFF

WHAT PEOPLE THINK HAPPENS



WHAT ACTUALLY HAPPENS



From the Inside Out



Bishop Sandra Fyfe,
Diocese of Nova Scotia and
Prince Edward Island

We are fast approaching Ash Wednesday and the beginning of the season of Lent, one of my favourite seasons in the Church year. Lent is a great time to push the reset button, to consider where we may have veered off the path in following what we know to be healthy life and spiritual disciplines, and to clear our hearts and minds of the clutter that can accumulate and weigh us down.

This year, I'm imagining that Ash Wednesday might look different for us as we follow public health directives in our respective provinces. Regardless of whether or how we might be able to offer the imposition of ashes, the spiritual significance of this holy day is one that has been etched in my mind for many years now, mainly because of an incident involving my son that offered deeper insight and fresh understanding.

Many years ago now, while he was out visiting with his babysitter one day, my son found one of those rectangular pillboxes marked with letters denoting each day of the week. He must have fiddled with the lids of each little box-within-a-box with those chubby toddler fingers until they were all open, and then he swallowed whatever pills were inside. No doubt they looked like candy to him, but they were, in fact, medicine.

Once it became clear what had happened, our son was rushed to the local hospital where they took stock of the medications he had consumed, did bloodwork and then gave him a charcoal drink. They explained that the charcoal would draw out the chemicals and cleanse the body of the toxins in the medications. The toxins bind to the charcoal, they told me, and, in time, carry them out of the body. I stayed with my son in the hospital overnight as he was subjected to yet more bloodwork and yet more charcoal. While I was grateful for the excellent care he received, I was, as they say in Newfoundland, a bit "rattled."

The next time I celebrated Ash Wednesday in my parish I did so with a completely different level of understanding. I had long known the connection between ashes and human frailty. There are words said during funerals and graveside services that remind us of that. I also knew

that ashes were a biblical sign of repentance and remorse. I remembered stories of people clothing themselves in sackcloth and ashes. But until this incident early in my son's life, I didn't know the power of ashes to remove what is toxic and cleanse the

body. It's been a helpful image for me ever since, and not one Ash Wednesday goes by that I don't remember this yet again.

I've shared this story before while preparing to offer the imposition of ashes at nursing homes and in my Parish church. There are always gasps and the odd "oh my" as people worry if my son was okay (he was and is and the babysitter is still a beloved part of our extended family). But then we talk about what it is that we need cleansing from in our lives; what "toxins" might these ashes remove from us? For some of us, it's resentment and old grudges that weigh us down as we carry them with us wherever we go. For others, it's the inability to accept ourselves for who we are and who God has created us to be (this can be especially hard for those facing decreased mobility or hearing or vision and increased dependence on others, or anyone who has been labeled as different). For others, it's the clinging to what was rather than what might be now; a love of nostalgia that threatens to keep us from enjoying or embracing anything new (how can we if "what was" is always better than "what is?").

This year I know I won't be celebrating Ash Wednesday in familiar ways or in familiar places. Yet, no matter where I am, I will still remember the power of ashes to transform us from the inside out. You and I might not be able to receive the imposition of ashes physically, but we can still imagine the sign of the cross being made on our foreheads, with perhaps a few loose ashes fluttering down our faces or sticking to our glasses. We can still ask God to create in us new and contrite hearts, and to renew a right spirit within us. We can still ask ourselves what we'd like those ashes on our foreheads to remove from us, and use the rest of the season of Lent to seek God's guidance and grace to begin anew.

Wherever you are as this new season begins, may Lent be for you a time of new possibilities and fresh hope.

Peace and blessings,
+Sandra

What it is
that we need
cleansing from
in our lives?
What "toxins"
might these
ashes remove
from us?

NOTICE: An article submitted to The Diocesan Times via the Episcopal Search Committee for publication breached confidence and contained false information. Information in the profile of one candidate, the Rev. Elliott Siteman, contained details about a pastoral relationship with a parishioner that allowed the individual to be identified and included false information about a medical diagnosis. We recognize the harm caused to this individual by publishing this article and sincerely apologize. The Diocesan Times Management Board will review the process around publishing submitted articles and communicate recommendations with Diocesan Council. The Diocesan Times Management Board will do all that we can to prevent future occurrences like this.



REV LAURA MARIE PIOTROWICZ
RECTOR, ST. JOHN'S, LUNENBURG

February is an exciting month!

Who can fail to appreciate the gift of Feb 15: Candy-On-Sale day!

There are a few other United Nations "international" dates worth noting, however, such as World Cancer Day (Feb 4) or World Radio Day (Feb 13). In the ongoing journey towards gender equality, February offers us a few options to consider.

Feb 6 is the International Day of Zero Tolerance for Female Genital Mutilation. FGM is a distressing practice which some 3 million girls endure each year, where for non-medical reasons their external genitalia is partially or totally removed. These practices lead to serious health complications (even death), significant indignity, and is an

abuse of human rights. While this practice tends to have higher incidence of practice in certain geographical regions, it is a global problem, and has been reported within Canada. Pray God we heed the advice of UNICEF, UN Population Fund, and the WHO, and through education eradicate this practice within our lifetime.

Feb 11 is another Day highlight equality, as it is the International Day of Women and Girls in Science. Globally, women make up approximately 30% of those studying and working in STEM-related fields (Science, Technology, Engineering, and Mathematics). In Canada, women represent

39% of graduates in STEM programs, and only 23% of those working in these industries. In order to meet the Sustainable Development Goals, the UN is working to address perceived bias that women and girls should avoid these fields by increasing visibility, for example by encouraging television and film to demonstrate equality (currently in these roles only 12% are women). The 2016 film "Hidden Figures" is a great starting place!

While some days are highlighted to raise attention to specific concerns and opportunities to move closer to equality, every day is a day to celebrate our full personhood in the body of

Christ, regardless of gender. Let's spend every day finding ways to remove stereotypes, lift one another up in our God-given gifts and skills, and delight in the beauty of equality in diversity that God has given to us all!



NEWS FROM AWAY

Dear diocese,

From the day we moved from daylight savings to standard time, I have been anxiously waiting for the days to get longer and brighter. Candlemas is a milestone in the time of waiting for growing light, longer days because February 2, is also known Groundhog Day. Over the hump day. The day that falls dead center, between Winter Solstice and Spring Equinox. Part of the natural rhythm of the earth as the earth tilts on its axis and we continue to circle the sun.

As we celebrate sunlight growing noticeably longer each day, Christians also take time to celebrate the growing light of Christ in our lives, marked by the celebration of The Presentation of our Lord



in the temple, AKA Candlemas.

On that day, we reflect on the experience of Simeon and Anna in the story of the Presentation of the Lord.

There seemed to be nothing extraordinary about that day in that place, at that time. Or so most people thought. But people of deep faith, Simeon and Anna knew better. Those two very special people had been waiting for the

light in the form of a baby presented in the temple that day. And their encounter with him lit up their lives. Extraordinary times then and extraordinary times now.

Centuries ago, Candlemas was also when people predicted the long-range weather forecast:

*If Candlemass day be dry
and fair,
The half o' winter to come
and mair*

*If Candlemass day be wet and
foul.
The half o' winter gane at
Yule*

Not quite as silly as it might seem if you consider that in 2021, tradition dictates that the long range forecast depends on the whim of a groundhog. But the other day, I heard on the radio that people who take a more scientific approach than predicting the weather by watching a groundhog have concluded from their studies that we now have fewer white Christmases, short winters, less snow because the planet is warming at a dangerous rate.

In the beginning our loving God created the earth, an Eden, for us. Now

all creation is at risk.

As we reflect this Candlemas on Christ, the light of our souls, may each one of us be a shining example of God's love, lighting the way, influencing others, part of the climate crisis solution, caring for all of God's creation. May we never lose sight of God's light of salvation and peace inspiring us to carry out our commitment to healing in a hurting world.

May the light of Christ grow in us and may Christ's light continue to radiate from each one of us.

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

The purse

Queen Elizabeth II is a first class, wonderful human being, and a Jesus follower. Many would agree with this assessment. Apart from media reports, and various books written about her we don't really know her. Reports and books are often slanted to some degree by the one writing the account. What we do know is found in her Christmas addresses which are personally spiritual and Christ centered. Everyone seems to get better than the last one. But there is one thing about her that many will always know, have observed. That one thing, and some thing that reminds me of my own dear Mom, is that Queen Elizabeth in her public forays always carries a purse. Remember, this is a person who and again, always has people doing things for her, and has had her whole life. That's part pf being Queen, and it's not a lazy characteristic.

When you watch her at functions people are there to take the flowers others have given her. She has learned to deftly hand off those and other gifts to a Lady in Waiting who most



Bryan Hagerman HAGERMAN

probably hands them off to someone else. There are other people who carry all sorts of other things for the Queen. But, not the purse. So, for me, the purse symbolizes something important regarding her majesty, something that she can do, something that allows her, her independence.

Something where she is saying even if covertly, I am a human like you. Let the purse characterize this. It is the one symbol which says she can do something for herself, even if not carrying flowers, or an umbrella. It is

the one thing that can say, "I am like you, and I relate to you. I am human. Let this be our commonality."

The rest of us several billion humans carry things, physical, and internal emotional things, daily, minute by minute. Internally it may be the latest slight, a bad memory from yesterday, a jingle going around in our head, a chronic pain, a thing left undone, work stress, an emotional pain. We all, including the Queen, carry within us some form of emotional distress. That distress may affect us unconsciously or even consciously. When it affects us, it most usually affects others. The response to that pain may be a psychological projection upon another, someone close to us that we love and care for. It will show itself in a form of anger, irritable responses, impatience, curtness, blame, perhaps a physical response. When we psychologically project, we offload our pain upon an innocent other, who has done nothing to deserve it. Later we realize our mistake and apologize, or we don't even know that

it has been a projection at all.

The one thing that would be most helpful to carry, in order for us to achieve personal growth and to gain closer trusted relationships could be, daily self awareness, and with that personal responsibility for actions. That commonality could create environments of peace and stability wherever we are, at home, on the job, at leisure. With self awareness comes the ability to know oneself personally in an intimate and existential emotional way.

When we know our moods, and are aware of our current inner turmoil, we then can adjust all responses in relationship to the various others we connect with on a daily basis. A buffer is developed. Yes, we are irritable. A specific stress has created this feeling. It may be so bad that you just want to strike out at whatever or whoever passes in front of you. It could be the person at the local coffee drive in, or someone driving slowly in front of you.

Self awareness and emotional control can help

us side step psychological projection. It can help us to adapt to our mood positively, and to create within us a response that offers the opposite to the anger and rudeness that sometimes arises when we are bumped emotionally.

I am sure Jesus felt emotional turmoil. But we have no record of him ever projecting his anger on another. He was self aware.

The why of the inner turmoil can be journaled. Or speaking with a trusted friend might help. Prayer is a wonderful way of seeking an inner resolve as we take every concern to God our Heavenly Father. This is what Jesus did. The promises of scripture affirm a God who listens, is concerned and cares about any inner turmoil we feel and face.

John 14:27 **"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."**

DR. BRYAN HAGERMAN
ST PAUL'S OUTREACH
COUNSELLOR

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Survive, thrive, lead: the way of resonant leadership



Photo Credit: Reuben Juarez, Unsplash

By CATHY LEE CUNNINGHAM, RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK

“Resonant leaders live their values, and they truly care about people. They create a sense of hope about the future and excitement about the present, for themselves and for others.”

- Richard Boyatzis and Annie McKee, *Resonant Leadership*, p.202



Rev. Cathy Lee Cunningham

I write this article in the immediate days following the attempted coup inside the United States Capitol in Washington, D.C. on January 6th, 2021, the Feast of the Epiphany. Threats of further violence and insurrection loom large across the U.S. prior to the inauguration of Joe Biden and Kamala Harris.

Most of these insurrectionists would call themselves Christians, followers and lovers of Jesus. Indeed, their warped interpretation of the teachings of the Bible is what motivates so many of them.

They “live their values” and “create a sense of hope and excitement about the present, for themselves and for others”. They are following their leader — Donald Trump — whose words and actions have

deeply resonated with them and their view of the world and their neighbour, at the level of their soul.

They feel hard-done-by and helpless and they believe that their rage, and guns, and rifles, and knives, and pipe bombs and zip ties will bring them what they hope for — an overthrow of the U.S. government.

To see our closest neighbour on the brink of civil war, at the hands of white supremacists chanting “hang Mike Pence” and “back to 1776” is a truly terrifying prospect.

RESONANCE: A POWER FOR GOOD AND FOR EVIL

Although I don’t know

what will happen as I write this, when you read this, history will have been written. I wonder now, what will our leaders do with their words to either amplify or avert this growing crisis in the United States that will — in one way or another— impact all of us on earth?

Leaders become leaders because the group of people they lead give them permission to do so. They gain the privilege and power of leadership because it is bestowed on them by their followers — because their message resonates deep in the souls of others.

That’s why resonance is so powerful. It works through all of our senses; the message arrives (in the form of words, music, visuals, smells) and we either welcome or reject it based on how we process it through our beliefs, our worldview, what it makes us think, and ultimately, how it makes us FEEL.

CARING: THE TRUE MARK OF RESONANT LEADERSHIP

In their book, *Resonant Leadership*, Richard Boyatzis and Annie McKee explore the reality of the “inevitable power stress of the leadership role”:

“Becoming a resonant leader does not happen by accident. . . Great leadership comes as a result of hard work... It requires discovering our own noble purpose, living it every day, and being fully aware of ourselves and other people as human beings — mind, body, heart, and spirit.... Great leaders are resonant within themselves and attuned to others...”

According to Boyatzis and McKee there is one element that separates the great leaders from the bad ones: Great leaders TRULY CARE about ALL people, about their well-being, safety and dignity.

THE CHALLENGE: IT ALL STARTS WITH YOU

At this time in the Church year we hear once again the invitation to “observe a holy Lent”:

“by self-examination, penitence, prayer, fasting and almsgiving, and by reading and meditating on the Word of God.”

Book of Alternative Services, p. 282

Boyatzis and McKee write words that speak into this sacred Lenten time that we are given:

“It all starts with you. Any kind of personal transformation that ultimately results in you becoming a more resonant leader — and sustaining that success — begins with some kind of challenge to your mindfulness and a growing awareness of your passion, beliefs, duties, and your true calling. Maybe this realization is a wake-up call — one that will start you on the path of intentional change.” p. 204

How do you know if you’re a resonant leader?

Boyatzis and McKee offer these questions for reflection, and I leave them with you to add your Lenten journey toolkit for self-examination:

- Am I inspirational? and
- Do I create an overall positive emotional tone that is characterized by hope? and
- Am I in touch with others? Do I know what is in others hearts and minds? Do I experience and demonstrate compassion? and
- Am I mindful — authentic and in tune with myself, other and the environment?

One thing in this life is certain: While most of us do not have the position or power to control the outcome global events, we do have the power to transform our own thoughts, choices, and behaviors, no matter how much stress we’re under or how dark the challenge we’re facing seems.

What will we do with this power of self-agency we’ve been given by our God of love? What kind of leader will we be for Jesus?

In the March Issue, I’ll continue my exploration of *Resonant Leadership* with a piece on the Cycle of Sacrifice and Renewal — themes of Holy Week and Easter.

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at cathylee@cathyleecunningham.com and find me on social media @vocapeace.

The story of Reverend William Ancient



Photo: Reverend William Ancient conducting service at the mass burial site in 1873.

SUBMITTED BY MARGARET SAGAR, RESIDENT OF TERENCE BAY AND A DIRECTOR OF SS ATLANTIC HERITAGE PARK SOCIETY

Does the name William Ancient mean anything to you? Probably not, unless you have lived around Terence Bay, Lower Prospect or Prospect, or worshipped at St Paul's church in Terence Bay. Who was he? He was one of the heroes in the rescue of survivors from the wreck of the SS *Atlantic* on April 1st, 1873. Reverend Ancient was buried in 1908 in the cemetery of St. John's, Fairview but at present there is nothing to mark his grave. Soon, his heroism will be recognized again with a proper headstone, thanks to the Facebook postings of the SS Atlantic Heritage Park Society. The story about his courage caught the attention of Frank Jastrzembski in the USA, who has an interest in seeing that graves of heroes are properly marked. He has even traced Ancient's living descendants and has their permission to place a new headstone.

Why is Ancient a hero? To begin at the beginning, at 3:15 A.M. that fateful day, the relatively new steamship of the White Star Line struck a rock and sank off Meagher's Island close to Lower Prospect and across the bay from Prospect. It

was on its way to New York with nearly a thousand people on board, the majority being immigrants seeking a more prosperous life in North America. Having endured rough seas

location on the ship, all the women and children, except one, and nearly all the married men were drowned. The majority of the survivors were single men and crewmembers.

So, what was William Ancient's role and who exactly was he?

and head winds for days of its journey across the Atlantic from Liverpool, the Captain had decided there might not be enough coal aboard to fire the steam engines for the remainder of the crossing to New York. Therefore, he decided to head for Halifax to take on more coal.

Sadly, there were navigational errors and the ship was pulled westwards by the strong currents. The lookouts did not see the Sambro light, which would guide them into Halifax. The helmsman was unaware of being off course and close to the shore and so the ship struck the rock at full speed. Almost all the passengers were in their berths below deck, and because of their

Fortunately, this was not a deserted shore: the little fishing villages were close by. Flares and noise awoke the closest resident and the rescue began. Heroic men took to their boats and began pulling survivors out of the frigid and dangerous sea. Once back on land, the women saw to their wounds, and did their best to warm them up and feed them, comforting them after their traumatic experience. There were very few houses in these villages, but they managed to provide food and shelter for close to 420 survivors.

So, what was William Ancient's role and who exactly was he? Born in England in 1836, he was a ten-year veteran of the

British navy. As a layman he had ministered to the seafarers in Halifax. Noticed by the Church, he was ordained a Deacon and sent to serve the mission in Terence Bay. Around 2 P.M. on April 1st Ancient risked his life going out to the ship to rescue two men who were up in the rigging and unable to get down. The fisherman had not yet been able to reach them because of the high tide. As the tide began to fall again, Ancient's naval skills and daring enabled him to get aboard and guide Chief Officer John Firth to safety. The other young man had, just before, as the boat first reached the ship, fallen into the water close enough to be pulled out and taken to shore.

Ancient was lauded around the world for his incredible courage, seamanship and endurance, and was recognized with several awards. The engraving on a gold watch presented to him by the federal government speaks of the *"...gallant and humane conduct he displayed in rescuing at imminent peril to his own life, the life of the Chief Officer of the ill-fated steamship Atlantic..."*

In addition to the spectacular rescue, Ancient saw to it that the many victims whose religious affiliation could not be confirmed received a dignified burial, while government officials were dithering about what to do with all the bodies. He thus became famous for his selfless attention to duty. He oversaw the burial with Christian rites of 277 of the victims in a mass grave on land along the shore of Terence Bay near St. Paul's Church. Another 240 or so were buried in the Star of the Sea Roman Catholic cemetery. Ancient also went to bat for the people of the villages who had given their all to care for the survivors over a period of more than 24 hours. At the end of the winter, these poor and isolated communities were low on supplies and were

left with next to nothing for themselves. Eventually, thanks to Ancient's efforts in speaking up for them, the residents were given compensation.

As for him, he was ordained to the priesthood and moved to Trinity Church in Halifax. He served several parishes prior to his death at age 74 in 1908.

Why his grave is currently unmarked is not known. At the time of Ancient's death, Bishop Clarendon Lamb Worrell stated: "On shipboard, in parish life and in the Synod office his sense of duty was plainly marked and whatever he did was done to the best of his ability and in singleness of purpose."

The SS Atlantic Heritage Park Society is delighted at this initiative to recognize this clergyman who played such a vital role in the story of the SS *Atlantic*. "This is important work that Frank Jastrzembski has undertaken, and we're privileged to help out in a small way," said Society President John Corbett.

Mr. Jastrzembski has launched a GoFundMe site at <https://gf.me/u/y9r2qs>. If you would like to contribute to the recognition of this courageous priest of this diocese, you can make a donation there. You can learn more details of the SS *Atlantic* story, the amazing deeds of the community residents and William Ancient by going to the Society's web site www.ssatlantic.com and its Facebook page. Although not as well known a story as it ought to be, it is a wonderful example of bravery and kind hospitality extended to total strangers in urgent need.

Put a visit to the Interpretation Centre on your list of things to do next summer and at any time walk along the beautiful seashore in the Heritage Park to the site where the Reverend Ancient laid 277 victims to rest.

Love of creation and ecological grief - a reflection

When I committed to write this article, Paul Sherwood, the Editor of the Diocesan Times, asked me to send an illustration to complement the text. Deciding what was the 'perfect' picture proved to be extremely difficult. Upon reflection I realized that I do not know what the world will look like at the end of 2021. We start 2021 in a time of Covid, climate change and political and economic strife. We start 2021 in a liminal state - an 'in between' time. Some of us are waiting to see what will happen; some of us are working towards what we call a 'better normal'. So instead of an illustration, I offer each of us empty space which each of us will fill, one way or another.



The empty space, consider it a frame, is a picture of what exists now and what will exist in the future.

Think of a favourite place in nature; let yourself see this place in your mind - see it, smell it, hear it, feel it. Then, allow yourself to think of it gone. How do you feel?. Finally, allow yourself to visualize this place you love in ten years time, as beautiful as it is now, or maybe even better.

In these few moments, you have had a personal experience of love (of place), possibly of ecological grief (over the loss of a special place) and finally a concrete illustration of what action can do.

2021 is a time of change. Do we wait to see what will happen or do we take action to create a 'better normal'? That is a choice each of us will make.

This reflection gives you a starting understanding of the motivation, our feelings of love and grief, and the motivation for action that brings people to the Network of the Diocesan Environment

Network (The DEN).

At the beginning of our Covid shut-down, we started holding DEN Thursday Gatherings. These weekly gatherings are time for prayer and education on local environmental issues. Equally important is the opportunity to grow as a community.

We began in March 2020 sharing our love of God's creation. One book that we referred to on several occasions was the Centre for Public Justice (CPJ's) publication 'Living Ecological Justice'.

CPJ is one of many organizations and groups that emphasize our need, as humans, to understand our love of creation. For how will we save all of creation if we do not comprehend and act on our love of nature?

Respecting the range of interests among the members of the network, we invited guests who are involved in working to save God's Creation in various ways:

Kelly from the Watermark Project, Nina and Helga from the Healthy Forest Coalition, Elder Dorene from The

Grassroots Grandmothers, Ben from the Ecology Action Center. On several occasions - because many of us are gardeners - we talked about gardening - community gardens, chinch gardens, home gardens - to feed our bodies and minds and souls. And we spoke about ecological grief.

More and more groups are taking the time to look at ecological grief. Simply put, ecological grief is the grief that we feel because of what is happening to our planet, or what has happened. And when we feel grief and are afraid of what will happen (like in Covid times), we experience anticipatory grief.

Ecological grief is sometimes accompanied by angry or fury - now named Terrafurie. Sometimes ecological grief develops into despair and a state of being frozen and unable to take any action. And sometimes this grief is complicated by guilt - for what we have not done in the past and/or what we are not doing now. As a wise man recently said to me, "never underestimate grief".

Stay turned for upcoming

reflections in this series.

The Environment Network (DEN) was established in the spring of 2012 and has grown this past eight years to include approximately 480 Anglicans and others, mostly Anglican, mostly in Nova Scotia but from a number of other dioceses in Canada and some from other parts of the world.

Please check out DEN:

Website: <https://www.nspeidiocese.ca/ministries/diocesan-environment-network>

Facebook: <https://www.facebook.com/groups/101542159983749>

You Tube Channel: https://www.youtube.com/channel/UCXlyyJAFvPg-hj4H0-XvYiQ?view_as=subscriber

Email: endionspei@gmail.com

NANCY BLAIR
REGISTERED COUNSELLING
THERAPIST, NOVA SCOTIA, ONE
OF THE COORDINATORS OF THE
DEN. AND A PARISHIONER AT
ST. PAUL'S, HALIFAX.

Remembering the life lived

At a recent meeting of The Diocesan Times Management Board, it was decided to make obituaries available in the church newspaper. Readers are encouraged to email in the obituary to:

diocesantimes@gmail.com

for print in the next available issue of The Diocesan Times. Some essential and traditional elements of an obituary are:

- Announce the death
- Share their life story:
 - Date and place of birth, marriage, and death
 - Hometown, places lived
 - Schools attended, degrees earned
 - Places of employment and positions held
 - Military service and rank
 - Membership in organizations
 - Place of worship
 - Hobbies or special interests
 - List family members
- Include funeral / memorial information
- Add charity information
- Select a photo

However, some of the most beautiful obituaries are ones that don't follow the standard formula. Whatever style of obituary you choose to write, include as many of these key obituary details as you can.

ANNOUNCEMENTS

Rev Tory Bryne appointed priest-in-charge of the Parish of St. Peter's Birch Cove, effective immediately.

Rev Canon Dr. Stephen Booth appointed priest-in-charge of the Parish of Chester, effective immediately.



Faithful Servant stories

At a recent meeting of The Diocesan Times Management Board, it was decided to ask for **Faithful Servant** stories to share in the church newspaper. Readers are encouraged send in stories of faithful servants in their parish by email to:

diocesantimes@gmail.com

Consider some of the characteristic traits of Faithfulness:

Commitment: an act of heart and mind, of dedicating one's self to something. In the biblical sense it is dedicating one's self to the Lord.

Love: to grip our hearts and minds to move us to stay our course.

Longsuffering: to put up with for a long time. This shows in dealing with challenging people and circumstances.

Patience: a calm temperament which bears evil without murmuring or discontent; the act or quality of waiting long for justice; perseverance, consistency in labor; the quality of bearing offenses and injuries without anger, revenge, or retaliation.

Endurance: a continuing on under pain or distress without yielding to the pressures.

Steadfastness: having a fixed, established, constant, resolute constitution (what you're made of); not fickle or wavering

The one quality helps to continue serving and living for the Lord, is the quality of faithfulness. So please recognize those faithful servants in your parish and share their story in The Diocesan Times.



Michael G Winters

Photo: St. James Anglican Church, Port Dufferin, Halifax County, Nova Scotia.

Picturing Nova Scotia's beautiful Anglican churches

The story (below) tells of my personal retirement project and interest in photographing the many beautiful Anglican Church buildings throughout Nova Scotia. A second email will follow, which will include photographs which you may consider using to illustrate the story.

Recently reflecting on my life as a churchgoer, I fondly remember my childhood at St. George's Anglican Church in Parrsboro, Cumberland County. In that beautiful little small-town wooden edifice, I was christened when barely just a few months old. It was also the faith community into which I was later baptized, confirmed and there, I partook in my first communion. When a teenager, I regularly attended worship services and sang in the church choir, before high school graduation took me off to the big, exciting city of Halifax.

Over the ensuing years, my adult life saw me

stumble and step through many significant bumps in the road of life; marriage, divorce, and a life-altering move to Toronto, were but a few of my challenges. A saving Grace in my life occurred when in 1988, I discovered Metropolitan Community Church of Toronto and chose it as my long-time, loving church home. There, participating in, and leading volunteer ministries including the church orchestra, information center and more, made my church and personal life both productive and meaningful. During a 15-month period of time in the early 2000s, working in the part-time staff position of Worship Coordinator solidified my love for, and appreciation of how important organized worship is for its participants.

Unfortunately, life threw yet another big curve at me when a second unsuspecting relationship loss occurred. My ongoing faith, however, then took me to Vancouver, where for the next ten

years, the peace and serenity for which I longed, materialized and I enjoyed what were perhaps the best adult years of my life.

Four years ago, I retired after 47 consecutive years of work and chose to return to my native Nova Scotia where I quietly settled in Halifax. I asked God to allow me to enjoy a simple, non-complicated, and active retirement, and God's plan for me, included a return to my Anglican roots. I chose to attend St. John's Anglican Church in nearby Bedford, one with a friendly congregation (incidentally, led by its Rector, my cousin, Rev. Randy D. Townsend).

In retirement, I wanted to enjoy an activity which would honour my love of "church," and at the same time also include my interest in architecture and my combined passions of travel and photography. It therefore seemed only natural for me, after two years into my retirement, to begin a project of

photographing as many active and deconsecrated Anglican Church structures in Nova Scotia as I could find.

I have since driven my trusty vehicle many thousands of kilometers along roads adjacent to this province's beautiful seacoasts, inland country lanes and busy city streets in search of Anglican churches. From lovely Neil's Harbour to Conquerall Mills, from Morden to Wallace, and from Cook's Brook to Ecum Secum, I've discovered treasured old heritage buildings, and modern, striking structures - beautiful community churches in states of occasional disrepair, ongoing renovation and loving restoration.

Anglican churches with tall steeples or no steeples, buildings painted white, yellow, brown or blue, those surrounded by attractive picket fences and graveyards, and many situated amongst large old

trees in beautiful settings have all found themselves at the end of my camera lenses.

Many of my church photographs have been regularly shared on personal and group social media pages; some have also appeared online in newspaper, television and weather websites. It was a special honour to have two of my photographs of Anglican Churches selected to appear in each of the 2020 and 2021 National Church Calendars.

I have to date, taken pictures of the exteriors of more than 200 buildings and my quest continues to "find and shoot" the remaining structures, which hopefully will soon allow me to complete my project of photographing all of the existing, beautiful Anglican Churches of Nova Scotia.

MICHAEL G WINTERS
HALIFAX, NOVA SCOTIA



Photo: Archbishop Ron Cutler, Rev. Art Nash and Archbishop Arthur Peters at the New Year's Levee two years ago.

His candle burned bright

BY RON CUTLER VIA FACEBOOK
ON JAN 13, 2021

Giving thanks for the life and ministry of the **Rev. Art Nash** tonight. I first met him 30 years ago when we moved to Sydney Mines. He was one of my predecessors as rector of Trinity Church. Over the years I got to know him as a colleague when we both served in Fort Sackville Region. He was passionate about everything and always ready for a good discussion (or a fight). He was passionate about Cape Breton, about the Toronto Maple Leafs, about ministry, about evangelism, about Cursillo, about the Anglican Church, about life at the Seal Island trailer, about his family and especially about

Emily. The 'Caper' in him meant he didn't really trust bishops, rules, guidelines and sometimes even canons. He saw it as a birthright to stir up trouble periodically, but did he ever love people. He loved to sing though he couldn't carry a tune in a bucket - that never stopped him. He loved mowing grass, he loved worship, he loved a bit of clergy gossip and he loved Jesus. We are the better for having known him and the poorer now that he has gone. May he Rest In Peace and may he have a place in the heavenly choir.

Photo from the New Year's Levee two years ago where he is clearly dominating two Archbishops.



FRESH IDEAS FOR LENT

*"Create in me a clean heart, O God,
and renew a right spirit within me." – Psalm 51:10*

The 40 days of Lent are an opportunity to renew our life in the paschal mystery. This holy season of self-examination, study, deepened prayer, fasting and sacrificial giving, is an opportunity to be shaped by the love of Christ.

We are gathering a number of great ideas for individual and congregational worship, devotions, retreats and other activities for Lent and Holy Week.

Visit our Diocesan website **LENTEN RESOURCES** page for liturgies, music, prayers, studies, videos, etc. Suggestions for mail-outs, online groups and in-person gatherings are posted there. Have ideas to share or questions? E-mail: lvaughn@nspeidiocese.ca

VISIT our special Lenten Resources page:
www.nspeidiocese.ca

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

A new cohort steps up



Photo: Step
Photo by Bernd Luff on Unsplash.jpg

THE FIVE MARKS OF MISSION

1. TELL

Proclaim the Good News of the Kingdom.

2. TEACH

Teach, baptize and nurture new believers.

3. TEND

Respond to human need by loving service.

4. TRANSFORM

Seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

5. TREASURE

Strive to safeguard the integrity of creation and sustain and renew the life of the earth.

By REV. CANON LISA G. VAUGHN

Martin Luther King, Jr. said, "Faith is taking the first step even when you don't see the whole staircase."

Participants in The Connectors THREE, our diocesan missional leadership cohort, are doing just that – stepping out in faith. This third group of pioneering ministers is embarking upon a year of intentional discernment, prayer, learning and experimenting in missional ministry.

COVID-19 has guaranteed that the landscape of life in our communities is unlike any time in history. Change in our local communities and for the future-oriented congregation means blazing a trail into the proverbial wilderness. Those courageous souls who answer the call to serve in the name of Christ are in for a trek forward with plenty of unpredictable terrain. But they are not alone!

Designed to equip and empower, The Connectors THREE program assists cohort members to take risks and forge ahead in

faith to join God in the neighbourhood and lovingly serve those around them. Lay and clergy participants focus on missional connections: between themselves and God (prayerful discernment), between themselves and one another (peer support), and between the congregation and the community (leadership development). Most importantly, these pioneer ministers are learning how to engage new people who are on a spiritual search for the One who offers communion and wholeness.

One participant from the second cohort, Lorraine Fisher described how she grew from previously not considering herself a leader and gained more confidence. "I am comfortable now leading groups and making suggestions about ways our parishes can do missional work," shared the Connector from Christ Church, Berwick. "I want to expand my community outreach and parish support, working with youth (and) senior visitation," Lorraine said.

Another Connector TWO, Patsy Clothier, from St. John's Wolfville, said she more deeply understood her baptismal identity and the power of two or three gathered together in Christ's name. "For sure I learned a lot about being a servant of God – his disciple – how wonderful it is – special. I learned a lot can be accomplished with a small group of like-minded people. That we can be brave (and) also bold. All because of listening to our hearts and to God. It makes a large difference."

The 2021 group includes a diversity of parish leaders from Cape Breton, Prince Edward Island, Mainland Nova Scotia and the Diocese of Huron. They gather monthly over a year for 10, two-day residential retreats and virtually on

Zoom. Together they foster skills in recognizing and acting upon missional opportunities. In other words, they will be taking steps, risking and trusting God, as they respond in loving service.

- ✿ Deborah Beck – St. James' Pictou/ Anglican Churches of Pictou County, NS
- ✿ Jerry Cavanaugh – Parish of St. Luke's Hubbards, NS
- ✿ Paula Evans-Bragg – St. John the Baptist, North Sydney, NS
- ✿ Steve Greene – St. Luke's/St. Thomas' Cambridge, Diocese of Huron, ON
- ✿ Kent Gregory – St. Mark's, Halifax, NS
- ✿ Janice Jackson – Parish of French Village, NS
- ✿ Jacqueline Keddy – St. Luke's, Dartmouth, NS
- ✿ Annie MacQueen – The Collieries Parish, NS
- ✿ Betty Mansfield – St. John the Baptist, North Sydney, NS
- ✿ Janice Robar – Parish of Hatchet Lake & Terence Bay, NS
- ✿ Janet Vieth-Forbes – Parish of Summerside & St. Eleanor's, PEI

Postulant, Debbie Fice is assisting the Parish Vitality Coordinator in facilitating this year's learning cohort. Rev. Frances Drolet-Smith, Diocesan Vocations Coordinator, also offers teaching and guidance related to the members' baptismal identity and prayerful discernment. The Five Marks of Mission form the basis for this work.

This learning forum is an investment in the future vitality and growth of parishes as we learn how to reach new people, in new places, by new ways in our neighbourhoods.

Love makes the world go 'round...



By MARY STONE

This time last year Mothers' Union was embarking on a year of building Hope and Confidence in our communities and in ourselves and then suddenly hope and confidence were turned upside down around the world.

Now we are in a year of rebuilding hope and confidence... a bit of a u-turn.

The virus has caused Mothers' Union Worldwide to re-evaluate everything that we do. As for most charities, the financial hit was huge. Members and friends worldwide showed their love and support of Mothers' Union by readily giving

financial assistance helping to alleviate a major part of that worry. All levels of Mothers' Union embarked on a steep technology learning curve with great success, embracing online platforms to support members around the world.

As an example, every morning I wake up to find a message of love and caring on Whatsapp from Mothers' Union members around the globe. It is heartwarming and encouraging.

I always think of February as the 'Love Month'...when I taught primary, hearts and valentines would appear everywhere around the school, spreading a feeling of caring and kindness. They produced a happy sense of joy and

gratitude. Yes, it was childlike, and yet, they expressed what we all want to say and hear.

Despite our circumstances, there is always love to be shared in our world. That love is generated by God, the ultimate of goodness and love. Love is not a namby-pamby thing, it is a sincere emotion that we all need to receive and to give. This was evident during the Christmas season, when we saw hearts in lights reaching out into the community spreading love and hopefulness.

Family love is essential to the growth and well being of children and is the fundamental support system for society. Love experienced in the home is projected into

the greater community. Yet so many situations and circumstances interfere with the giving and receiving of love.

Lynne Tembey, the previous Mothers' Union Worldwide President wrote this wonderful prayer for "Dear Lord..." A new collection of prayers and poems from Mothers' Union members across the world.

The Family Prayer

Lord, It is with a heart full of gratitude that we come before you today. Thank you for the abundant generosity you bestow on each member of our family. We thank you that in joyful times we can celebrate together; we are grateful too that in difficult times in our lives, we have you and each other, to guide, support, encourage and love.

And yet Lord, as we are blessed and enriched by love, we are acutely aware that within the world, your beautiful world, there are so many who are lonely, unloved, persecuted and afraid.

We pray that we might have a heart of love and a generosity of spirit to reach out with unconditional love to the

marginalized, those caught up in conflict, suffering from hunger, held captive or facing any sort of oppression or persecution.

We pray that you will enlarge our sympathy, deepen our compassion, and give us courage to reach out in love and service. Enable us we pray to have loving, caring hearts.

In your Son's name, Jesus Christ we pray. Amen

During this 'Love Month' there are many ways in which we can express love for our families, friends, neighbours, communities and beyond. You can probably think of a myriad of ways...such as cards, phone calls, words of encouragement, gifts of food, donations to causes like food banks and shelters, volunteering and so on. Enjoy the gift of giving and receiving, remembering the 2nd great commandment "Love thy neighbour as thyself."

Positive Parenting in the Anglican Church of Canada's Council of the North

Are you, as a parish or as an individual, looking for a meaningful way to respond to the *Truth & Reconciliation Commission*?

One way you can is by supporting the Anglican Church Women Board's **2020/2021 Project**

Supporting Parents: Stories That Matter

The Board is collaborating with the Mothers' Union to bring the MU's very successful positive parenting program to Indigenous Communities in the Council of the North. This program is offered free of charge; it is facilitated by trained facilitators; it is tailored to the culture and needs of the community.

ANGLICAN CHURCH WOMEN BOARD

Diocese of Nova Scotia & Prince Edward Island

Do Justice, Love Kindness..... "Walk Humbly with your God"

2020-2021 PROJECT

Supporting Parents: Stories That Matter

Parents Supporting Parents Facilitator Training

The National Project 20/21 has the Anglican Church Women Diocesan Board partnering with the Canadian Mothers' Union to raise funds for the Mothers' Union Supporting Parents Facilitator Training Course in the Council of the North.

Participants from Indigenous Communities with a passion for children and family, once trained as facilitators, will return to their respective communities to engage their local parents in a free forum that encourages the sharing of stories and experiences, while building a lasting support network.

Supporting Parents: Stories That Matter

is an equal opportunity initiative in the Council of the North.

Your support is welcome!

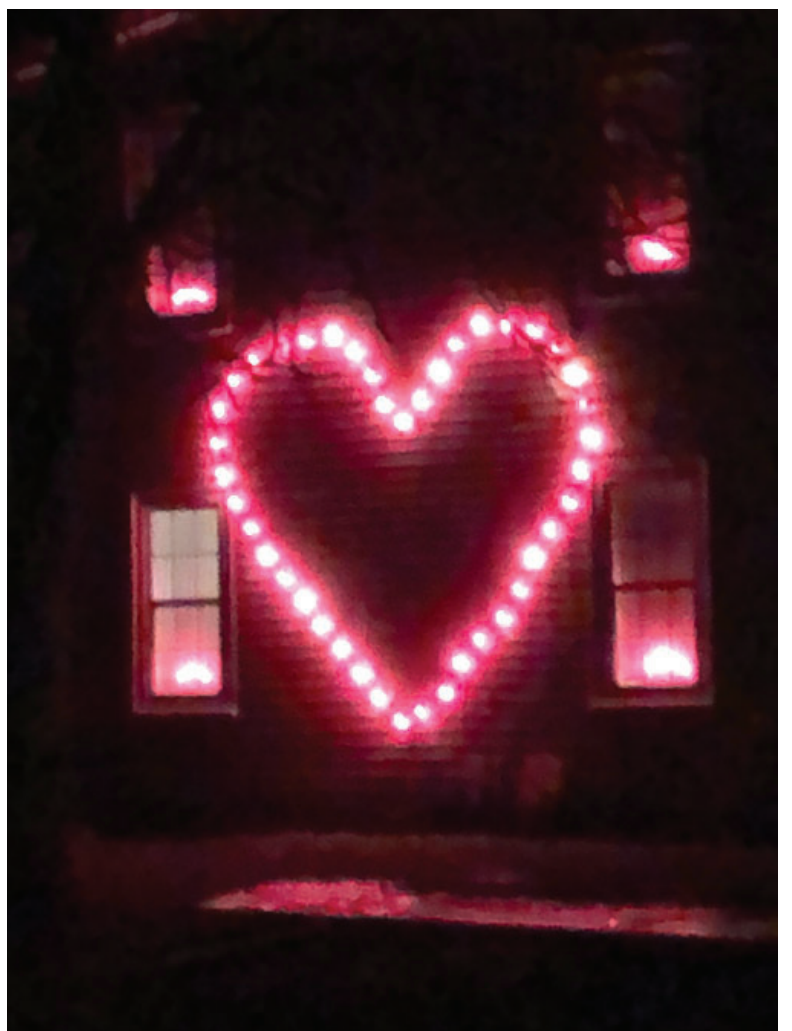
Please make cheques payable to Anglican Church Women Board, Annual Project noted in memo line. Mail to:



Marjorie Davis, Board Treasurer
204-111 Pebblecreek Drive
Dartmouth, NS B2W 0L1



The board will be accepting donations for this project until April 2021.



It's A New Day!

Discipleship: the heart of the matter



Heart - Photo by Clem Onojeghuo on Unsplash.jpg

BY REV. CANON LISA G. VAUGHN

People of faith are becoming endeared to the fullest sense of discipleship, as many these days are reflecting on baptismal identity. Questions are posed like, 'Who are we, as church?' and, 'What does it mean to be a practicing Anglican today?'

This faith foundation of baptism is not something that was done to us, nor something that is static. Our spiritual formation development continues long after making these sacred vows and being immersed in holy water.

As it says in the BAS Holy Baptism preamble (pg. 146), "Becoming a Christian had as much to do with learning to live a new lifestyle within the Christian community as it did with specific beliefs." As we mature, we continue to strive to live Christ's Way of Love, through our promises to pray, learn and practice our faith traditions. This is the heart of what it means to be a disciple, or more aptly translated - an *apprentice* of Christ.

Beginning our Lenten journey this February, let's consider a few approaches to actively nurture our baptismal identity and deepen discipleship. Here's



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

a HEART acrostic:

H – HEALING:

This relates to every dimension of our lives – mind, body, emotions, spiritually, relationally, financially, etc. Self-examination involves asking ourselves the question, what's troubling us? What is interfering with our ability to live an abundant life? What is stealing our joy, peace, and perhaps our sleep?

Often, we require support to undertake this intentional work towards wholeness. Lent is the perfect time for the pastoral sacraments of *Unction* or healing prayers with anointing of holy oil (see BAS pg. 551-558), and *Reconciliation*, commonly called private confession (see BAS pg. 166-172). Contact your priest to make

arrangements. Or reach out to a counsellor, doctor, trusted advisor or connect to a Twelve-Step support group. God did not create humans to undergo this healing alone. As it says in Galatians 6:2, "Bear one another's burdens, and in this way, you will fulfill the law of Christ."

E – EQUIPPING:

In order to live out our baptismal covenant, continuing the apostles' teaching, growing and serving, we embark in life-long learning. We are spiritually enriched and stretched as we engage in further education about the scriptures, prayer disciplines, and various approaches to living this Way of Love. When was the last time you took part in a study, a course, a video talk, read something different or attended a workshop? How about considering exploring a new facet of Christian learning or spiritual practice? Our faith tradition offers thousands of ways of being renewed in our minds, in our ministries and in our devotions.

A – ACTION:

Sometimes we can slip into being 'so heavenly minded that we're no earthly good.' Action is the part of our baptismal life where we get our hands dirty for the good of others. As James says in his letter, faith without works is dead (James 2:14-26). Are you actively serving others in ways that truly make a difference? Our Christian works don't need to be huge projects. These loving actions can be small, but mighty. As 'Canada's singing priest', Rev. Mark Curtis told me once, "ministry is about doing little things." Apprenticing means we practice what we learn, so we ensure there is a balance in our faith lives.

R – RELATING:

We encounter Christ in the Community, not just in our private devotional lives. Consider this: the cross is made up of the vertical – an individual's internal relationship to God, and the horizontal – encountering God in other people. It is critical to our spiritual well-

being and growth that we stay rooted in a faith family. As challenging as this can be with COVID restrictions and the sometimes messiness of the people dynamic, we need one another in the church. As Jesus said, "For where two or three are gathered together in my name, I am there among them" (Matthew 18:20).

T – TIME:

It is absolutely critical to take the time to pray as a disciple! One of my favourite authors says, often we are "too busy not to pray." In other words, the busier we are, the more we need to pray. This ensures we are grounded in our baptismal identity and remember who's we are, as well as helping us to prioritize our day.

Time is also related our discerning how God unfolds God's plans – sometimes over a very long span. On other occasions things happen far more immediately than we expect. In the Anglican Church in 2021, I venture to suggest that this timing of God's is what Dr. Martin Luther King, Jr. most famously described as, "the fierce urgency of the now!"

Recently, Bishop Sandra Fyfe offered this blessing to the Diocesan family:

Life is short and we do not have much time to gladden the hearts of those who walk this way with us. So, be swift to love and make haste to be kind; and the blessing of God: Father, Son and Holy Spirit, be amongst us and remain with us always. Amen.

(attributed to Henri-Frédéric Amiel)

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For additional articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI", and the Anglican Net News, "Six-Minute Study".

I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God.

Ash Wednesday, Book of Alternative Services, pg. 282

Teach Us to Pray:

Praying the hours



One of the side-effects of living during a pandemic is the change in our perception of time. I've heard people use the abbreviations "PP" for "Pre-Pandemic" or "BC" as in "Before-Covid" in a similar way the terms "anno Domini" (AD) and "before Christ" (BC) are used to number years in the Julian and Gregorian calendars. For me, a more consequential side-effect has been my sense of the passage of time, leading me to ask, far more frequently than before, "What day is this?" and in an effort to pretend I haven't totally lost track, I've heard myself say, "This is Tuesday, right?"

It's clear this distortion of perception has to do with the disruption to our routines. Working from home challenges my former daily rhythm. The

urgency to "get ready for work" is lessened when there seems no reason to get dressed for the office, or to clear the ice and snow off the car because I'm not going anywhere. A few times I've heard the Noon Gun from Citadel Hill in Halifax and realized I'm still in my dressing gown.

One of the treasures of the Christian tradition that has grounded the faithful for centuries has been the discipline of "praying the Hours". Reciting prayers at set times of the day came naturally for the earliest Christians, many of whom, from their Jewish roots, were used to praying seven times a day (Ps. 119:164). Seven times of prayer became quite widespread, with local variations. The Book of Acts references the hours

of prayer in the temple (3:1) while the Gospels each speaks of 'the hours' in relation to the time Jesus was on the Cross.

The Desert Fathers and Mothers of the 3rd and 4th centuries, the prescriptions detailed in the 6th C Rule of St. Benedict, and the early Celtic monastic communities of the 7th century all kept such practices alive. In later centuries, Books of Hours developed for use by individuals. In recent times the 24/7 prayer movement has sometimes incorporated this practice. Roman Catholics refer to the Canonical Hours and The Liturgy of the Hours. The Orthodox Church sometimes refers to these as The Divine Services. These have come to mark each of the eight three-hour periods in a



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

day. The poetic, measured lines of the Psalms and the elegant prose of the Book of Common Prayer, and the daily offices of more contemporary collections all enable us to exercise the practice of fixed-hour prayer.

The late Phyllis Tickle, mother of seven children, a prolific writer on Church history and liturgy and long-time religion editor for Publishers Weekly, was also a devout Episcopalian who came to value fixed-hour prayer as an anchor to steady her busy life. She compiled a trilogy of prayer manuals, *The Divine Hours* (2000) to guide contemporary Christians through the daily offices. Based primarily on the Book of Common Prayer and the writings of the Church Fathers, her trilogy is an extremely useful, practical aid to those desiring to revive this ancient prayer practice in their own lives.

While the practice may be based on the reference to praising God "seven times

a day", over the centuries, monastic communities, churches and individuals have modified the daily round to better align with their lived experience, modifying their devoted prayer to four times a day. However, the principle remains the same: brief intentional pauses throughout the daily cycle helps to both ground and recalibrate the scattered.

No matter how busy the day, or important the task, St. Benedict instructed: "At the hour for the Divine Office, as soon as the signal is heard, let them abandon whatever they may have in hand and hasten with the greatest speed, "Let nothing, therefore, be put before the Work of God." (RB, chapter 43) In the Rule of Benedict, prayer is referred to as "the work of God."

So how does this help me keep track of my days? Praying the Hours offers a framework, a trellis. It steadies, defines and supports my other activities. Praying the Hours and the practice of stopping to savor them doesn't break up a day, rather it ties it together, connecting us to a tradition of hundreds of years of people praying these same words. And in these unsettled, uncertain Covid days, who wouldn't benefit from the timeless treasure of being compassed about by so great a cloud of witnesses?

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

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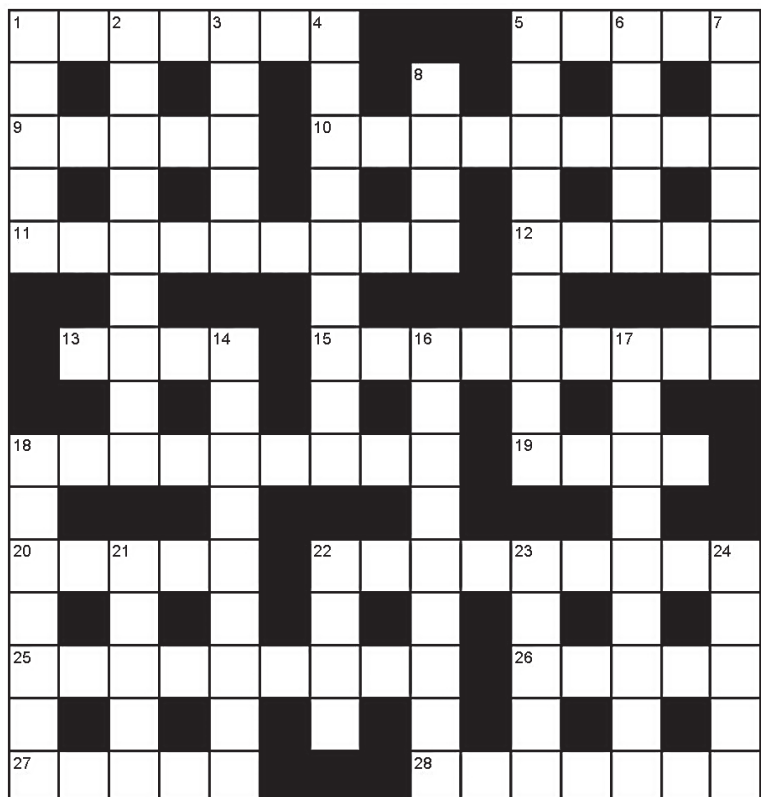
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Bible Crossword

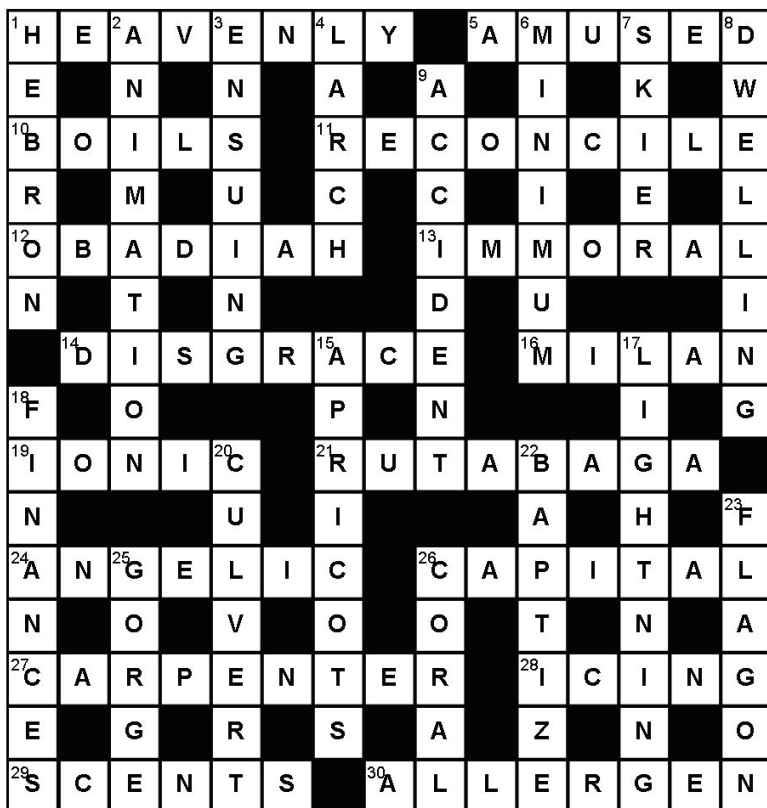
by Maureen Yeats



FEBRUARY Puzzle



JANUARY Solution



February 2021 Clues

ACROSS:

- 1- Title given to the king of Egypt (Exod. many places) (7)
- 5- Plague of amphibians in Egypt (Exod. 8) (5)
- 9- "Then I will go to the ____ of God." table of sacrifice (Ps. 43:4) (5)
- 10- Entertainment without using words (9)
- 11- Large American sofa (9)
- 12- Daughter of my sister (5)
- 13- Slender nail (4)
- 15- Causes impatience (9)
- 18- "A great number became ____." people of faith (Acts 11:21) (9)
- 19- First king of Israel (1Sam. 10) (4)
- 20- Person afflicted with leprosy (5)
- 22- Proclaimed (9)
- 25- Overwhelming surprise (9)
- 26- Discourage (5)
- 27- Entice to do something immoral (5)
- 28- Mocks (7)

DOWN:

- 1- Tartan type fabric (5)
- 2- Drug that is effective against viruses (9)
- 3- Brother of Moses (Exod. 4:14) (5)
- 4- Put into a state of suggestibility (9)
- 5- Explanatory notes (9)
- 6- "There in its beak was a freshly plucked ____ leaf." oil-producing tree (Gen. 8:11) (5)
- 7- Money used by ancient Hebrews (7)
- 8- "You ____ me together in my mother's womb." joined closely (Ps. 139:13) (4)
- 14- Most boring (9)
- 16- Resounded (9)
- 17- Cut short (9)
- 18- Heavy material in a boat that provides stability (7)
- 21- One of 150 in the Bible (5)
- 22- Word at the end of a prayer (4)
- 23- Beneath (5)
- 24- Repairs a hole in fabric (5)

FIFTH SUNDAY AFTER THE EPIPHANY

Sunday, February 7th 2021



Do justice . . . Love kindness . . . Walk humbly with your God
Micah 6:8.

Women's Ministry Sunday was initiated by the Anglican Church Women Board to promote and recognize the many ways that women live out God's mission in the church and community. It has evolved from: honouring the women and the ministry of their organized groups within the parish, to recognizing their ministry beyond the parish, including within their professional and community volunteer activities, to their collaboration with men (. . . *that God with men and women may so transform the earth . . .* inspiration taken from the last verse of the Anglican Church Women hymn: *The Love of Jesus Calls Us*), to now honouring in 2021 the ministry of the women and men of the Mothers' Union. Yes, despite the name, the ministry of the Mothers' Union involves women and men.

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PROUDLY CANADIAN

Women's Ministry Sunday: Honouring the Mothers' Union

CYNTHIA PILICHOS, ANGLICAN
CHURCH WOMEN

For starters, why *Women's Ministry Sunday*? Why a Sunday to acknowledge and honour the ministry of women, a ministry exercised within the church and beyond? First of all, let's be clear that when we refer to ministry, we are not just referring to the ordained. We are proud in the Anglican Church that we have had ordained women for well over 40 years now, but a Sunday with a focus on women and their ministry is not referring only to those who are ordained: deacon, priest, or bishop. Women's ministry refers to the work and activity that all women of faith do: day in, day out; week in, week out; month in, month out; and year in, year out. And, it refers to the ministry that women do, both within the church and beyond the church, in the wider community, and, often in collaboration with men. So, why a *Women's Ministry Sunday*?

A partial answer to this question is found in the fact of women's work so often being "invisible". All too frequently, there is a "taken for granted" attitude about the work that women do, whether in the home, the church, or the workplace, aligned in part to the historic marginalization of women and its current manifestations, often more nuanced, but still very present. With specific respect to the church, imagine what it would be like if the women of the parish took a year's leave



of absence, initiating a moratorium on their ministry for 12 months!! What would such a step mean to the Altar Guild, the Choir, the Sunday School, the Anglican Church Women, Guilds, Mothers' Union, the Lay Readers, Eucharistic Ministers, Servers, Parish Council, Committees, Bible Study Groups, Outreach Team, Office administration, and the list goes on? What would the parish look like?

The Anglican Church Women Board has drawn inspiration from its hymn, *The Love of Jesus Calls Us*, and the words of the last verse (with its emphasis on women and men working together in "new and wondrous ways" to bring about God's kingdom in an ever changing world) to include men when focusing on the many ways women live out their baptismal covenant. This broadening of attention brings us to Women's Ministry Sunday 2021 on February 7, the first Sunday in February when the Anglican

Church Women Board is highlighting an organization that brings about positive changes globally, nationally, and locally, through prayer, advocacy, and direct action – the Mothers' Union, a worldwide Christian organization with more than 4 million members in 84 countries. The Mothers' Union vision is of a world where God's love is shown through loving, respectful, and flourishing relationships. The Board could not have chosen better for *Women's Ministry Sunday 2021*.

Happily, the Mothers' Union fits perfectly with this collaborative enterprise of women and men ministering in our complex world, because, despite its name, the Mothers' Union membership comprises not only mothers, but, indeed all women, as well as men! Its membership, therefore, includes female and male parents, singles, widows, widowers, grandparents – anyone interested in supporting marriage and family life, especially through times of adversity.



Mothers' Union is firmly rooted in the voluntary ethos, another feature that makes it a perfect choice for focused attention on *Women's Ministry Sunday*. Its governance, leadership, and programs are driven by and undertaken through members around the world as they respond to God's call to faith and action. Mothers' Union cares for you, your relationships, your family, and your community. Building, strengthening, and supporting relationships are part of all that the Mothers' Union does.

We are very fortunate in our diocese to have a number of parishes with Mothers' Union branches, as well as a very strong Diocesan Mothers' Union Council. With or without a parish Mothers' Union branch, all of us can celebrate the ministry of the Mothers' Union and learn more about it on the Mothers' Union webpage. The Board is delighted to be partnering with Mothers' Union for our 2020/21 Annual Project, **Supporting Parents: Stories**

That Matter. Do take the time to learn about this project by viewing a short video available on either the Mothers' Union or Anglican Church Women Board's webpages (under "Ministries" of the diocesan website: www.nspeidiocese.ca) to see why we encourage your generous support for *Supporting Parents: Stories That Matter*. To appreciate how this program **responds to the specific culture in which it is offered and to see how it is inclusive of women and men**, take the time to hear testimonials of the Mothers' Union Positive Parenting Program in the Solomon Islands: <https://youtube.com/HsQkjPQNe54>

As prayer and its importance is central to the ministry of Mothers' Union, let's take to heart the Mothers' Union Prayer as we honour this amazing fellowship of the faithful.

*Loving Lord,
We thank you for your love so freely given to us all.
We pray for families around the world.
Bless the work of the Mothers' Union
as we seek to share your love through the encouragement, strengthening and support of marriage and family life.
Empowered by your Spirit, may we be united in prayer and worship,
and in love and service reach out as your hands across the world.
In Jesus' name.*

Amen

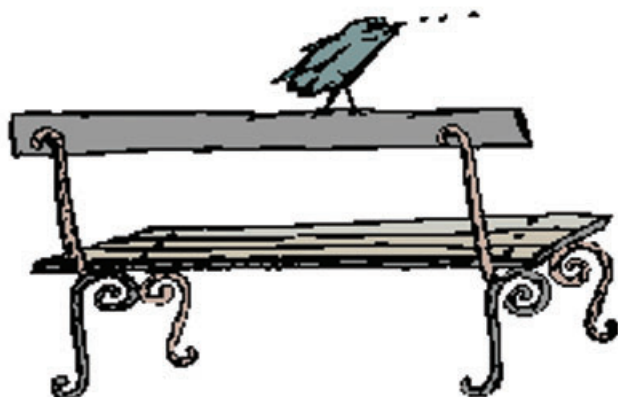


Interesting times indeed!

BY DEACON RAY CARTER

“May you live in interesting times” is a phrase which many consider a curse which has its roots in Yorkshire or China, or no one knows for sure where. Regardless of its origin, it seems to fit today as I write this in the early days of January 2021. Here in Nova Scotia and Prince Edward Island we are probably having the lowest outbreaks of Covid-19 in the industrialized world. Vaccinations are slowly rolling out and God willing we should all be vaccinated in this calendar year, at least those of us who wish to be vaccinated. Employees are working from home and the whole dynamic of doing business has changed, probably for ever. Even family time has changed, with travel bans and quarantine requirements dictating who could join us for Christmas and New Years celebrations. I missed attending the Bishops New Years Day service and Levee this year for the first time in a very long time.

All churches had to temporarily suspend their activities, and find



View from the Deacon's Bench

new ways to reach out to congregations and the most

“May you live in interesting times” is a phrase which many consider a curse which has its roots in Yorkshire or China, or no one knows for sure where. Regardless of its origin, it seems to fit today.

vulnerable. Many churches

established new services online using a variety of platforms on social media such as Facebook and YouTube. Some churches have found positive effects of “going online” as an opportunity for creativity and the ability to reach audiences outside of the usual physical gatherings.

Others, because of poor internet connectivity and other technical reasons were disconnected from their church community. With mandated physical distancing, clergy have found it challenging to connect with the elderly and people in remote areas. Long time parishioners who would never dream of missing church on Sunday are now isolated and

missing their church family.

Currently we are able to have services with decreased numbers and safe guards in place. It's wonderful to be able to see our church family again!

The economic impact in many parishes is changing the face of the church and congregations. Parishioners are losing their livelihood, and church giving's are declining. Organists have lost their jobs or had hours seriously reduced.

A positive I have seen is the continued use of platforms such as “Zoom” to offer virtual programs. I recognize this is not everyone's favourite way of meeting, but I have seen robust numbers of people attending such things as Christian Meditation, the popular “Pray as you can” series, virtual check ins and coffee hours. I pray Ignatius' First Spiritual Exercises with a group regularly and it is remarkable how well the technology lends itself to this program.

Our ministry to our neighbours has changed as well. We continue to feed the hungry, cloth the poor and house the homeless, although in different ways.

With a limited crew we prepare and serve meals at the soup kitchen and the shelters. New clothing is being supplied where possible, and the shelters continue to receive money and goods to ease their burden. I note that as of December 29th, 2020 there were four hundred eighty nine homeless people in the HRM alone. The last figures I can find for Sydney is one hundred fifteen homeless, and Charlottetown one hundred eighteen. I suspect this is just the tip of the iceberg in our diocese. As our lord said “you will always have the poor with you”.

Interesting times indeed! We need to continue to find ways to keep our church going and to practice our many and varied ministries. Take a few minutes this week to reach out to someone and let them know that you care, and don't be depressed by this current state of affairs.

Remember, God is with us!

Diocesan Cycle of Prayer: February 2021

FEBRUARY 7

Retired Clergy

Rev. Canon James Ibbott and Nancy
Rev. Ted Morgan and Carol
Rev. Lorraine Quinn and Milfred
Rev. Douglas Sherren and Dorothy
Rev. Madonna Fradsham, and Clar
Rev. Ken Williams and Norma Jean
Rev. Cathy Pharo and Chris
Rev. Bonnie Scharf
Rev. Ned Henthorn and Arlene
Rev. Canon Fev Arnold and Joyce
Rev. Gordon Granchelli and Georgina
Rev. Dennis Hayward and Deb

Rev. Vernon Reid and Bong
Rev. Canon Reg MacDonald and Sandy
Rev. Cecil Hebb and Mildred
Rev. Peter MacRae and Helen
Rev. Bill White and Martha
Rev. Aidan Kingsbury and Ruth
Rev. Art Bourré, and Patricia Bourguignon

Widows:

Mrs. Catherine Tuck
Mrs. Barbara Wagner
Mrs. Londie Meloche
Mrs. Mary Lou Morrison
Mrs. Eleanor Pyke
Mrs. Laurie Wainwright

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FEBRUARY 14

Parish of the Resurrection,

Sydney

Rev. Peter Rafuse and Mary
Rev. Roslyn MacLeod, Associate Parish Priest
Rev. Jackie Warren, Associate Parish Priest
Church of Christ the King, Sydney
St. George's, Sydney
St. Bartholemew's, Louisbourg

FEBRUARY 21

Collieries Parish

Rev. Dorothy Miller
Rev. Myrna MacMullin, Associate Parish Priest, and Robert

St. Mary's, Glace Bay
St. Paul's, Port Morien
St. Luke's, Port Caledonia
Christ Church, South

Head

All Saints', New Waterford
Church of the Good Shepherd, Dominion

FEBRUARY 28

Neil's Harbour, Nova Scotia
Rev. Dr. Carolyn Sharp
St. Andrew's, Neil's Harbour
St. John's, Ingonish

St. Alban's, Sydney
Rev. Brenda Drake