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Photo: Sue Bethune, Rev. Brianna Andrews, Nichola Fish-Cumine and Linda Christie all served on the altar at St. James Church for the Women's Ministry Sunday Service

On Sunday, Feb 3, the service at St. James Church focused on Women's Ministry Sunday and how it promotes and recognizes the many ways that

women live out God's mission in the church and community. Mission is possible when women and men, empowered by God, minister together, witnessing to the Gospel.

Linda Christie gave a talk that explained how Women's Ministry Sunday! special event is sponsored by our Anglican Church Women's Board of the Diocese of Nova Scotia

and PEI. It was designated to recognize the many ways that Anglican women live out God's mission in the church and the world. Her talk can be found in our

online edition of The Diocesan Times on the diocesan website: <https://www.nspeidiocese.ca> under the News & Events heading.



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Michael Thompson
General Secretary,
Anglican Church of Canada

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COLUMNIST

The miracle of Anna

The rectory family was surprised and shocked by an early arrival. Shortly after Christmas a new member of the family arrived. She was very tiny and early and needed all the support that our medical profession could offer. She decided to show up about a week after Christmas, January second to be exact and she weighed almost four pounds. She was given the name Anna Isobel Grace; Anna because she was named after the woman prophet in the temple who rejoiced when she saw the baby Jesus being presented. The names Isobel and Grace after her two Grandmothers.



ST. BART'S BY THE BOG

Sarah Neish

Baby Anna arrived on the feast of the Purification when Jesus was brought to the Temple in Jerusalem as was the custom. My Orin muttered something along the lines of "glad it wasn't a boy, or we'd be calling him Simeon!"

It was important to both Jason and Miranda that their new daughter be given a biblical name to refer to the

date of her arrival, so Anna it was! She was very small and had some health issues over the next few weeks but finally Anna was ready to come home, and we were more than ready to welcome her into our community.

Life had been difficult for the rectory family following Anna's birth. Miranda wanted to breast feed her so that meant daily trips into the city. Charlie still needed all the

loving from his parents and became quite anxious when 'Mummy' was missing for most of the day. Grandparents and parishioners took turns standing in for his Mum and Dad, but it was Bennie Smith who stepped up and took the wee boy in hand. He was there before Charlie woke in the morning and was the one to read him his bedtime story every night. Anna gave us all a few health scares but by the time Valentine's day rolled around she had gained a full pound and seemed ready to come home to The Bog and all the love that was waiting for her right here.

Anna is almost the exact opposite of her big brother. She has wisps of dark hair and bright brown eyes and looks very much like her Mummy. She is so small but like her brother, she can make her presence heard when she wants attention. She is beginning to smile and show off one tiny dimple in her left cheek and her father says she is a flirt already, winning hearts both in the hospital

when a patient and now here By the Bog.

Like Charlie, Anna is in church most Sundays and I swear the congregation is growing as folks gather to see her and watch her progress. The knitting needles have been very busy knitting tiny pink sweaters and booties, small enough to fit a preemie who has lots of growing to do.

We have been very conscious to include Charlie in the gift giving and he is sporting new sweaters in blue!

Jason and Miranda have told us just how blessed they feel, being in this community and this parish. But it doesn't begin to match the joy and pride we all feel for this young, brave family who have faced a time of trial and through the prayers from us all and the skills of the medical team have arrived right where they belong...in the rectory at St. Bart's by the Bog.

I'll keep you posted,
Aunt Madge



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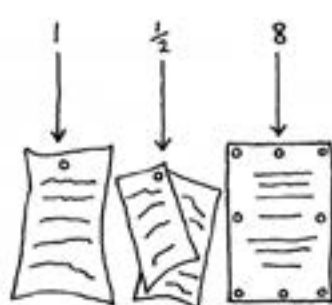
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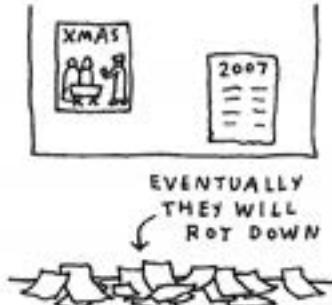
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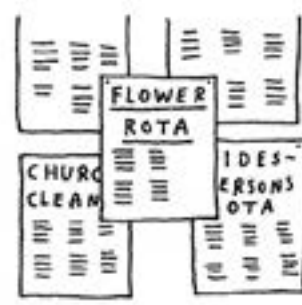
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BISHOP'S COLUMN

Led by the Spirit



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

“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished.” Luke 4:1-2

Over the Christmas holidays we watched the ‘Lord of the Rings Trilogy’ of movies once again. Every time I return to these stories I find myself longing for the settled life in the Shire. I guess I am a hobbit, I am suspicious of adventures. I admit that I don’t really like surprises. I like to know what’s going on and in particular if I am expected to do something I would like to know about it before it happens. Perhaps that is why I feel so at home in the Anglican Church. We have clear liturgies which use a structure, we follow a repeating calendar of church seasons and a lectionary which frames our reading of scripture. We have a constitution, canons and guidelines. We have ‘rubrics’ which guide our liturgies and infuse everything- we have traditions! (Though someone told me recently that if you do the same thing twice it becomes a tradition) Those rules, repetitive cycles and traditions provide a comforting framework to me and I suspect, to many others. They help to clarify expectations, they give me a sense of what to do and when to do it. When I think of all of these elements of our faith life I see them as the very definition of ‘organized religion’. They have stood the test of time and framed a practice of the Christian faith which has supported the spiritual journey of many people. However, in this day, these familiar rhythms seem to discourage as many people as they attract.

Most cultures have yearly and seasonal patterns which guide or influence individual and corporate behaviour. There are plenty of family traditions, observances and celebrations. There are national gatherings and holidays that have no obvious ‘holy’ connection but serve to give a common identity to the population. Many of the traditional rhythms that inform our common life have disappeared or are disappearing. I think especially of those rhythms tied to the agricultural seasons. In a culture which is marked by change and where the change seems to be gaining speed, our structured, traditional, ordered approach to life seems to be becoming a luxury.

This year on the first Sunday in Lent, we will read about what happened immediately following Jesus’ baptism (as we do every

year). St. Luke says that Jesus was “led by the Spirit” to go into the wilderness for a 40-day period of fasting and prayer. The gospel of Mark says that the Spirit “drove” Jesus into the wilderness. We have no idea if this wilderness sojourn was something new for Jesus but the gospel writers certainly see it as significant for the way in which Jesus’ calling would unfold. Did God’s Spirit cause a break in the rhythm of Jesus’ life? Did the words of John and the heavenly affirmation, heard by Jesus on the banks of the Jordan River, cause him to examine the traditional understanding of God’s relationship with humanity in a new way? Much of Jesus’ ministry seems to be marked by both a deep grounding in the scriptures and traditions of his people and a new way of looking at familiar interpretations of those words. Jesus promises to change not one ‘iota’ of the law and yet his life is a constant attempt to see the relationship, governed by the law, in a renewed way.

When was the last time that God’s Spirit either led you or drove you to do something? Do we even give time and space to hear “What the Spirit is saying to the Church” in our lives and when we gather? Are we afraid that the Spirit might drive us into the wilderness where comfortable rhythms no longer supply the answers to the questions we ask? In this year’s module of the MORE Mission School, we are asking parishes, congregations and leaders, to take seriously the spiritual discipline of discernment. Through prayer and the reading of scripture, through conversation and questioning, using the best practices our spiritual treasures and the knowledge of this time we aim to explore what God is calling us to do now.

Discernment is a sifting through the choices and a weighing between what is good and what is better. Discernment, honestly undertaken, will lead us to different conclusions in different places for how we might best be about the work of God’s Kingdom. If it really is about God’s work and not the agenda of any individual or group of individuals, it will probably result in some surprising answers. This is nothing new. God has been showing up in surprising ways and surprising people for a very long time. Do we risk becoming ‘disorganized religion’? Perhaps - but would that be a bad thing? Do you have the courage to step into the wilderness this Lent?

+Ron

When was the last time that God’s Spirit either led you or drove you to do something?

‘Shrove’ is a corruption of the Old English ‘shriven’ meaning forgiven



Rev. Dr. John Roddam

Tuesday March 5th is Shrove Tuesday. The term “shrove” is a corruption of the Old English term “shriven” meaning forgiven. The concept of forgiveness is intrinsic in the Christian message. Jesus died for our sins, removing the stain of guilt, shame and condemnation. There are four dimensions where believers may experience the power of forgiveness –

Firstly, we may know God’s forgiveness personally – **“If we confess our sin, God is faithful and just. He will forgive our sin and cleanse us from all unrighteousness.”** (1 John 1:9) What a precious gift from a loving Lord to offer cleansing and forgiveness through the blood of Jesus our Saviour poured out for us. As the comfortable words in the Book of Common Prayer state

– **“If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins.”** (1 John 2:1-2)

Secondly, we are called to forgive others - **“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”** (Matthew 6:14-15) This is challenging as we want to see those who have hurt us experience justice. The basis of forgiveness is “letting go” so God can heal our hearts. He will deal with the perpetrator in His way and time. Just as we have received mercy, we extend this to others...

Thirdly, we are called to

forgive ourselves – (one of the toughest things to do!) **“But one thing I do: Forgetting what is behind and straining toward what is ahead, 14 I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.”** (Philippians 3: 13-14) Shame for past deeds is often a block to moving ahead. Jesus took the sin of the whole world upon Himself on the Cross. Who are we to think our sin cannot be removed by Jesus’ sacrifice? We are called to humbly and gratefully accept this gift... and move on in freedom!

Fourthly, we are called to confess offense towards God. We may have blamed the Lord for situations in our lives... **“In all this, Job did not sin by charging God with**

wrongdoing.” (Job 1:22) There are some beliefs that are mechanistic in application suggesting that everything that happens is God’s will. Not so!! Jesus taught us to pray “Thy Kingdom come, thy will be done in Earth as it is in Heaven...” Clearly what happens in this dimension of life is not always God’s will!

The BCP speaks of “the world, the flesh, and the devil” working against God’s will and purposes. Sadly, our loving God is blamed for the bad things that happen in people’s lives and the offense militates against their capacity to turn to Him for help.

Those who humbly enter into these dimensions of forgiveness walk in peace and are free! Are you?

[HOME](#)

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,

You may have noticed that the common thread running through my "Letters from Away" is travel, the journey.

Life's journey takes us in varied and unexpected directions. Sometimes a journey that can be tracked by compass. Sometimes a journey that is tracked with the heart.

I woke up this morning and took the usual journey around the house. Turn on the kettle. Brush my teeth. Both tasks always top of the list. Stoked the fire. Made my tea. And sat behind my laptop to respond to yesterday's Email and check Facebook. All necessary before heading back down the road, headed in your general direction.

But as I began this article, I was stopped in my tracks when I read the announcement on the screen in front of me. The passing of the friend of a friend and words that described the gift she had been in the writer's life as they travelled life's journey together.

Friendship is often a journey measured in time. The years we know each other. The time we spent together. Memories, snapshots of time past that help us hang on to special moments. Where we went together. How we got there. What happened at those special times and special places. Shared experience. Shared stories. The mountaintop times together. And the valleys.

When this edition of the Diocesan Times appears in your mailbox, we will have travelled through Epiphany (a very long Epiphany journey this year) and be close to another milestone in the Christian journey, the Sunday we celebrate the Transfiguration.

In the Gospel story of the Transfiguration, Jesus and some of his closest friends have a shared experience when they take a day trip up a mountain. There, riveted to the spot, the disciples watch as Jesus meets up with Moses and his buddy Elijah.

Jesus' friend Peter, in his excitement, not wanting that experience to end, enthusiastically suggests

setting up camp, building "dwellings" for each of them so the experience could go on forever.

I can imagine Peter wanting to burn the memory into his brain and never forget it. I can imagine him thinking, "I can't wait to tell people about this one!"

Even though Jesus told them not to, I'm glad that the disciples were compelled to leak the story.

Hearing that mountain top experience 2,000 years later can help prepare us for the next leg of the journey. The valley called Lent. Allowing us to learn from the disciples' moment of transformation, their moment of change, that God's presence in our lives can

be life altering too.

Like those disciples that day, our journey with our mutual friend Jesus open us up to amazing possibilities. But beware, like Jesus' friends, we too risk being transformed, changed, spiritually, from deep within. The result? A change in the way we live. Our journey with Jesus can make us more aware of the fragile life and lives around us and more prepared to treat those all of God's creation, including people, with care, taking what we have experienced and applying it to how we live. The best way to hold on to the beauty and wonder of close encounters with God.

by Rev. Marian Lucas-Jefferies

What is this Mothering Sunday thing anyway?



Photo: Cookies being distributed at St Francis by the Lakes. Pictured are Dawn Snyder and Grace Brown.

by Mary Stone

That is a good question! Have you even heard of Mothering Sunday? Perhaps not if you live in a church community that has never had a branch of the Mothers' Union.

Mothering Sunday is an observance that has been

passed down through the ages in various forms from as far back as the 1500s. It is a very old liturgical feast known by several names over the ages: Laetare Sunday to honor the Virgin Mary, Refreshment Sunday, Rose Sunday and Mothering Sunday. Starting in the 1700s, on the 4th

Sunday in Lent, individuals in Britain would attend a special service at their mother church, usually the church where they were baptised or the local parish church or the closest cathedral. This activity was soon coined as going 'a-mothering'. "...who goes a-mothering gathers violets on the way" wrote a poet.

The day was later marked as a day off for domestic servants so that they could visit their mother churches with their whole families. Workers would

often travel many miles to do this. It became commonplace to bring a gift to one's mother around this time as it was, for most, the first time they would have seen their mother in a year. This gift was often bunches of violets picked along the roadside.

Families would prepare a 'welcome home' feast: perhaps that's why the 4th Sunday in Lent was chosen, a treat in the midst of fasting! The feast would often include a simnel cake. The tradition of serving simnel cake at Mothering Sunday services stems from this 18th century observance. Simnel cakes have been known in England since the 13th century! The cake is a light fruit cake made with a layer of marzipan in the middle and if desired a layer on top which is decorated with 12 marzipan balls representing the 11 apostles and Jesus. If you would like to try making a Simnel Cake, find a recipe here.

http://canadianmothersunion.ca/mothering_sunday.html

In recent years some Mothers' Union branches, in place of the simnel cake, have distributed appropriately marked cookies. Each branch acknowledges Mothering Sunday in their own way including presenting flowers to mothers, holding a special Mothering Sunday liturgy, honouring particular mothers in the community, and doing presentations as part of the service.

Observing Mothering Sunday waned as the years

went by. But then there was a resurgence of the observance in the early 20th century, perhaps because of the beginning of Mothers' Union in 1876 by Mary Sumner, and its rapid growth throughout Britain, Ireland and then Canada.

Enter the secular Mother's Day established in the USA in 1914. In 1905 Anna Jarvis held a memorial service for her mother. Wanting to honour her mother and the peace work that she had done, Anna pushed to have a day established to honour all mothers. In 1914 it was declared a national day in the USA. By 1920 card companies had jumped on the bandwagon and although Anna actively protested the commercialization and exploitation of her original idea, the card and candy companies prevailed.

In North America Mother's Day is always on the 2nd Sunday in May, perhaps chosen as it is a time of more warmth and growth. The Anglican Communion observes Mothering Sunday on the 4th Sunday in Lent. In the United Kingdom, Mothering Sunday and Mother's Day are both celebrated on the 4th Sunday in Lent and the two have become intertwined.

Do you have a question about Mothers' Union? Feel free to send it along to stone.johnandmary8@gmail.com

Mothers' UNION
Christian care for families

[HOME](#)

We laughed and lunched, we prayed and praised

by Rev. Laura Marie Piotrowicz

March is a busy month in the promotion of gender justice: for example, March 8th is International Women's Day, and the United Nations Commission on the Status of Women takes place this month. These grand and international celebrations of women working for equality offer us the opportunity to reflect and highlight our own local efforts to live our baptismal vows of respecting the dignity of every human being, fully embracing that we are all, regardless of gender, made equally in the image and likeness of God.

A shining example of one such local initiative involved the Anglican Church Women of St John's Lunenburg engaging in a mystery of faith. More precisely, it involved us participating in a mystery auction as a fun- and fund-raiser.

Each attendee brought in a wrapped gift, and after a sumptuously abundant pot luck lunch, items were expertly auctioned off. The mysteries were revealed - from hand-knitted hats to pottery to

flowers - and at the end of the day more than \$800 had been collected, all of which is being forwarded to the Diocesan ACW Board to support the annual project of a room at the Bonny Lea Farm.

We laughed and lunched, we prayed and praised. We celebrated our gifts (those given by God and those granted to the highest bidder) as we let fellowship and spirituality be the context in which we live our mission. We delighted in being women of the church, with our focus on God and on the community.

While news from the national church tells us that role and identity of ACWs is being refocused, local examples such as ours tell us that in some places, the ministry of the women of the church has always been about mission. We are working for justice, we are embracing our role as leaders, we are finding ways to support one another.

As women of the church, as heirs of the kingdom, we are living the mystery of faith: and we intend to continue to do so.



Photo: Jordan Draper receives bursary cheque from Archbishop Ron Cutler

Friends of the Bishop 2018 Award

Jordan Draper was the recipient of the Friends of the Bishop Bursary for 2018. This year's \$1,800 bursary was awarded to an Anglican student pursuing studies at AST. The award recognizes academic ability and demonstrated contributions to the building up and support of the Anglican at AST.

Archbishop Ron Cutler made the bursary presentation to Jordan at a service held as AST on Tuesday December 4th.

Here's how Dr. Jodi Clarke, on behalf of the ACC faculty, summarized the selection "Jordan is an exceptional student. He is thoughtful and academically gifted. He has an eclectic spirituality that he gently shares with the wider communion."

The goal of the bursary is not only to help ease the financial strain faced by many students, but to support the ongoing development of the church's future leaders throughout our diocese and beyond. Jordan appears well positioned to meet Archbishop's Ron's call to minister where the people are and spread the good news of the gospel through a mission focused philosophy. This past summer Jordan did his parish placement in LaRonge Saskatchewan. Jordan feels he is being called to work with indigenous people.

Jordan is currently completing his M.Div. at the Atlantic School of Theology, planning to graduate this spring. He will have a Pre-Ordination Review this winter and will likely be ordained in the Diocese of Saskatchewan.

Interested in Sponsorship? The time is now!



Marie Kettle,
Volunteer private refugee
sponsorship coordinator

The Anglican Diocese of Nova Scotia & Prince Edward Island is a Sponsorship Agreement Holder (SAH).

This means that we have a signed agreement with

Immigration Refugees & Citizenship Canada (IRCC) to privately sponsor refugees.

Each year IRCC allocates a certain number of spaces to our Diocese, and that is the number of refugees we can sponsor in that calendar year. Last year we submitted applications for 70 people, which is the largest number of applications ever submitted by our Diocese.

Sometime in March we will be receiving our number of allocations for 2019. These spaces for private refugee sponsorship are firstly offered to any Anglican Church or Parish that wishes to do a refugee sponsorship in 2019. Any spaces not used by Anglican Churches or Parishes are then offered to

the wider community. There is a high demand for spaces in the greater Halifax area, particularly from ethnic communities who are trying to rescue family members from refugee camps and other difficult situations overseas.

If there are any Anglican churches or parishes who are interested in sponsoring refugees in 2019, please get in touch with me by April 15th.

If anyone has questions, or would like information on private refugee sponsorship, please contact me by email and I would be happy to follow up with you.

Contact: anglicanrefugeesns@gmail.com

Our future runs through our past

HOWEVER, WHEN THE PAST IS MENDED, THE FUTURE IS AMENDED.

What is the speed of time? A simple answer; one second, minute, hour, day, week, month, year, at a time. Or; 60 seconds in a minute, 60 minutes in an hour, 24 hours a day, 7 days a week, and on we go. Time is a linear endeavour, always moving in one direction. And if you believe the Biblical account, according to Joshua, it stopped once. However we examine the speed of time, it does not always move as quickly as we would like. Just ask the incarcerated. And, traumatic events stay with us longer than we like. That's why it takes so long to grieve the loss of a loved one, or forget a tragedy, a painful event. Having said this, there are occasions where we wish time would stand still, so we could enjoy; a beautiful sunset, a smile, a musical event, a family get together, a happy moment, a gorgeous bride walking down the aisle.

The book of Ecclesiastes says that there is a time for everything. For example;

*a time to be born and a time to die,
a time to plant and a time to uproot,
a time to kill and a time to heal,
a time to tear down and a time to build,
a time to weep and a time to laugh;*

II Peter 3 says this about time;

"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day." God stands outside of time and space in the eternal present.

Although time does not



BRYAN HAGERMAN

stop, how many of us have been in an accident where it seemed that everything just slowed down to a crawl as you experienced it unfolding around you? According to Einstein in his 'Theory of General Relativity,' once we reach the speed of light (186,000 miles per second) time begins to slow down.

Bad memories abound. A loved one dies, another is sexually abused, a murder takes place, a traumatic event alters ones emotional life. And after a tragedy, emotional triggers take us back, or remind us of those past events. Those triggers send us temporarily into an emotional upheaval, affecting our lives and those around us for the time being.

Memories do not dissipate. We do not forget the tragedies in life. They can and do however dim in power as we move away from them. But what is important in all of this, and an important aspect of life is that "the future runs through the past." Meaning, if we do not successfully come to terms with the traumatic events of

the past, they will meet us in our future life, and negatively. This is where therapy, spiritual and or clinical come in to play.

People do not go to a therapist to heal their past. They go to heal their future. The future runs through the past.

God has many promises for us. Here is one.

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." Jer 29:11

May I add an 'however' here? God has given each of us a part to play when it comes to our future. His expectations are that we actively involve ourselves in the working out of these plans.

When it comes to a past event that has dynamically and negatively affected our present, and our future, we have an existential choice. Choice by and of itself is a euphoric phenomenon. We can in part alter the future by gaining healing from the past event. This is where either clinical therapy, spiritual healing or a combination of both, can come into play. We honor God by asking him to heal us of the hurt, the deep pain that may consumes us. We honor him too by seeking out people trained to help us in that healing. Once the healing emerges, the future has been altered. We no longer have to live under the scourge of past pain and trauma.

So, "when the past has been mended, the future is amended."

www.bryanhagerman.ca

It's A New Day!

Cities of Angels

By Rev. Lisa G. Vaughn

More than 40 of our diocesan parishes are situated in urban, suburban and exurban areas. Engaging in missional ministry in these densely populated contexts means navigating a unique set of challenges and opportunities. On the one hand, there are plenty of people with which to build potential relationships. On the other, many of these people live fast-paced and disconnected from others in community.

Urban regions near the core of Halifax Regional Municipality include 9 parishes in the Dartmouth Region, 12 parishes in the Chebucto Region and surrounding the city, the Fort Sackville Region has 13 parishes with five of those having more than one church. Prince Edward Island has three city parishes with St. Paul's and St. Peter's Cathedral in Charlottetown, and St. Mary's in Summerside with St. Eleanor's to the northwest. The city region, nearby towns and bedroom communities of Cape Breton Regional Municipality (CBRM) includes six parishes in areas including Sydney, Whitney Pier, Sydney Mines, North Sydney, Louisbourg and The Collieries, with Glace Bay, New Waterford, Dominion, Port Morien, Port Caledonia and South Head. All these urban centres are growing in population, except for Industrial Cape Breton.

Unlike rural and country town settings, congregations in more urban areas are often challenged to intentionally create a sense of community in their contexts. People are moving in and out, with a large percentage of those with few or no close relationships in their new neighbourhoods. Individuals and families settle into cities and suburban areas for employment and educational institutions. There's also a growing trend of baby boomers moving from other provinces and rural locales into city limits. Seniors are downsizing from multi-level large homes to one story bungalows or condos. They are moving away from snow removal and lawn care with a desire to be closer to medical centres and expanded health services.

Another growing dynamic in almost all our cities, including CBRM, is the increasing number of international students who attend local universities and colleges. This semester, Cape Breton University



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

welcomed around 500 new international students. These young adults find themselves miles away from home and family supports, far from the familiarity of their country and loved ones. They may also face financial struggles with higher expenses, international tuition costs, and difficulty acquiring accommodations and student employment.

Rev. Dr. Paul Friesen is rector at St. Paul's, Halifax (Grand Parade). He loves serving downtown. "I was raised in the thick of a huge city and have only served centre city urban congregations in Toronto and Halifax," he said. "What I enjoy is the diversity of the urban communities and their energy and intensity and the need for everyone to engage with so many different kinds of 'others'."

"But seek the welfare of the city... and pray to the Lord on its behalf, for in its welfare you will find your welfare." - Jeremiah 29:7

There are many rewards of church life in the city for Rev. Paul. "I love the freedom the congregation grants me to engage in not just typical parish work, but building bridges to bars and restaurants, government agencies and departments, businesses, academic centres, well-educated folks and plain-speaking ones, rich and poor, and everyone in between."

Archdeacon John Clarke at St. Paul's, Charlottetown, says his urban parish strives to help everyone belong. "St. Paul's is blessed with an attitude of radical inclusion. We have a deep sense that this is what God is calling us to." He adds, "There is a desire to work for change in the church and in society that brings about meaningful change and improvement to people's

lives. We also want to try new things, in terms of how we socialize with one another and liturgically."

CHALLENGES IN MANY CITIES:

- People often don't know their neighbours. There can be a sense of disconnectedness in community.
- Residents are less 'rooted' in their locale. People are more transient, and many have moved in from somewhere else. They lack the knowledge of local history and the long-time love of neighbourhood.
- The pace of life in cities can be hectic for some, especially those employed or studying full-time.
- Heavy traffic and long commutes cause stress and consume precious leisure time.
- There are oodles of activities, services and events to fill people's calendars. Our cities never sleep with 24-hour gyms, grocery stores and coffee shops.
- Housing and rental costs are usually higher than in other contexts.

BENEFITS FOR CITY DWELLERS & CONGREGATIONS:

- Public transportation that is affordable and available to all ages (especially those who are elderly and teenagers).
- People with disabilities may have more mobility due to the presence of sidewalks and other supports like accessible buses (as compared with some rural areas).
- Some churches have a great deal of drive-by vehicle and pedestrian traffic.
- More social programs offered by government and agencies.

Rev. John, who's been rector at St. Paul's for 15 years, says there is an abundance of missional ministry opportunities in urban and suburban neighbourhoods, especially related to networking. "One challenge for a city congregation is to impact the wider community in meaningful ways. In part, this is because there are so many groups trying to get people's attention," he said. "Working with some of these other groups is an opportunity that can easily be missed. The congregation can take time to discern what unique gifts it has for the wider community."

Urban Populations in our diocese (2016 Census):

- Halifax Regional Municipality (HRM) - 401,300
- Cape Breton Regional Municipality (CBRM) - 94,300
- Charlottetown - 36,000
- Summerside - 14,800

MISSIONAL MINISTRY OPPORTUNITIES:

- Population density can translate into more opportunities for community and faith-related gatherings.
- Cities have multi-cultural populations, enabling congregations to explore and appreciate others in diversity. New parishioners from other cultures and backgrounds help create a faith community that is inclusive, as well as a richness in ministry gifting.
- Public spaces like neighbourhood parks and playgrounds can be ideal locations to host block parties, family fun events, and small group activities. For example, All Saints' *Prayer in the Park* in DeWolfe Park, Bedford.
- Other available religiously non-threatening 'third places' where relationships may be forged between parishioners and neighbours, can be common rooms in condos and apartment buildings.
- Noon-hour gatherings downtown or in busy retail and industrial centres. Lunch hour is one of the last leisure timeslots that working folks have available.
- The fast-paced and noisy city context has stressed people seeking environments that are peaceful, calming and spiritually/holistically healing. For example, St. Alban's Woodside offers meditation sessions on Wednesday evenings.
- Small group studies and programs provide educational, relational and supportive helps to urban dwellers. This may be for debt advice and budgeting, self-help groups, community choirs, movie

nights, book clubs, etc. For example, St. Timothy's, Hatchet Lake, hosts a grief support series.

- Most new Canadians settle in and around urban centres. Congregations in the city can help these groups to learn about our culture, government and social services, offer English as a Second Language sessions, and other supports to integration.
- Commuters to the suburbs and exurbia struggle to prepare healthy family meals. Churches can assist with things like a weeknight 'dinner church'.
- Families with young children may be seeking reliable, trustworthy, affordable childcare. Congregations may host after-school tutoring, parenting helps and March Break programs.
- Churches with large facilities can redevelop their properties to offer low income/reasonably priced housing solutions in the neighbourhood.

Charlottetown is a little different than most cities. Rev. John explains, "I'm not sure any part of PEI can truly claim to be urban. Every part of the Island is significantly impacted by farming, fishing and tourism. PEI is changing, particularly in terms of a greater diversity. It makes community life interesting and sometimes challenging."

The downtown Halifax rector, Rev. Paul reflects on one occasion of true diversity and inclusion in his city church. "A wonderful short moment a few years ago, as two worshippers at the weekday Eucharist walked to the back of St. Paul's, one to our Wednesday all-comers lunch, the other back to Scotia Square, one blue collar, one white collar: "I haven't seen you since we were in jail together. How is it going?""

St. Paul's Halifax website makes this invitation: "Our doors are wide open to people from all backgrounds who wish to join us on our faith journey, as we follow Jesus Christ. Week by week for over 268 years, people from all walks of life have gathered in our building, in joyful celebration of the love of God: Father, Son and Holy Spirit."

Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. See the Facebook page "Parish Vitality Coordinator - Diocese of NS & PEI. and Anglican Net News."

Teach us to pray: holy habits of prayer

When I was in seminary, a friend loaned me his copy of *St. Augustine's Prayer Book*, a slim, blue volume that includes a form of the Daily Office as well as a selection of prayers, litanies and seasonal devotions. It was first published in 1947 by the Order of the Holy Cross, an Anglican monastic community. It has been reprinted and revised several times in the intervening years and remains a devotional classic.

At the time, the chapter entitled "Holy Habits of Prayer" blessed me with the first inkling that prayer is more than the mere reciting of words – it is a way of life that strengthens, deepens and sustains our longing for the Divine.

The daily round of morning, noon-day, and evening prayers were already familiar to me, but the emphasis – and invitation – to establish "holy habits" was a new insight.

Of particular interest was the form of Evening Prayers, especially the guiding rubric:



Rev. Frances Drolet-Smith

"If possible, get your evening prayers said early in the evening. Don't wait until bedtime. That would mean giving the last, tired minutes of the day to God".

Following the recitation of the Lord's Prayer, one is invited to "examine your conscience" and a series of questions are posed to help the one praying to get specific.

"Was I lazy in rising? Did I say my prayers? Have I done my work diligently or have I been idle and wasted time? Have I judged my neighbor: given way to unkind feelings?" and so on.

One is gently led to reflect on the day past, to ask forgiveness and to prepare for a fresh start tomorrow. This review at day's end provides for the possibility of a clean slate, a resolve to begin again. This practice reminds me of the story from the desert when a monk was asked what he did all day: "I fall down and I get up; I fall down and I get up; I fall down and I get up again."

The practice is also reminiscent of *The Examen*, a prayerful reflection on the events of the day in order to detect God's presence and discern God's direction, based on a technique described by Ignatius Loyola in his *Spiritual Exercises*. St. Ignatius encouraged people to talk to Jesus like a friend, to end the Examen with a conversation with Him, asking for forgiveness, for protection, help, and wisdom about the questions and concerns of life, all in the spirit of gratitude.

Dennis Linn, along with his wife Sheila and his brother Matthew authored *Sleeping with Bread*, explores this prayer

practice in accessible detail. He writes: "*The Examen makes us aware of moments that at first we might easily pass by as insignificant, moments that ultimately can give direction for our lives.*"

The object of the Examen is not to "keep a record of wrongs" but rather to learn from missteps and to begin to see them as fertile ground for growth.

The Linn's explain the history and background of the Examen and give examples from their own lives on how to listen to life's daily experiences, to sense the leading of God through the things that give joy and the things that bring more negative emotions, the least favourite activities of the day. Though the practice can be phrased many ways, the Linn summarize the Examen in two succinct questions:

- What am I most grateful for today?
- What am I least grateful for today?



These are questions to ask ourselves and can easily be shared with children and others. *Sleeping with Bread* is a quick read, but could well be the start of a holy habit of prayer that may just strengthen, deepen and sustain your longing for the Divine.

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



Photo: Rev. Carl Fraser at the Mission School Module 3.

Three and they're free! – MORE Mission Schools

Module #3 of our Diocesan Mission Schools are rolling out in the last three regions. Titled "Seek More," the free daylong workshop explores a variety of simple approaches to rediscover the local neighbourhood and options for spiritual disciplines related to discernment. Open to any parishioners and clergy, MORE Mission Schools run from 9:30 a.m. to 3:30 p.m. Congregations are encouraged to bring a team. REGISTRATION IS REQUIRED. Easy and fast to do! Visit: www.nspeidiocese.ca (or phone Lisa at 902-420-0717, ext. 1169).

- South Shore - March 2 – Holy Trinity, Liverpool (Deadline Feb. 27)
- Valley - March 30 – Christ Church, Berwick (Deadline March 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. No worries if you were unable to attend Modules 1 and 2. Each module stands alone in its presentation. Facilitators include a team of lay leaders and clergy, along with Archbishop Ron Cutler. LAST CHANCE FOR Module #3. Register TODAY!

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Please take the time now to confirm your subscription so we can continue to bring you the news of our diocese.

Paul Sherwood, Editor

ANNOUNCEMENTS

Rev. Bonnie Skerritt appointed Incumbent of the Parish of Hatchet Lake / Terence Bay effective June 1st, 2019.

January 31st, 2019.

Rev. Bonnie Baird appointed priest-in-charge of the Parish of Hubbards Jan 15th - May 26th, 2019, during the sabbatical leave of Rev. Laurie Omstead.

Rev. Nicole Uzans resigned from the Parish of Northumberland effective April 30th, 2019.

Rev. Keirsten Wells is on leave. For referrals during this time please call 901 473-4055 and to leave a message with the details and their patients will be seen.

Rev. Norma Mitchell resigned from the Parish of St. John's the Evangelist Sackville

The great Christian adventure in the parish neighbourhood

By Cathy Lee Cunningham

The starting point of mission In January and February of 2016, I offered a two-article account of how we created our Mission Action Plan for the Church of the Good Shepherd in 2015. In the articles, I shared the process which I've used countless times in my congregational consulting practice. For whatever reason, over the last year — probably due to the popularity and success of the Diocese's Mission Schools — I've received many requests to share and explain my Community Engagement process again.



Rev. Cathy Lee Cunningham

where we learned the most effective ways to “come in from the outside” to work in different cultural contexts around the world. It also embraces all that I learned as a student at the Harvard Law School Program on Negotiation, plus in the field as an Alban Institute Consultant in Canada and the United States from 2007-2014. Please refer to the Foundational Rules in the graphic.

Focused by the question, “How can we serve God’s mission beyond ourselves and not merely unto ourselves?” This is what we did through our Go to the World Mission Team, at the Church of the Good Shepherd, in November 2015.

Step One: A Neighbourhood Drive

One Sunday after church we piled into cars (three-by-three), to take a drive around our mission field (otherwise know as the surrounding community of Beaver

Bank). Equipped with a pen and pad of paper to record observations, each team was given a specific geographic area to cover and asked to look at it with fresh eyes. The foundational question: Putting yourself fully into the shoes of a newcomer to the community, what do you see? After an hour, we reconvened at the church, to share our observations and reflect on how we heard the Spirit speaking to us as a community of faith. Each time I've engaged in this activity with congregations, participants are amazed by what they had never noticed about the community (even after living there for a lifetime!) and how their eyes were opened to fresh, new possibilities for mission through the activity of intentional observation.

Step Two: Community Leader Interviews

The next step was to interview 15 key community leaders, to test and grow our understanding through a deeper exploration of the challenges facing the people of Beaver Bank, now through their eyes and unique experience. We made up a list of leaders to interview, including: the principals of the three local schools; elected officials; the Community Awareness Association; Kinsmen/Kinnettes; Lions Club; Beacon House Food and Clothing Ministry; the Community Centre; the local seniors group; scouting and guiding and community services.

Through three questions, asked over the course of a 30

Foundational Rules for Mission Development

1. Don't go in to tell. Listen to learn.
2. Don't go in with a personal agenda based on what YOU think is best. Learn from the local community what THEY think is best.
3. Simply ask: “How can I help? Tell me what you need.” Then, listen again.
4. Collaborate together to solve the problem/respond to the challenge by crafting a mutual agreement and plan of action, your Mission Action Plan.

minute interview, each leader shared insights that both opened our eyes to needs that we hadn't yet identified and affirmed where our own internal visioning process had led us.

Since 2016, we've been working with our Mission Action Plan based on all that we learned, pairing our intellectual, spiritual, material and fiscal resources, including our beautiful space (indoors and out) to contribute to the expressed needs of the community. More on that in a future article that we're already working on as you read this!

For the full text of the original articles, please consult the Diocesan Times Archives

January and February 2016 issues.

In the April 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 or visit 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.

A Community Engagement Process for Mission Development

The foundation of this mission foundation-building practice is born of a combination of my unique learning and professional experience in International Development

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NEWS FROM THE FORT-SACKVILLE REGION

Fort-Sackville - old beginnings with a bold future in Christ

by Archdeacon Tammy Hodge and Regional Dean Carl Fraser

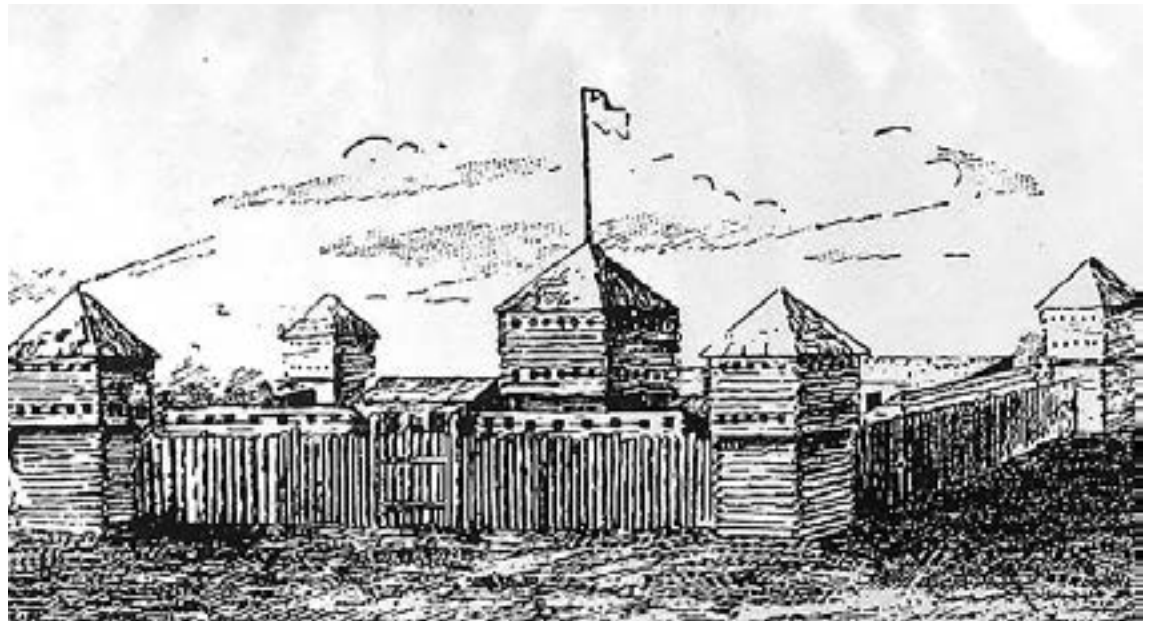
Like so many places in the diocese, Fort-Sackville is actively in a time of discernment. We are searching for new ways to live as a missional presence in our communities. Like most mainline churches, many churches in our region are struggling with declining attendance and increasing financial demands. Often these dilemmas, even crises, serve as God's prompt to stop and intentionally open ourselves to listen and look for the Spirit's leading so that we can be guided into more fruitful, creative solutions.

More and more of our parishes are exploring how our facilities and land can be used as a resource to serve not just our own needs and wishes but the wider community. This has such potential to turn a 'drain and strain' into gain, but it is not without some pain. Two of our parishes are sharing their church facilities with other denominations, partnering in the mission of spread the Good News with diverse voices. Others are exploring ways that underused property can be serve to partner with local groups who have missions in line with the Christian message, exploring how they might break ground together to provide affordable and or senior housing units to the wider community.

We are also seeing very creative uses for cemetery space and the inclusion of cremation niche walls in what has generally operated as traditional burial sites, creating new revenue in an otherwise crowded cemetery.

Many other parishes are finding ways to open their doors wider to the community by sharing their space as an outreach to other charitable organizations as well as rental facilities to local groups and startups. This is proving to be both a financial benefit as well as a missional opportunity to work with our wider community, it allows the unchurched to feel welcomed and comfortable in a church environment often for the first time.

As a region we grateful to the Diocese for the resources that have been made available, and believe we are making good use of them. We have several regional members participating in diocesan missional cohort, THE CONNECTORS, who are actively exploring what the resources and needs in their parish locales are, helping churches explore where there are niches for partnership with their wider community – providing opportunities to live into our mission of being Christ's hands and feet in the community outside our church walls. Our region has had very high attendance at our regional MORE Mission School modules, as we search for inspiration and direction in joining God who is already at work in our neighbourhoods. Through discussion with the Parish Vitality Coordinator and in light of the Mission Schools, at least one parish is in the midst of intentional strategic planning process with the goals of "becoming good news, sharing good news and celebrating the good news not just of their own, but of the wider community; discovering, meeting and listening to and caring for



Drawing: Old Fort-Sackville

our neighbours; and, growing as inclusive, progressive communities of love and faith." Our region also made use of the Community Roots Youth Summer program offered through the diocese last Summer and is gearing up for even more camps running this coming summer. We are also exploring and preparing to make use of the new Diocesan missional allotment credits (assuming the Missional Allotment Proposal is passed by Synod 2019), which will create even more opportunities to invest in God's mission and our future rather than our buildings – putting the focus back on Christ and on the people of our neighbourhood that we are called to 'dwell with' and share the good news of Jesus with, and away from the power bills and everyday maintenance and upkeep.

We live in a time where we as church are working to offer worship that feeds and nurtures our long-time members, while playing and

praying with fresh expressions of church which can provide a safe place for seekers and new believers to explore spirituality and belief, raise deep questions and wrestle with mystery. These new ways may ultimately result in the transformation of the church, a church we hope will be missionally focused with Spirit-led leadership from all people, being less clergy and building centered. As scary as all this can be, we see clearly that God is inviting out into our communities to see how our Extraordinary God is doing extraordinary things in people's lives and how a few people with a heart and passion for Jesus and their community can move mountains. We are truly in a time where we, the church needs to rediscover God, even as we invite our neighbours to discover the God of Love in Jesus.

As we move forward, we are intentionally focusing on developing more lay

leadership, with comfort in sharing their faith stories, so that we find new ways of doing church in old places – like Back to the Future, the future seems like returning to the simplicity of early Church, with home lay led cell groups and gatherings which worship in intentionally intergenerational fashion, where young and old learn from one another and where the Christian pilgrimage of faith is seen and practiced as a lifelong pursuit for all people, of all ages, all the time!

Fort Sackville has a new regional ministry team – Archdeacon Tammy and Regional Dean Carl – and we are just getting our feet under us. Together, we see so much potential in our region and we look forward to supporting our regional clergy and laity as we strive to move boldly in new directions and ways for Christ, following the lead of the Diocese.

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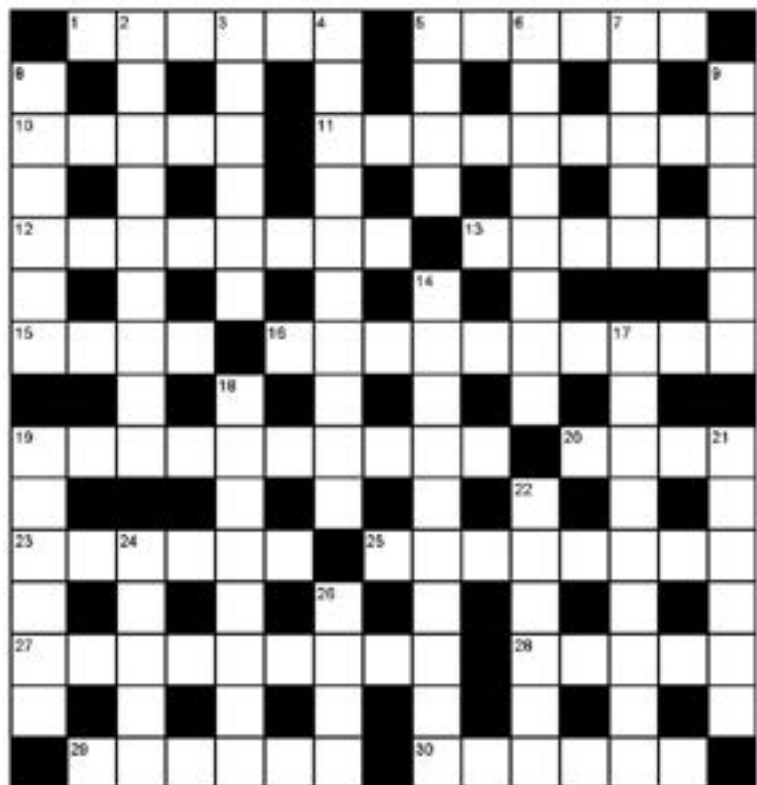
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Bible Crossword

by Maureen Yeats



March Puzzle



February Solution



2019 March Puzzle Clues

ACROSS:

- 1 – Husband of Blessed Virgin Mary (Matt. 1:18-19) (6)
- 5 – One of the twelve disciples (6)
- 10 – Official examination of financial records (5)
- 11 – “Israel has been in _____ against the house of David to this day” (1Kings 12:19) armed revolt (9)
- 12 – Son of Rachel and brother of Joseph (Gen.35:16-20) (8)
- 13 – Legendary diminutive beings (8)
- 15 – “Put a _____ on his finger and sandals on his feet” (Luke 15:22) circular band (4)
- 16 – “He had _____ for her” (Luke 7:13) deep sympathy (10)
- 19 – Pines, spruces, firs, etc. (10)
- 20 – Joint between the hip and the ankle (4)
- 23 – “_____ and Earth will pass away” (Mark 13:31) where God lives (6)
- 25 – Syrian city where Paul preached (Acts 9:19) (8)
- 27 – Many-legged arthropod (9)
- 28 – “A land flowing with milk and _____” (Exod.3:8) sweet liquid from beehives (5)
- 29 – Radiant (6)
- 30 – Metal used for jewellery (6)

DOWN:

- 2 – Authoritative rule (9)
- 3 – Additional items (6)
- 4 – Animals that feed on plants (10)
- 5 – Drinking establishments (4)
- 6 – “We hear some of you are living in _____” (2Thess. 3:11) not working (8)
- 7 – Style of speaking peculiar to a people (5)
- 8 – Person trained to cut men’s hair (6)
- 9 – All singing the same pitches (6)
- 14 – Large triangular sails (10)
- 17 – Guiltlessness (9)
- 18 – Giving consent (8)
- 19 – Disinter (6)
- 21 – Short literary compositions (6)
- 22 – A wife of Jacob (Gen.29) (6)
- 24 – More capable (5)
- 26 – Religious season of penitence (4)

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2019

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to
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All are welcome - women and men
All ages and stages

[HOME](#)

Everyone welcome to attend the Lenten Quiet Day, not just women

Did you know that the Anglican Church Women Board for the Diocese of NS & PEI organizes a Lenten Quiet Day each year? Did you also know that those offering the reflections are none other than three of the Anglican students at the Atlantic School of Theology? And, did you know that everyone is welcome to attend the Lenten Quiet Day, not just women? The Lenten Quiet Day is organized by the Anglican Church Women Board, but is open to everyone, women and men, all ages and stages. Here are the details for the **Lenten Quiet Day 2019**:

The organizing framework for the reflections and homily for the Lenten Quiet Day is the Anglican

Church Women theme for 2018/19, **Mission is Possible: Empowered by God**. Participants at the Lenten Quiet Day will have the opportunity to reflect on the theme from 3 different, but complementary, perspectives, as presented by the three students. For the last number of years, the Board has asked the AST students to prepare and present a reflection related to the annual theme that has been selected by the Anglican Church Women Board. We can assure you that the students do an amazing job, such that attending the Lenten Quiet Day is an opportunity to enhance one's spiritual growth and development.

The Anglican Church Women Board really values its connection with the Atlantic School of Theology, a mutually beneficial relationship that has been nurtured over the years. In the fall of each academic year, the Anglican Church Women Board presents *Kingston Memorial Fund* bursaries to qualifying students studying at AST, usually in the Masters of Divinity program. These students need to be Postulants (ACPO approved for ordination), Deacons, or Priests in our Diocese. Most have not yet been ordained, but there are some who have been, and are still engaged in their theological studies. The recipients of the *Kingston Memorial Fund* Bursaries are, understandably, very appreciative of this financial support, and, in turn, the Anglican Church Women Board is delighted to have three of the students to offer meditations for the Lenten Quiet Day, usually held towards the 5th Saturday in Lent.



The Lenten Quiet Day is an important way for Anglican women and men to deepen their relationship with the Anglican theological students from the Atlantic School of Theology. When the Anglican Church Women Board presents the *Kingston Memorial Fund* Bursaries at AST, we take that opportunity to help the students appreciate more fully the role of organized women's (and, often, by extension, men's) ministry in the life and mission of the church.

Taking part in a Quiet Day, a time of meditation, reflection, and fellowship, during the Lenten season, has the potential to deepen one's faith in preparation for Holy Week and Easter. We would encourage all Anglican women and men to join the Anglican Church Women Board and the AST students on April 6 – you will be glad you did.

Date: Saturday, April 6, 2019

Time: 10 am – 2:30 pm (Program starts at 10:30 am – lunch included; Eucharist 1:30 – 2:30 pm)

Place: Holy Trinity Anglican Church, Bridgewater, NS

Theme for the Lenten Quiet Day 2019: *Mission is Possible: Empowered by God*

Reflections by: Benjamin Lee and Lorraine Street, with **Homily by:** Jordan Draper

Registration: \$15 at the door, but pre-register by March 27 so that we know numbers. Contact Marjorie (902-462-3637 or davisnow@eastlink.ca).

All are welcome!

2019

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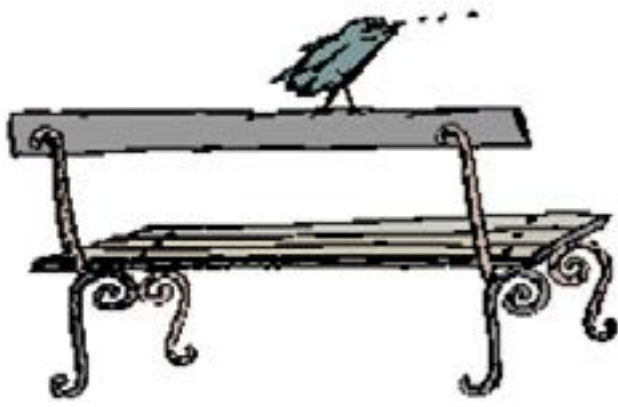
À l'intérieur comme à l'extérieur

Just as Jesus is essential to our spiritual living, water is essential to human survival

by Deacon Joan Helpard

As I sit here this afternoon looking out my living room window, watching the snow gently fall, the trees all aglow and sparkling with the snow gently placed on their out stretched branches, the snow so white and soft offering fun for all to enjoy, I am taken back to younger years. I reminisce of all the fun I would have skiing, tobogganing, skating, building snow men and let's not forget the snowball fights. Oh, so much fun!

I liked skating; however, playing hockey was not my thing! I could never seem to muster the additional skill it took to skate and keep that stupid little puck in line with my hockey stick. The idea to do all of that while weaving in and out of other players who were hell bent on taking that little puck...forget it! My solution was to simply pick up the puck, skated as fast as



VIEW FROM THE DEACON'S BENCH

Oh well, those were the days. As much as I like winter, I must confess summer is really my favourite time of the year. Our summers here in Nova Scotia are far too short, so like most everyone else, I try to cram as much as possible into each day. I take great enjoyment travelling around the province on what I like to call day trips. Wandering around this beautiful province, I tend to find myself seeking out its wonders. I strive to

human body is over 60% water with the brain, lungs and skin holding different percentages of the life-giving liquid, at least that's according to the H.H. Mitchell, Journal of Biological Chemistry 158. Water also symbolizes faith - faith, salvation and provision. Just as Jesus is essential to our spiritual living, water is essential to human survival.

I am not exaggerating when I say that I love the water. Swimming is so much fun

that salt water also has healing powers, physical as well as mental. This is so true, at least for me. Fresh water has a totally different texture, it is warm somewhat dark in color, it can look somewhat mysterious; letting your mind wonder to what could be found in its depths. I do not do many water activities any longer and you can all guess the reason for that. However; I do still find opportunities to simply immerse myself and allow the water to hold my soul. I find the beach is a gentle place to sit and I certainly enjoy watching people. Young and old alike, playing, relaxing, building sand castles, laughing. I love walking along the sandy shore line, while watching kids try to jump over waves as they roll toward the shore before breaking and gently flowing back out to sea. Ever living water....

For me, regardless of whether the sea or a lake, water holds secret properties. As I walk along a sandy beach or sit in my chair at the water's edges of a lake, water holds wonders and comforts me as I allow my mind to wonder and attempt to share my thoughts with God.

*I believe in the ocean
Curing all bad moods
Wiping away worries
I believe in sea shells
Bringing good luck
I believe in toes in the sand
Grounding my soul.*

It is written in Isaiah 49: verse 10

"They will neither hunger nor thirst nor will the desert heat or the sun beat down on them. He who has compassion on them will guide them and lead them beside springs of water."

When the urge to surround myself with the splendid sights of Nova Scotia strikes me, my most favorite location to visit is Peggy's Cove. When I consider that rocks, formed

millions of years ago when hot lava from deep within the earth was released and made into the crust of the earth, were dutifully moved to their present location. Precariously placed there by unseen glacial hands guided by events of some hundreds of thousands of years ago, to me is amazing. Is it any wonder that artists come from all over the world to paint and take pictures of this wonder, capturing the pleasure and marvels so they can be shared when they arrive home to their native land?

There is so much one could say about water and its healing powers as each person in his or her own way finds the comfort they are searching for. Because I walk together with GOD, the hurt diminishes, and each passing day becomes a comfort, a gift from GOD.

We read from the Gospel of John 4: verse 14 -

But whoever drinks of the water that I shall give them will never thirst.

Spring, summer, winter and fall each bring their own beauty, but each season has a purpose in nature as God so ordained. We read in Ecclesiastes 3 "there is a season for everything, a time and purpose under heaven." Although this season of my life was wrought with overpowering hurt, lies, threats, intimidation, the loss of a family member, and friend's surgery that have gone awry, it is at those times that I make my journey toward the sea shore. I sit and pray, sharing my burdens with God, casting my troubles and fears upon the waters, and comfort always awaits my troubled soul.

This becomes my comfort place where Jesus TRUE LOVE encompasses me.

AMEN



Photo: Peggy's Cove, NS

Photo by Paul Sherwood

I could toward the end of the rink, and which end was quite irrelevant to me, and throw the puck in the net. All the while everyone was hollering at me screaming "you can't do that". Perhaps I should have tried my skills at baseball, but that is a story for another day.

explore as many of the magical places it has to offer as I can. I find myself trying to breath in the scenery and of course I am always drawn to its waters! Everlasting water....

Water is essential to our physical living. In fact, the

and oh so totally relaxing. Fresh water or salt it makes no difference to me, each has the same quality of comfort for me. Swimming in the sea with its cooling waters as it covers the body brings such joy and comfort. It is professed



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Today we are celebrating: it is Women's Ministry Sunday!

By Louise Christie
Feb 3rd, 2019

This special event is sponsored by our Anglican Church Women's Board of the Diocese of Nova Scotia and PEI. It was designated to recognize the many ways that Anglican women live out God's mission in the church and the world.

I am very honored to bring you the ACW story. As you know, every story has a beginning, a middle and an end.

I will start at the beginning. The key figure at the start of the story is Roberta Odell. She was from Whiting, Maine. In 1858 she married John Tilton from St. John, New Brunswick. Ten years later in 1868 they moved to Ottawa. He was going to work for the civil service. Roberta must have taken the city by storm. She had a passion for writing and public speaking. With good reason. Roberta was a social reformer and champion of women's rights. I say "with good reason" because at that time, she was not allowed to own a bank account or vote because she was a woman. She went straight to work. She was a founding member and was elected vice-president of the Ontario Women's Christian Temperance Union. Stilton was devoted to several causes through the Temperance Union. Eradication of alcohol and tobacco and most especially she was determined to end violence against women and children and protect the Christian family unit. Regarding efforts to help her fellow human beings, she wrote: "the ladies had but one mind and one objective and that was to win souls".

The following quote from Roberta in 1885, expresses the need and her desire to establish the first branch of the auxiliary for the (male controlled) Missionary Society of the Church of England in Canada. "There are in the church today..., Marys who have chosen the better part: there are the restless serving Marthas, who only want to do something for Jesus; the Magdalens, who tell the story of our blessed Lord's resurrection; The Phoebe who convey messages of Love and Christian greeting: the Tryphenas and Tryphosas. Dorcas, who are never weary in well doing...yes, in the Church of Canada-from Victoria to Sydney-there are women longing to labor more abundantly, to consecrate all their talents to the Lord's work." Roberta was successful. The name of the auxiliary was simply the WA.

To include younger women, a different group was formed...and named the GA. The WA enlarged its scope of work from mission to include social services and religious education. It only took a short time for the WA and the GA (girls auxiliary) to establish many branches across our entire nation. Although conflicted with male church



committees who wanted to control the WA, it maintained its independence until 1959. Then after 7 years as a member of a joint committee, it merged with other women's organizations to form the ACW in 1966.

Here we are already at the middle of the story. Just to recount, the Women's Auxiliary became the Anglican Church Women of Canada.

The current structure, constitution, and bylaws of the national ACW were adopted in the early 1990s. The role of the ACW in the Anglican Church of Canada today was a major focus of the 2018 National conference. Faced with declining membership, due in part to the advancing age of those most actively involved, the ACW is preparing to review its constitution while looking into how it can encourage the participation of younger women. The ACW National president said: "I think that one of the difficulties that we've been experiencing is that a lot of people have looked at the ACW as the fundraiser for the church kind of thing," She recalled parish council minutes in the early 20th century that would often refer parishioners to the Woman's Auxiliary, the predecessor of the ACW, whenever they needed to raise funds. "We're trying to refocus that a little bit more, and say that yes, that's certainly part of our role—but that our purpose is also to look at the spiritual and fellowship aspect of a woman's life in the church as well," Warwick said. Though the ACW remains a powerhouse of church fundraising, members are increasingly looking to reinforce other aspects of their identity". It will be a challenge that many members are looking forward to.

ACW Church Women of Nova Scotia and PEI

The mission of the board: To encourage and support all women of the Diocese in fellowship and worship, studying and offering, with the aim of deepening and

strengthening their individual spiritual lives and of awakening a greater desire for Christian service in the parish, community and the world.

Listed on the back page of the bulletin you will see that we have a very busy and focused ACW board to help lead us in our mission. "Mission is possible: Empowered by God".

Please note these points... "Supports women in the parishes in their spiritual development and for their on-going ministry and range of social action". AND "In companionship with the Mother's Union to advocate for the physical safety and psychological security of girls and women worldwide." Yes! Roberta Odell-Tilton's mission for the WA over 125 years ago still needs our commitment and on-going attention. The last bullet point on the page speaks of our Annual Outreach Project. All ACW's in the diocese participate in supporting its chosen outreach project. This year we are promoting a group very near and dear to our hearts. We have been committed to the residents of Bonny Lea Farm for over 25 years. We are delighted to have the opportunity to support their requirements through our diocese. In the past, all the projects, local, national or international focus have each received a contribution of over ten thousand dollars.

The ACW's of yesteryear had 25-40 members. They were the community threads... "connectors" and "contacts". Think of us doing all that has been accomplished without a phone, computer or the internet. They were the gals who supported the church, Sunday School, Girls Auxiliary, Junior Auxiliary, Missions, the shut ins and community events. They were our Robertas. As much as it is always wonderful to take that walk down memory lane, we are looking forward to the future of our ACW. It is a ministry of prayer, commitment, fellowship, mission and outreach, always keeping in mind: "We want to be involved in the spiritual growth of the individual as well". The love of Jesus calls us. We will continue in a positive way, inspired by our sisters and brothers in Christ. And in our true belief that Jesus Christ is our Lord and Savior.

I am sure that you have figured out by now that there is no end to this story! There are only "Beginnings".

We are very fortunate to shining examples of all that is wonderful and inspiring in women's ministry.

Every day is a perfect day to thank God and celebrate the woman's ministry. Amen

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