

THE DIOCESAN TIMES



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MARCH 2021 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

This parish is making a real difference

BY JOSEPH QUESNEL

A parish in eastern Nova Scotia has raised almost twice its original goal for its PWRDF Sunday service, defying expectations and increasing congregational awareness of the work of the Primate's World Relief and Development Fund, in particular its work on COVID-19 relief in the developing world.

The Parish of Three Harbours – a small rural parish comprising the town of Antigonish, Bayfield, and Country Harbour – had recently held its PWRDF Sunday on November 22nd, hoping to raise at least \$850 in donations. However, in

the end, a cheque was sent out for \$1360.10 and \$300 in cheques had already been made out to PWRDF prior to that.

For this PWRDF Sunday, the work centred on the work PWRDF is doing on COVID-19 relief. With the constant presence of masks and social distancing measures, the parish felt that many could take for granted access to personal protective equipment (PPE) as well as health information to prevent COVID transmission.

For this past PWRDF Sunday service, the format was different as the service included PWRDF partner story readings in place of



Photo: Parishioners holding photos to raise awareness of women affected by COVID in Africa.

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regular lectionary readings. One story focused on the Village Health Works project in Burundi and the other focused on PWRDF's efforts against the coronavirus in parts of Iraq.

The PWRDF Sunday also included something different – a "Mask-her-aid" event where members of the congregation created original masks that were then sold at the church. All the proceeds were donated to PWRDF. For the service, pictures of average women from Africa were placed on sticks to raise visibility of these people affected. In these countries, COVID-19 has been hitting women and children particularly hard.

The parish council for the Parish of Three Harbours dedicated its fundraising efforts to the PWRDF's All Mothers and Count Program. The planning team for the PWRDF Sunday was Nanch MacDonald, Pauline Liengme, PWRDF Representative Joseph Quesnel, and Rev. Sue Channen.

This past March, this program wrapped up a

successful four-year initiative with partners in Rwanda, Mozambique, Tanzania and Burundi. The \$20-million program was the largest grant given to PWRDF to date and was supported with a 6:1 match from the Government of Canada.

The PWRDF announced a few months ago that the government has awarded them an almost \$2-million-dollar grant to extend the work of these AMCC partners from now until March 2021. The funds will continue to support these vulnerable communities through the COVID-19 crisis and the government will continue to match donations at 6:1. This is the program that the parish is supporting.

The funds will support EHALE in Mozambique, Partners In Health Rwanda, Village Health Works in Burundi and the Diocese of Masasi in Tanzania as they work to ensure physical distancing, access to clean water, soap and disinfectant, acquisition of PPE and dissemination of reliable health information.

"At a time when we are

all concerned about the way COVID has affected our community, it was a wonderful way to make us remember that there are so many who are far worse off than us. We saw the faces of real need and were able to give from our hearts," said Pauline Liengme, parish warden, when asked about the service.

"We celebrate The Reign of Christ Sunday by dedicating it to PWRDF. At St. Paul's – the largest congregation in the parish – we have music and decorations to enhance the PWRDF partner stories. It's always fun and joyful. All the churches hear stories from PWRDF's partners, which vividly reveal the blessings of "kingdom living". Our parishioners are amazingly generous too. The World of Gifts catalogue inspires us to raise enough to make a real difference in lives of people whom God has asked us to love," said Rev. Sue Channen, the parish rector, referring to past efforts by the parish to support PWRDF.

COLUMNIST

Lent and ashes on brows

Here we are at the beginning of the season of Lent in the year 2021. So, what else is new? I feel like we have been in Lent for almost a full year. The isolation and the aloneness seem to cry out Lent to me! And it has been going on for so long! Who would have dreamed that we would be here in the same place when we first heard would be closed! My family were saying things like 'see you in the summer' or 'we'll all be home for the Cranberry harvest'. But summer came and went, the cranberries ripened and were picked by a few locals and we stayed alone and home and did our part to limit the spread of the pandemic.

Thank goodness for modern technology with its 'Face time' and messenger. And for cell phones in the hands or pockets of all our children. Speed dial and we had them at hand!

But all the 'Face time' and messages and impromptu phone chats cannot replace the feeling of a hug and a kiss.



ST. BART'S BY THE BOG

Sarah Neish

Oh, how I long to feel my kids' arms wrapped around me once more. My Orin has never been a 'hugger' as such but even he is finding reasons to cuddle, reasons to touch and hold. I realize that we as a couple are so lucky to have each other. At our age so many of our friends and neighbours are alone to live through this scourge without their life partners who have

'gone on before'.

But enough of these gloomy thoughts. They say the vaccine is coming and we shall be free once again to live life to the fullest.

Life did take on a fullness a few weeks ago. Jason was determined to see Ash Wednesday have its rightful place in the church year. We have been receiving the ashes on our foreheads for several years. It is a practice that Rev. Billie brought to St. Bart's. It was met with downright anger by a few old parishioners who said they had never heard tell of such nonsense. Most of us accepted it as something new (although Billie was quick to point out that it was a very old tradition). She also tried to introduce the washing of feet on Ash Wednesday but that was not accepted at all and was only tried one or two years when Billie could persuade her husband to remove his shoes, or should I say his Birken stocks that he wore...sockless... to make the ordeal easier.

Jason planned a midafternoon service on Ash Wednesday with Holy Communion and ashes for those who wanted to have them. Jason came up with a plan and a long pair of kitchen tongs and cotton balls covered with ashes. In great solemnity he came around to us in our pews and with the tongs and the cotton ball and the ashes he managed to put recognizable crosses on the brows of any who wanted them. We heard the words "Remember you are dust, and to dust you shall return." My Orin could be heard muttering "no dust in our house, the Missus has nothing to do but dust!"

And on that note, I shall sign off, with prayers for a safe Lent and a blessed Easter.

I'll keep you posted,
Aunt Madge

STRIVE FOR FIVE – UN Sustainable Development Goal #5

March 8 is International Women's Day. It is a day intended to raise awareness of issues of gender equality and to advocate for parity. The United Nations began in 1946 to host an annual Commission on the Status of Women (CSW), which takes place around International Women's Day. This year, the Commission's priority theme is "Women in Public Life – Equal participation in Decision-making". This will include broad topics of accessible representation in government, business, education; it will seek ways to remove existing barriers such as lack of personal agency, violence, and disempowerment.

The CSW is traditionally the largest of the UN conferences, with as many as 10,000 global advocates attending parallel and side sessions on the theme; seeking new connections and opportunities to work towards equality.

One of the groups that works year-round in this field is Ecumenical Women (EW); during CSW we provide orientation and advocacy assistance, as well as

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

networking, prayer, worship and other spiritual resources. Our work, undiminished by COVID, has merely moved online for this year's CSW.

As EW worship planning progressed, we discussed how being part of decision-making necessitates being part of the conversation; participation in the public life necessitates being known. As we shared scriptural passages that held meaning for us, we began to name the women

in the bible who have been profoundly influential – yet remain unnamed. And, as we know, when people's names are not shared, they are more easily forgotten, their accomplishments more easily overlooked, their unique contributions more easily minimized.

We can learn so much from the women of the bible; and one of those things can be the importance of keeping their names in the public sphere. Noah's wife (and daughters, and daughters-in-law) - Pharaoh's daughter - Zarephath's widow - the Queen of Sheba - the Shunammite woman - the Syro-Phoenician Woman at the Well - the woman whose hemorrhaging was healed by touching Jesus' hem - Peter's mother-in-law - the list is extensive!

These are all women whose presence is undeniable, whose ministry is life-changing, whose influence is ongoing. These are women who made a difference in public life – and who impacted decision-making. These are the women who embody the benefit

of equal participation in decision-making.

May we be empowered by the nameless women of the bible to name the people of our public life who strive to make decisions for a more equitable world.

To learn more about the UN CSW, please visit <https://www.unwomen.org/en/csw>
To learn more about Ecumenical Women at the United Nations, please visit <https://www.ecumenicalwomenun.org> or visit our Facebook page at <https://www.facebook.com/ecumenicalwomen/>



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Where were you when...?



Bishop Sandra Fyfe
Diocese of Nova Scotia and
Prince Edward Island

I imagine many of us, if asked, would be able to describe in some detail where we were when significant world events happened. For instance, I vividly recall hanging out with my friends in the schoolyard in Junior High when someone came running up to tell us that John Lennon had died. I was a bit young to be a Beatles fan and, embarrassing as it was for me later, I even remember asking: "who's John Lennon?" I remember being in our home in Traytown, NL, when news of Lady Diana's death became public. My husband and I had overnight guests, strangers in fact, as our neighbours who ran a B&B needed an extra room for a couple who were visiting the Island. And when planes were flown into the twin towers on 9-11, I still recall the United Church Minister arriving at the back door of the Rectory in Shelburne in an anxious state to tell me the news. We'd only arrived about a month before and I remember struggling to figure out what I would say that Sunday to parishioners I hardly knew.

As we approach the one-year anniversary of the "lockdown," many of us may be reflecting on where we were this time last year: when Covid-19 was declared a global pandemic; when our province, or our country, declared a State of Emergency; or, when our church buildings were closed and in-person activities were suspended in an effort to contain the spread of this virus. I remember it well. I was taking a week off to spend March break with our kids. My daughter would be graduating from high school in June and we knew it was the last March break we would share together. However, what we couldn't have anticipated then was that our kids would not return to school for the remainder of that academic year. Even now, it seems incomprehensible. There was so much we didn't know, and that state of unknowing led to fear and uncertainty. Sometimes it still does.

I remember scrambling to pull together some form of worship service that could be shared remotely. Surely there was some way we could reassure parishioners that the Church was still here, even if the building was closed. I, like so many others, had to learn new skills. We all had to adapt quickly. There was no drill, no instruction manual, and little time to prepare. A year in, we are still learning and adapting. We are (hopefully) figuring out what is most important about what we do - and who we are - as God's Church. We are discovering fresh strengths and the courage to reach out beyond the walls of our buildings in new ways. We are learning how to invite new people into Christian community. We are growing in our understanding of what it means to love our neighbours as ourselves; to

act selflessly for the good of others, which is what Christ did.

As we look back years from now, I hope we will remember not only where we were "when," but how the Church responded in this time: with gratitude for frontline workers and prayers for them and all whose lives were personally touched by Covid-19; with new ways of "being church" and sharing the love and care of Christ. I hope we will remember the wonder we felt at hearing or watching worship services streaming through our smart phones and computers, or maybe even our car stereos, keeping us connected with God and one another in these uncertain times. I hope we will remember the comfort we felt knowing that we could still share in Bible study or prayer gatherings online or using print resources, even though we were advised to "stay the blazes home," and that there were biblical stories that could help us live well and learn much in this time of physical separation from one another. I hope we will remember how people reconnected with their faith or discovered it for the first time because someone shared a link with them, or called them to see how they were doing, or dropped off a card or a newsletter (or maybe even a mask) to let them know they hadn't been forgotten. I hope we will remember our joy at gathering in-person in community in whatever ways and places and with whatever numbers we could, and in sharing the Eucharist in community again - yet differently - after many months when that just wasn't possible. I hope we will remember joining together in worship virtually with people from across our parishes, across the Diocese, across the country and even across the globe, sitting down at our own kitchen tables or prayer corners in such different places, yet united in Christ across space and time. Speaking personally, I hope I will remember how helpful it was to be able to meet and pray and worship online with clergy and parishioners across the Diocese, as well as with my fellow bishops, when travelling restrictions and gathering limits made it either impossible or inadvisable to be together in-person.

As we've responded to the challenges this pandemic has presented and the questions it has raised for us, I hope we can feel confident that our churches - our people - still have a message to share with the world. And while it may be hard to accept the reality that we cannot simply return to the way things were after the threat of this pandemic is over, may we trust that we are being shaped and formed into the church God needs us to become. May we live faithfully (and not fearfully) into the future and may the stories we tell about this time reflect the transformation, growth and renewed hope that we have witnessed and experienced as God's people.

Every blessing as we mark this turning of time. As the conclusion of one of my favourite prayers reminds us: "Let us look expectantly to a new day, new joys, new possibilities."
(Night Prayer: An Order for Compline, p. 22. ABC Publishing: Anglican Book Centre, 2001)

Peace and grace be yours,
Bishop Sandra

A Prayer in a Time of Pandemic:

Loving God, whose peace passes all our understanding; as we face this present pandemic, and experience fear and anxiety, may we hear your voice, bringing calm to the storms of our time. Strengthen those who work to limit the spread of infection, and those who seek to care for the sick, and keep us mindful of those most vulnerable. May we shape our living to protect one another, and may our changing habits, practices and sacrifices, be for the greater love of our community and all your people. Amen.

Diocese of Niagara



Jim Fyfe leads Zoom Sunday School on Easter Day - St. John's Wolfville



Remembering the victims of Portapique



Dear Minister Mombourquette:

Nova Scotia's endangered species and forests need you to act immediately. Please declare a moratorium on all even-aged harvests on crown and other public land to remain in place until the recommendations of the Lahey report have been fully implemented. This encompasses all clear cuts and clear cut equivalents such as 'Variable Retention', 'Over-story Removal', 'Uniform Shelterwood', and 'Salvage cuts'.

In addition, it is your legal responsibility, as Minister of Lands & Forestry, to protect our endangered species. Please identify and protect core habitat for the mainland moose and all other species at risk.

Name: _____
Signature: _____
Address: _____

Postage

TO:

Minister Derek Mombourquette
Department of Lands & Forestry
3rd Floor, Founders Square
1701 Hollis Street, P.O. Box 698
Halifax, Nova Scotia
B3J 2T9

NEWS FROM AWAY

Dear diocese,

*If you go down in the woods today
You're sure of a big surprise
If you go down in the woods today*

*You'd better go in disguise!
(The Teddy Bear's Picnic)*

Today, during this dark, snowy winter, in pandemic times, going into "the woods" has been my source of sanity. I live in a rural area, so my husband and I have walked in "the woods" more this past fall and winter than ever before

While trekking in "the woods" each day, we could not help but notice that the sections of clear cut are not nearly as effective at protecting us from the winter wind as much as the sections of select cut. They aren't near as pleasing to the eye either.

Every day, I post photos of our Covid hike, a Facebook record of our efforts to maintain physical and mental health while social distancing. As you might expect, the best photos are taken in areas where select cutting has taken place. Looking at the photos on-line, you might not be aware that there are clear cuts out in "the woods". But we know better. Back in the fall, the Moose Country Forest Protectors in southwest Nova Scotia posted photos of clear cuts to help people understand how much of the province has been de-forested. Then, they set up camp blocking roads to crown land to protect the moose population.

As you might expect, during our treks in "the woods", we have encountered a few porcupines, loads of deer and rabbit tracks, bear scat and fresh footprints up on the ridge behind our house. On bright and sunny, Saturday morning, we saw the footprints, then

heard the moose, all too uncomfortably close, but still hidden by the trees. Late one afternoon, on a back road, another moose ahead, paused as it crossed the road, watched us and stomped the ground as it considered whether to charge or move on. (We most certainly moved on, retreating at a rather quick pace.)

On our walks in "the woods", we are intentional about not being a big disturbance to the wildlife. Not disrupting their lives as they go about their daily business. They face too many other challenges as it is.

The Moose Country Forest Protectors want everyone be aware, to care for creation and protect the habitat of the endangered mainland moose.

One of those people who are passionate about this is Marilyn Cameron, a small woodlot owner and a farmer in Kings County, N.S., who explains: "Dozens of forest-related organizations, including NS Environmental Network, across the province have been reporting how distressing it is to witness the deterioration of our forests' health and wildlife populations in our province from industrial forestry practises..."

So Marilyn decided to

support "a really great cause and do something to stop the forestry industry from wiping out our forests on crown land by clear cutting."

Marilyn goes on to say, "With the cooperation of several organizations and hundreds of concerned residents, I have started a province-wide postcard campaign that is asking the Minister of Lands & Forestry to declare a moratorium on clear cutting of crown, and all other publicly owned, lands; to adopt the recommendations of the Lahey Report; and protect endangered and at-risk species and their habitat... our voices could have a major impact at the office of the Minister of Lands & Forestry when considering our demands for action concerning the future management of publicly owned crown lands."

To obtain postcards for yourself or your parish, contact Marilyn at Maricameron0@gmail.com and provide your mailing address and the number of cards you wish to take to have signed and sent.

Blessings from the outer world,

Rev. Marian Lucas-Jefferies

The power of personal choice

The Power of Personal Choice is within each of our grasp. And that knowledge can bring with it a tremendous euphoric feeling. "Robert Schuller the late American Pastor/Churchman coined the phrase; ***"If It's gonna be, its up to me."***

With choice, there comes an important tension that exists between Cognition and Affect. Some would argue that this tension demonstrates sanity. The aforementioned tension is a necessary ingredient for personal choice and for exciting long-lasting change to emerge. Cognition (knowledge) in tension with Affect (passion, emotion, feeling) engaged with will/motivation, fed by purpose, often allows for personal change. If one's will is pushed towards cognition, by a purpose, it creates a desired change.

There may be no greater example of the benefit of personal choice than that of Victor Frankel, psychiatrist and author, who during WWII lived through several German concentration camps. As a result of his experience as a survivor, he wrote a worldwide best seller, "Man's Search for Meaning." Frankel chronicles his descriptions of life in WWII Nazi death



Bryan Hagerman

camps and the lessons he learned for survival. Frankel not only lived in but worked in four concentration camps, while his parents, brother, and pregnant wife died in other camps. Based on his experience and the experiences of others he treated, Frankel came to the belief that although human suffering is a reality, we can choose how to cope with it, find meaning, and push forward with a new found and renewed purpose. Frankel developed a psychological model known as logotherapy, and in it he argues that our primary purpose in life is not pleasure, but the discovery and pursuit of what we personally

find meaningful. Meaning and purpose are crucial.

Choice based upon purpose brings meaning to one's life. It is often the finding of purpose that can be the inherent challenge for any of us. Purpose can unleash a drive towards success. There are many things in life that give us purpose and drive us positively. One could argue that our greatest and first purpose comes in relationship to Jesus Christ, and our life in Him. That becomes our beginning point. Then other important purposes emerge; for example; family, work, faith community, hobbies, personal health, an exercise regime, volunteerism, relationships, to name a few. The motivational factor in life, the drive to propel ourselves towards meaning can be found in any of those aforementioned things. They illuminate human existence and our place in the whole scheme of things. Together with Christ at the helm they give us a reason to get up, to persevere, to have resilience, as emotional and physical players in existential existence.

Dr Victor Frankel found meaning in of all places, a concentration camp. It was a meaning based upon his day to day service helping the

people in the camps. He knew that his acts of service would be recognized by the guards, prolonging his own life. He knew that in helping others he prolonged their lives. His acts of service gave him meaning in the most evil place inhabited at that time, on planet earth. He did this even amidst the uncertainty of his loved ones in other camps. He would discover later that they had died.

Many of us discover purpose during the most difficult periods of our lives. That purpose propels us forward. When the purpose is something greater than ourselves, focused on a specific human benefit, lives are enriched, we find meaning, even fulfillment.

Some of those areas of purpose may be found in:

1. Volunteering as an English as a Second Language Instructor at a local library.
2. Helping out in some way at a Rapid Covid 19 Testing site.
3. Volunteerism at a local Elementary School.
4. Involvement in a local Trail Association.
5. Feeding the hungry at a Soup Kitchen.

6. Shoveling the drive of a Senior.
7. Walking through the neighbourhood with a plastic bag and picking up refuse left behind.
8. Walking someone's dog.
9. Volunteering to do anything in your local faith community.
10. Volunteering at the welcome desk at a local hospital or greeting people at the arrivals of your airport.

Meaning and purpose is crucial to life. It begins with choice. The scripture is clear about our positive involvement in community. Proverbs 11:25 reads; ***"A generous person will prosper; whoever refreshes others will be refreshed."***

The stressed out, the lonely, the depressed, the anxious, those grieving, the bored among us, those feeling empty of purpose, find meaning, and purpose in reaching out to others who have far less. The beginning is our ***"Power of Choice!"***

BRYAN HAGERMAN
ST PAUL'S CHURCH
OUTREACH COUNSELLOR
WWW.BRYANHAGERMAN.CA

Survive, thrive, lead: power stress and the cycle of renewal



Photo Credit: Remi Gieling, Unsplash

By Cathy Lee Cunningham, Rector, Church of the Good Shepherd, Beaver Bank

“Make the choice to be a leader — to be a great leader.... to renew yourself and sustain resonance.” Richard Boyatzis and Annie McKee, Resonant Leadership, p.204

THE CYCLE OF RENEWAL: FROM



Rev. Cathy Lee Cunningham

celebration and bring us one day to the feast of eternal light. We ask this through Jesus Christ our Lord. Amen.” Book of Alternative Services, p. 322

As one called and ordained to lead others — in a time in history filled with so many uncertainties and stresses that threaten to overwhelm — repeating this prayer has become for me an invaluable grounding practice that keeps me focused on what God has put me on the planet to do. I hold onto it daily, keep it close to my heart and pray it when I feel challenged. We always do well to remember that before Jesus died on the cross, he entrusted the flame of his eternal love to our care. He has consecrated us to be the hope-bearers of this transformational flame, which is the symbol of eternal love and life, that with God nothing will be impossible, even bringing life out of death. In times such as these, when so many are looking for a

DARKNESS TO LIGHT

In our beloved liturgy for the Great Vigil of Easter, we pray this inspirational prayer over the new fire, just before the Paschal Candle is lit from it:

“Father, we share in the light of your glory through your Son, the light of the world. Sanctify this new fire, and inflame us with new hope. Purify our minds by this Easter

beacon to light the way— to urge them on and lighten the load even just a little — being the hope-bearers of this light has become our most awesome and challenging responsibility. A pretty tall order when we ourselves are tired and stressed!

THE STRESS ANTIDOTE PRACTICES

In their book, Resonant Leadership, Richard Boyatzis and Annie McKee explore the reality of the “inevitable power stress of the leadership role” and name several sources on which we can draw to renew ourselves and sustain resonant leadership when we are under stress (p.211):

- The very hope that we bear;
- The experience of compassion for ourselves and for others;
- The practice of meditation leading to mindfulness.

Boyatzis and McKee remind us that these practices have a positive physiological effect on the body, prompting the body to produce chemical reactions that provide “an antidote to stress” and that in addition to the practices above, the experience of “caring relationships is key.” (p.211) **I repeat the prayer again: “Dear God, inflame us with new hope and purify our minds” by the fire of your love.** By setting our intention daily, we can always bring ourselves back to center when stress threatens to overwhelm by practicing what they call the **Cycle of Renewal**, and what better time to begin than our

journey into Easter?

- Be awake and aware to what’s going on in your body, mind and surroundings;
- Fill your mind with positive beliefs about the future (repeat that Easter Vigil prayer!);
- Set your intention to strive to understand and care for another person and;
- Initiate some action contributing to the wellbeing of that person before you.

This is the work of bearing hope and may we all do it well, filled with the abundant grace that flows to us from the cross and tomb of Jesus, into new life. As we gather around the Easter Fire this year, may we find the strength we need to lead with resonance that God needs us to lead with, to bring healing and hope to the broken and hurting places of the world and to maintain the spiritual disciplines we need to keep us steady and able to bear the Light of Christ to the world. In the *April Issue*, I’ll explore what it means to be an advocate for the kingdom of God in a pandemic-ravaged world.

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](https://www.instagram.com/vocapeace).



Photo by James W Brilmayer - Unsplash

LENT, HOLY WEEK & EASTER RESOURCES

Dynamic seasonal activities, engaging liturgies, multi-generational programs, for online, take-home and in-person gatherings, are featured on our Diocesan website. New items added regularly. Are you looking for something in particular or want to share your resources?

E-mail: lvaughn@nspeidiocese.ca

See our special Lenten Resources page:

www.nspeidiocese.ca

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call



YouTube Church

By REV. CANON LISA G. VAUGHN

Ministry in 2021 means going where the people are. For many that is online, and one of our priests has connected in a mighty way!

Rev. Ed Trevors, the rector at Christ Church, Shelburne, is cultivating a community of faith-seekers on his YouTube channel. *Another Reflection* has burst onto the online Christian scene, attracting thousands of subscribers and now a royalty cheque.

Every day the passionate preacher rolls out two short videos of less than 10 minutes. Weekday mornings feature a talk that is predominantly pastoral in nature. Afternoons address some current event in a theological way. Weekend

videos include Morning Prayer worship and a sermon.

**FIND ED:
Search
YouTube
for
'Rev Ed
Trevors'**

Like many other parishes, once COVID-19 came some ministry turned virtual. "We began uploading our videos to my YouTube channel in

order reach our congregants who could no longer gather for worship," explained Rev. Ed. "Even after we began gathering in our parking lot and eventually in the church buildings again, we found that the reflections were seen as a valuable resource."

The intention and focus for *Rev. Ed Trevor's Another Reflection* is clear. "To offer pastoral and theological reflections based around current events happening in the world that people are talking about," he said. "To offer messages that show us how God is relevant to us in this place we find ourselves. To offer an image of the Divine that speaks to the immensity and depth and power of God's love for every single person."

Although Rev. Ed's YouTube online community was originally established for

the local Shelburne County congregation, it is attracting a huge number and diversity of people. There are plenty of Canadians, Americans and others from around the world. "We have Christians of every denomination, atheists, anti-theists, monotheists, pluralists, pagans, you name it, it seems like they are here," the priest exclaimed. "We currently have a little over 6,700 subscribers, an average of 2,500 viewers each day, and a comment rate of about 15%."

Questions and comments posed in the group chat range from personal experiences through to the deepest most complex scholarly ones. Rev. Ed said, "They ask theological questions, political questions, church behaviour and governance questions. A lot of folks want to vent about the church, they want to share their experiences and how they've been hurt. They want to share their observations and perceptions."

"Many people I have talked to over the months have shared things like, 'We didn't know Christians believed that,' or 'If my church said what you say, I might not have left,'" he said. "Their opinion of the Body of Christ is based almost exclusively on what they are hearing from our fundamentalist brothers and sisters and that is not necessarily a positive thing. They think all Christians are yelling prophets, legalistic preachers, or faith healers and they are happy to find that we are not all like that."

Rev. Ed Trevor's YouTube Channel attracted a high profile YouTuber and in a flash it caught on! Now the popular online platform promotes Rev. Ed's daily videos to other potentially interested viewers. That means the parish receives a share of the ad revenue too. "To be monetized, a channel needs at least 1,000 subscriptions and 4,000 hours viewed a year," he explained.

Despite what many church leaders assume, people are still yearning for God and faith community in some form or other. "People are hungry for a Christian message that is Christ centred," he said. "They want hope. They want to know about love. They want to hear about call and mission. They want to hear that no matter what they believe or what faith they hold that they are loved, welcomed, and that there is a place for them in the great mission we are called to."

The South Shore priest has dreams for his YouTube community. Rev. Ed said, "We are hoping to launch a weekly Bible study for subscribers. There has been interest expressed from the community. This would be a great opportunity to go deeper into thoughts than our eight minute videos and to further strengthen our relationships."

There are also plans for a monthly live, Q&A type program featuring experts who will share about themes like the Trinity, Black Loyalists and Mi'kmaq peoples.

The Hate U Give



By ALLIE COLP

Brittany Drummond, a parishioner at the Church of Saint Andrew in Cole Harbour, held a screening of the movie "The Hate U Give"

in January. Brittany shared a bit about why she put on this screening, and what other parishes might do to take action against racism in their communities. As part of the anti-racism

ministry that is starting in the Diocese, my goal was to create a safe place for those who wanted to become allies to the BIPOC (Black, Indigenous & People of Color) communities to come and ask any questions about how they could support us in the fight for equality. This first movie I decided to show was "The Hate U Give" which shows an in-depth look at police brutality similar to what we are seeing more south in the United States but also in Canada.

With the craziness of everything that happened in 2020, George Floyd, Brionna Taylor and so many more lives that were lost to police brutality, there were a majority that wanted to help with the

protesting but there were more that couldn't fully understand what we were fighting for or why. I believe it was more so that it was a disbelief that the BIPOC community could be treated this way. And it wasn't even just the police brutality, it was the frustration of being racially profiled in stores like Santana Rao.

A small crowd did show up for the movie event and discussion, [limited] because of Covid-19. But once the discussion started, it was difficult to end the evening. There will be another movie night and discussion once Covid is more settled. My hope is to show more movies or even just have an open and safe environment to hold more

of these discussions across the diocese.

While I have been blessed to not have experience the extreme racism that is out there, I am sure that others have witnessed it and not said or done anything. We cannot expect change to happen on its own. Take a moment to put yourself in others shoes, speak when you witness any injustice. Your voice can be the tool needed to hold those accountable to their actions. I understand it can be scary, but I ask for you to use the privilege that God has given to you.

Lady Day



Photo: Mother and child

BY MARY STONE

The term 'ladies' is used in many ways...sports divisions, washroom identification and clothing.

'Lady' can be offensive when using it to address one woman.

The term lady is not used regularly these days eg lady doctor, saleslady. When we see

or hear it now, it conjures up different images in our minds. What image of 'lady' is in your mind right now?

One image may be of a female member of a royal family. For many the image is that of a proper, impeccably dressed woman who is well mannered with high moral standards. On questioning young people about what the term lady meant to them the answers were interesting...pinkie finger in the air while sipping tea, mature, not exuberant, polite.

Lady Day, which is usually celebrated each year on March 25, was named for someone who does not fit into the present day perceptions of being a lady.

She was a teenager, she was not from royal stock, she wore simple clothes, was humble and modest.

Lady Day, or to give it its correct title, 'The Annunciation to the

Blessed Virgin Mary', is the celebration of the Angel Gabriel's visit to Mary in her home in the hill village of Nazareth. God sent Gabriel to tell her that she had been chosen to be the mother of Jesus (Luke 1:26-38). In the early Christian Church, December 25th was chosen as the date for the birth of Jesus and thus, March 25th became the date to recognize the Annunciation, the conception of Jesus.

Pictures and statues of the Mother and Holy Child have been a part of Christian art from early times.

When Mary Sumner started the Mothers' Union, she naturally chose this age-old symbol of motherhood for her society. In 1897 the Mothers' Union formally adopted the Feast of the Annunciation to the Blessed Virgin Mary as its yearly day of prayer, intercession and thanksgiving. A service booklet for Lady Day



is normally published by Mary Sumner House annually. Some dioceses throughout Canada have a Lady Day annual service and many branches celebrate communion at their branch services during

the month of March. Any collection received during these services have been earmarked for donation to the Overseas Development Fund.

Caring by sharing



Photo shows Norma Kaiser, Susan Stalker and Sharron Harlong filling some of the bags.
Photo by Nancy MacDonald

BY PAULINE LIENGME

One of the concerns of all our churches during this pandemic has been finding funds to continue

discipleship in the community, whilst ensuring our churches stay viable. The ladies of the Fund-Raising committee at St Paul's Anglican Church in Antigonish decided in

October to make take-out Meals in a Bun to solve both problems. There was certainly a dash of the Holy Spirit in this idea as not only were the meals a great success in

the Community, but the profit made was far more than what was expected. "We found that our small church congregation was very generous in donating supplies for the meals," said Sharron Harling, Chair of the group, "but the customers who purchased our meals were also very generous in their tips! This left us with much more money than we thought we would raise, and so our committee decided some of this had to go back into areas of need in our community." The group came up with the idea of making up Care Bags containing some personal care items, but also mitts, hats, scarves, food, fun items and treats. They also asked the local Community Health Board if they could partner with them and were given enough money to add a \$10 Tim's gift card into every bag. Some items were purchased by the group and the generosity of the Church congregation, who supplied all the warming

items and a large majority of items for personal care, enabled a grand total of 52 bags to be made up. "Each bag contained the Tim's card and a short prayer and Bible quotation," said Harling, "but we did not name our Church on the note, as we wished this to be a totally anonymous gift." Bags were taken to various organisations for distribution, tailoring each set of bags to the work of each group so they would be easy to give away. The Take-out meals will continue in February with a Meal in a Bowl featuring seafood chowder and a valentine themed dessert. "The committee felt this was the right way to share our profit and to care for our community at the same time," continued Harling, "and we hope that this Care Bag distribution may be revisited later in the year."

It's A New Day!

Be safe?



"Safe? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King." (*The Lion, The Witch, and The Wardrobe*, C.S. Lewis) <https://unsplash.com/photos/IPRFX7CVVoU>

BY REV. CANON LISA G. VAUGHN

Orderly. Stable. Secure. Safe. These are terms frequently expressed when we talk about church or the Christian life. Especially now, in these COVID-19 times, we are experiencing anxiety and uncertainty about the unpredictability of the present world like never before in recent memory.

Admittedly, I prefer these states of comfort and presumed peace in my own orbit. Realistically, who does enjoy disorder, instability, danger and uncertainty anyway? It is only natural that humans crave abundant provision and calm constancy.

Yet, as we dive deeply into scripture and uncover the most flourishing times in church history, we witness a God at work who is anything but predictable, controlled and static. The Creator is the instigator of surprises, a thrower of curve balls and the architect of supernatural design. As Genesis begins with God creating out of chaos (1:2), it ends with God fashioning everything distinctly different. "See, I am making *all things new*." (Revelation 21:5)

This is not a God of stability, security and the status quo. In fact, several theologians argue

that God is not even safe!

In that well-known passage of C.S. Lewis's book, *The Lion, The Witch, and The Wardrobe*, the Lord Jesus is described as anything but docile. When Mr. Beaver explains to Susan that Aslan (the ruler of Narnia) is a great lion, she is astonished, thinking Aslan was a man. She says to Mr. Beaver, "I shall feel rather nervous about meeting a lion." She inquires as to whether Aslan is safe, to which Mr. Beaver replies, "Safe? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King."

Alan Hirsch, one of the top missiologists in the world today, says we are frightened that God will take over. "We fear God will undo us and yet he is good. ... We can trust Him, utterly, but he's not safe. Not if you want to be middle class and secure."

As we regularly, earnestly pray for safety and security I wonder if we in Churchland are attempting to tame God and therefore clutch tightly to life as we knew it in our faith communities? We can feverishly work to order and shield our congregations from substantial movement, weighty decisions and exposure, lest we sense anxiety, tension or discomfort. Perhaps from time to time, we default to protecting, defending



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

and a scarcity mindset, as we attempt to maintain that which is familiar and easy. This is all truly understandable since we are experiencing monumental societal shifts in community and family life. Additionally, we acknowledge the genuine grief of losing what was known, loved and comforting.

In returning to our Anglican roots and our highly valued sacraments, we remind ourselves of the mystery therein. Our faith tradition and liturgies are based on the unexplainable, divinely powerful Grace and 'real presence' of Christ, which cannot be captured nor controlled.

Canadian author Mark Buchanan says the very nature of God's presence and action in God's Church is untamable. "Mystery is entered into through imagination – this is My body. The holy wild is pervaded with mystery," he writes.

In his book, *Your God is Too Safe: Rediscovering the Wonder of a God You Can't Control*, Buchanan says cultivating our imagination and wonder about this omniscient God and what God can do in and through our churches is a missionally compelling adventure. The

"God gives where He finds open hands." – St. Augustine

Divine may not be safe, but in God's goodness we trustingly trek, faithfully responding to the wilderness call.

Buchanan says, "If anything, an ethic that sends us out into the world, with all its dangers, toils, and snares, makes us more prayerful and prepared. It makes us more God-hungry and God-dependent."

Michael Frost and Alan Hirsch in their book *The*

Faith of Leap: Embracing a Theology of Risk, Adventure and Courage, say a "missional urgency" is being created by congregations forming the church of the 21st Century. "All disciples of Jesus (not just a select few) are called to an ongoing, risky, actional, extravagant way of life – a life resonant with that distinctly wild – and yes, Christlike – faithfulness of their Lord and Master."

Some of the indicators that we've feebly tried to harness and control this wild, unsafe God in our parishes is that of exhaustion and what Buchanan termed "chronic spiritual fatigue." If we are constantly emotionally, physically and spiritually wearied (and even burnt-

"Faith is the assurance of things hoped for, the conviction of things not seen." – Hebrews 11:1

out), it may be because we're working against this "wind that blows where it chooses" (John 3:8). There's a severe deficit in joy and energy, as well as the other Fruit of the Spirit (Galatians 5:22,23).

Another symptom of the idolatry of safety and security is our tendency to clutch our assets – our funds, buildings, and other strengths. When we tightly close our hands and refuse to entrust *all* that we have, we preclude ourselves from flourishing ministry. The Spirit is thus choked-out.

So, as we lean toward this unsafe but good God, what does it look like to risk faithfulness in our churches? Here are some approaches to consider:

- **LAMENT & RELEASE** Take time to grieve the losses, then (literally) mark a date to actively take steps to move forward. It can be helpful to name and claim a season of mourning, but there comes a time when the congregational leaders need to be freed up to the present/future ministry progression plans.
- **PRAY & LISTEN** We cannot accurately say 'yes' to God unless we know where God is leading us. Often overlooked or hurried, this discernment

(prayerful 'sifting') to determine our next steps is absolutely critical to flourishing missional ministry.

- **FACE THE COSTS** Love and growth require risk, sacrifice and discipline. Congregations that flourish are prepared to suffer (in a variety of ways) in order to share this gospel that transforms others' lives. Courageous honesty means bravely evaluating ministries, risking failure and letting go of that which holds us back.
- **CHOOSE TRUST** Fears of the unknown, uncertainty and potential pitfalls of risking may tempt us to play it safe and maintain the status quo. Faith is intentionally trusting God for the future. This most often manifests itself in a deliberate decision to honestly acknowledge the fear, but to take wise steps to move forward anyway
- **EMBRACE LIMINALITY** Gladly live-into this threshold time, between what was and what is to come. Actively seek out the possibilities in crisis and encourage others to enjoy the adventure and risk of following a wild, holy God. Frost and Hirsch say that congregations that refuse to ride the change – the space of liminality, become obsolete or irrelevant. This also means keeping the missional urgency front and centre of parish life and decision-making.

The pandemic is sharpening our theology (understanding of God), ecclesiology (how we be church) and ultimately our missiology (our methods for mission). Laid bare is humanity's utter helplessness to 'save' ourselves and our total desperate need for gracious God. Ultimately, we cannot be safe and control this virus, but we can listen, lean forward and respond faithfully. We trust our wild God to do the rest!

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For additional articles, inspiration and insights see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI".

Teach Us to Pray: with wool and knot and bead



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

faiths. Members of Hinduism, Buddhism, Islam, Sikhism and the Baha'i Faith among others, all utilize a similar aid to mark the repetitions of their prayers or chants.

From the 3rd century, early Christian hermits carried a handful of pebbles with them, discarding one with each prayer said. When all the pebbles were gone, they would collect more and begin again, thus praying "without ceasing". (1 Thessalonians 5:16) It is believed that the use of prayer beads and knotted ropes evolved from this practice.

The Way of a Pilgrim, written by an anonymous 19th century Russian peasant, recounts his inquiry into a life of constant prayer. A hermit he encounters invites him to his cell and teaches him the Jesus Prayer: "Lord Jesus Christ, have mercy on me!". This ancient prayer of the Church is traditionally prayed with a prayer rope, similar to a rosary, yet made out of black knotted wool.

The creation of the prayer rope can be traced to Pachomius the Great in the 4th century as an aid for illiterate monks to accomplish a consistent number of prayers and prostrations while alone in their cells. The Eastern Orthodox Church uses prayer ropes that bear 33, 50 or 100 knots, with particular prayers assigned to each knot.

Similarly, the rosary is used for contemplative prayer. The beads serve a practical purpose in helping keep track of where one is in the prayer sequence, and because they are tactile, they also assist those holding them to emotionally connect with the prayers being prayed.

The term rosary comes from the Latin *rosarium* meaning "rose garden" and in some cases, the beads of the rosary are made from dried rose petals. The rose beads have a rough rustic texture and as they are handmade, each one is unique, with an earthy colour and sweet rose fragrance and one's hands can soon become accustomed to their feel.

It can be said that the Anglican Rosary combines elements of both the Roman Catholic Rosary and the Orthodox Prayer Rope. Made up of thirty-three beads (the number of years of Jesus' life), it includes a cross, an invitational bead, four cruciform beads, and four groups of seven-week beads. Many people pray through the cycle three times, signifying the Trinity. While this practice may be challenging to remember at first, faithful repetition eventually leads to memorizing the prayers for

particular beads. Developing this ease of practice invites us into the contemplative practice of being still in God's presence.

There are no set prayers to use with Anglican prayer beads. Instead, the intent is to use them with any prayer, for any intent. The prayers are most often based on scripture, other ancient Christian texts or even hymns. This versatility enables the prayer to be seasonal and address current need.

For me, the value in using prayer beads of whatever make or measure, is in finding I spend more time in prayer and that I am more fully present with God. The beads help to slow me down, to eliminate distractions and stray thoughts, in much the same way using a Mantra does in Meditation. Accompanied by scripture or other spiritual reading, this form of prayer helps commit the verses to my both heart and memory, similar to the way *Lectio* does. And there is an added blessing in the feel of the gently worn and comfortable beads or knots nestled in my hands.

In a world so often distracted by itself, wool and knot and bead form an accessible and tangible way to be still and know God is.

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

Prayer beads photo by Marco Ceschi on Unsplash

Over the years, people who know of my interest in prayer have given me some amazingly thoughtful gifts. Among them have been collections of prayers, a holding cross, finger labyrinths – and several rosaries.

Rosaries, sometimes called "prayer beads", were not part of my Anglican upbringing – in fact, prayer beads were not widely used among Anglicans

until the 1980's when an Episcopalian priest in Texas, the Rev. Lynn Bauman, created Anglican prayer beads with symbolism more familiar to our tradition. Since then, they've been adopted by many other denominations as a tactile aid to prayer.

Prayer ropes with knots or beads have been used for centuries by Christians as well as by people of other



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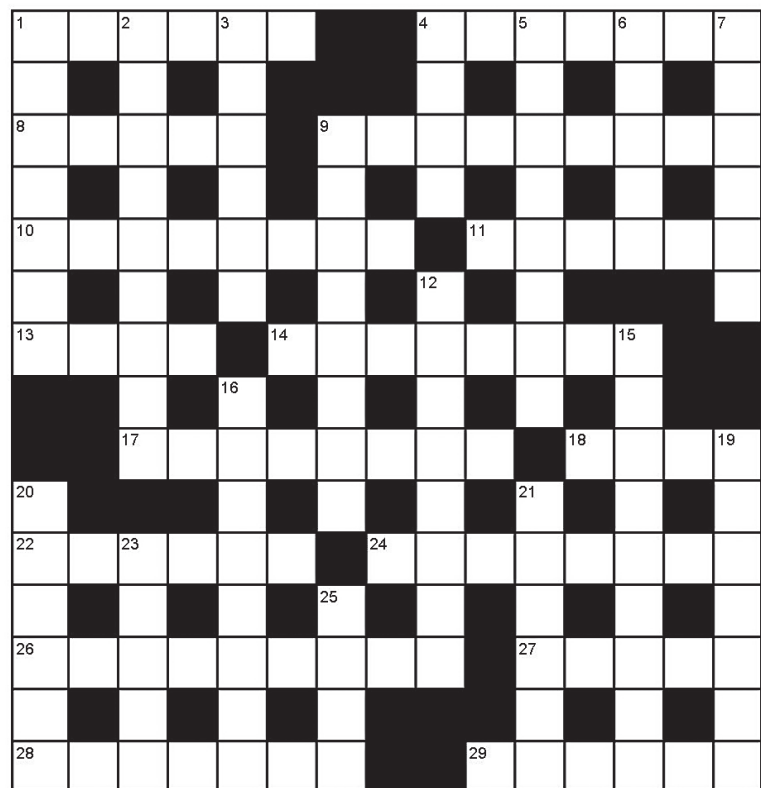
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Bible Crossword

by Maureen Yeats



MARCH Puzzle



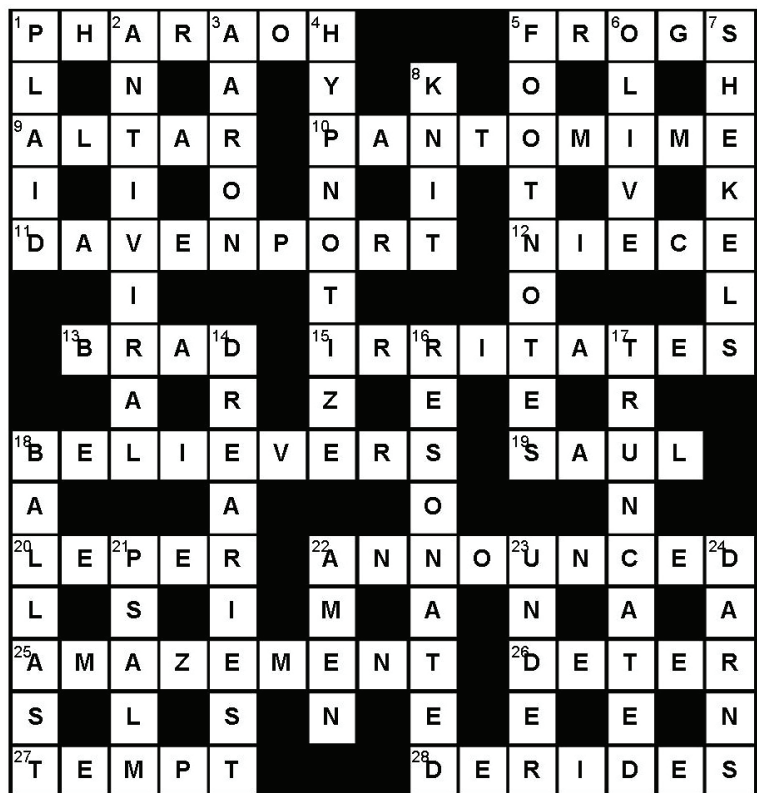
ACROSS:

- 1- Old Testament book (6)
- 4- Refrain from (7)
- 8- Regions (5)
- 9- St. Paul's occupation (see Acts 18) (9)
- 10- Jewish feast first celebrated in Egypt (Exod. 11-13)
- 11- A specific geological time period (6)
- 13- What hens and ducks lay (4)
- 14- Those that get away from prison (8)
- 17- Deciduous conifer also known as hackmatack (8)
- 18- Old Testament minor prophet (4)
- 22- Radioactive element isolated by Mme. Curie (6)
- 24- Certain branches of mathematics (8)
- 26- Playwright (9)
- 27- Wash with water (5)
- 28- One of over 100 that make up all matter (7)
- 29- Type of fishing nets (6)

DOWN:

- 1- "For I have set you an ____." model (John 13:15)
- 2- Supervision (9)
- 3- Barefoot (6)
- 4- There was also a prophet, ____ the daughter of Phanuel" (Luke 2:36) (4)
- 5- "Then Jesus ____ his twelve disciples." called (Matt. 10:1) (8)
- 6- Joint between the foot and the leg (5)
- 7- Trained carers, found especially in hospitals (6)
- 9- "For where your ____ is, there your heart will be also." valuable things (Luke 12:34) (8)
- 12- A knight of the Round Table (8)
- 15- Resident of Samaria (9)
- 16- Walk (8)
- 19- Female siblings (7)
- 20- Structure spanning a river (6)
- 21- Physically weak (6)
- 23- Male duck (5)
- 25- Type of candy (4)

FEBRUARY Solution



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!**

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

Reaching out, adopting schools



Photo of empty school chairs by MCh Lee on Unsplash

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD

There was an obvious appeal for a number of parishes to help schools in remote northern Canadian communities when the Anglican Church Women Board members learned of this possibility in November 2020. The form of help initially had to do with sending school supplies. It is not that these northern schools lack supplies completely, but when they run low, they have limited opportunities to replenish; moreover, even if there is access to basic school supplies for purchase in their community, the cost is prohibitive.

Basic school supplies for many communities come once a year by barge and sometimes are flown in, but the extra items that teachers love to have for the students, the fun items like seasonally-themed notepads, pencils, pens, erasers, stickers, décor items and the like are not available locally. Moreover,

basic school supplies are needed in abundance now because none of the usual items that are often shared among the students can be used in that way in the midst of a pandemic.

How did the Anglican Church Women Board even hear about this **remote northern communities initiative**? Well, it was an item in the print media that started it: the subject of the *Cape Breton Post* story, Annie E. Johnson, Director of Administration for UINR (Unama'ki Institute of Natural Resources), Eskasoni, was using Facebook, to raise awareness of a need for school supplies in a number of remote northern communities. You do not need to know a lot about social media to know that news spreads like the proverbial wildfire when it is shared on Facebook. And spread it did! You just have to google Annie's name or "remote northern communities" to learn about the initiative.

By spending some time with the Facebook thread, the Board was able to secure the names and addresses of a number of schools that could benefit from receiving school supplies and sometimes warm clothing items. We thought there might be parishes, youth groups, Sunday Schools, or Outreach Teams in our diocese ready to "adopt-a-school" as a Lenten / Easter Project, and it seems that such is the case. We even have a former Board member knitting up a storm of toques to be sent to one of these remote northern schools. So far, we have adopter parishes in the following regions: Cape Breton, Chebucto, Chignecto, Dartmouth, Eastern Shore, Fort Sackville, and the South Shore. In pairing schools and parishes for this "adopt-a-school" Lenten / Easter Project, we have learned that the schools named in the Facebook communication have already benefitted from supplies coming to them from as far away as Japan!

If these specific schools are being inundated, it struck the Board that in all of Nunavut and the Northwest Territories, there are more than the schools we knew of and that these additional schools could likely benefit. A very quick google search yielded a list of all schools in these two Canadian Territories. Googling the name of the school yields the postal address, phone & fax numbers, the principal's name, and often additional information. So, anyone in our diocese interested in adopting a school for a

Lenten or Easter Project can contact the Board's e-mail address: acw.nsboard@gmail.com and a match can be made very quickly.



We know that Annie Johnson in Eskasoni has been surprised and delighted to learn about the connections between Cape Breton and these remote northern communities. More google searching on our part yielded a *Nunavut News* item profiling the Springhill, NS born and raised principal of an elementary School (K – 5) in Iqaluit, NU. Scott MacDonald did his BEd degree at Mount St. Vincent University in Halifax and his MEd in Leadership from Acadia in Wolfville.

It was great to have several Board members alert to the print media coverage of this remote northern communities enterprise in the *Cape Breton Post* and to bring news of this potential outreach project to the attention of the Board in November 2020 at their Zoom meeting, but it is the initiative of Annie Johnson in Eskasoni, using Facebook,

that has allowed support for these remote northern communities to come to life. It is the googling and e-mail research of the Board that has expanded this enterprise to potentially include even more schools for parishes to participate in an "adopt-a-school" project. Remember to contact the Board's e-mail address: acw.nsboard@gmail.com to secure an "adoptee school", if you are interested. And, it is the direct contact that some Board members

and adopter parishes have had with the schools that has generated increased interest and excitement.

There was a day not so long ago when vocabulary such as "Zoom" for meetings, "Facebook" and "E-mail" for connecting, and "Google" for gaining information would have been unheard of! Regardless of the innovations expressed by these terms that have entered our lexicon, we still appreciate the good old fashioned print media, such as "The Diocesan Times", as a vehicle for sharing our stories and encouraging support for our initiatives, one of which is the Board's 2020/21 Annual Project. We continue to welcome your prayers and contributions for **Supporting Parents: Stories that Matter**, knowing that this is another way of fostering a relationship with our Indigenous neighbours in the north. Thank you for your ongoing support.

ANNOUNCEMENTS

Rev. Canon Lynn Uzans appointed priest-in-charge for the parish of New Ross, effective February 5th. She will continue to serve as assistant priest in the Parish of Wilmot.

Archdeacon Katherine Bourbonniere appointed priest-in-charge of Holy Trinity Emmanuel effective immediately

Rev. Tricia Ingram appointed priest-in-charge of the parish of Tangier effective immediately.

Rev. Judi Philips appointed priest-in-charge of the parish of North Sydney effective February 1st, 2021.

Rev. Shirley Carras appointed priest-in-charge of the parish of Holy Spirit Dartmouth effective immediately

NO SYNOD IN MAY 2021

Owing to continued COVID restrictions, and in consultation with Chancellor James Travers, Bishop Sandra has determined that there will be no regular gathering of Synod in May 2021, and has informed Diocesan Council. Canonically we are required to hold Synod within two years of the last Synod. Since we held an

electoral Synod in the fall, no Synod is required until September 2022. The main reason for the decision was the difficulty of holding a Synod with multiple items on the agenda when large in person gatherings may still not be possible. There is no firm date set for the next gathering of Synod. As we see how the pandemic unfolds, we will have a clearer picture

of when we can gather as Synod. It is suggested that parishes continue to elect Synod delegates, just as in normal years with no Synod. If you have questions, please email to bishopsoffice@nspeidiocese.ca.
Rev. Will Ferrey,
Executive Secretary of Synod

The next time you are cooking, reflect on St Lawrence



by Rev Ray Carter

I, probably like many of you, enjoy cooking. Nothing gives me more pleasure than having my family over to have all manner of dishes, from my own cold smoked salmon to seafood pasta and the marathon called BBQ brisket. I will try to cook just about anything!

Recently I was cooking and began to think about who is the patron saint of cooks, and was greatly amused when I found out who it was. Saint Lawrence was one of the seven Deacons of Rome back in AD 258. Indeed, he was the Archdeacon, or chief Deacon at the time. (Yes, once upon a time only Deacons could be Archdeacons). His duties included proclaiming the Gospel and administering the Chalice at the mass, as well as being in charge of the churches treasury and supporting the poor, widows and orphans.

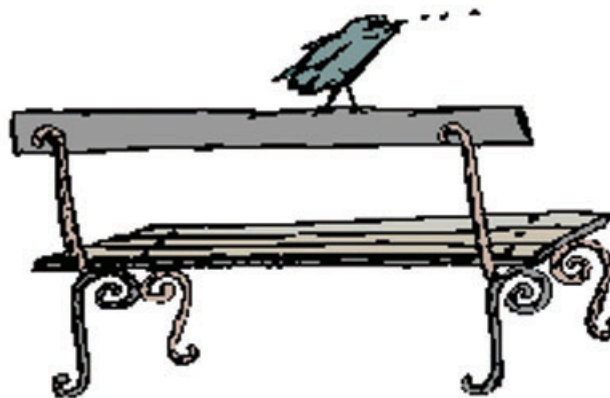
The Roman Emperor Valerian issued an edict that all Bishops, Priests and Deacons should be

put to death and this was promptly done to all except Lawrence. The magistrate demanded that Lawrence hand over the wealth of the church and Lawrence agreed but said he needed three days to gather it all up. The magistrate agreed and Lawrence set about getting all the churches wealth and dispersing it to the poor, the widows and orphans.

He returned to the magistrate three days later and told him the wealth of the church was in the courtyard outside the courthouse. When they entered the courtyard it was full of the poor, widows and orphans. Lawrence said "Here are the treasures of the church!" One account records him declaring to the prefect, "The Church is truly rich, far richer than your emperor."

The magistrate was not pleased. He ordered that Lawrence be locked up in the prison. Lawrence promptly started baptising the other prisoners in a fountain in the prison.

Now we come to the reason Lawrence is the Patron Saint of cooks. On August 10th, 258 Lawrence was executed. The magistrate called for a large gridiron and commanded his executioners to build a slow fire beneath it. Then he had Lawrence stripped naked and bound to the grill. Just before he died, St Lawrence called to his executioners and said, "Turn me over. I'm done on this side."



View from the Deacon's Bench

In a sermon Augustine of Hippo said of St Lawrence:

"THE ROMAN CHURCH commends this day to us as the blessed Laurence's day of triumph, on which he trod down the world as it roared and raged against him; spurned it as it coaxed and wheedled him; and in each case, conquered the devil as he persecuted him. For in that Church, you see, as you have regularly been told, he performed the office of deacon; it was there that he administered the sacred chalice of Christ's blood; there that he shed his own blood for the name of Christ. The blessed apostle John clearly explained the mystery of the Lord's supper when he said Just as Christ laid down his life for us, so we too ought to lay down our lives for the brethren. St Lawrence understood this, my brethren, and he did it; and he undoubtedly prepared things similar to what he received at that table. He loved Christ in his life, he imitated him in his death.

And we too, brethren, if

we truly love him, let us imitate him. After all, we shall not be able to give a better proof of love than by imitating his example; for Christ suffered for us, leaving us an example, so that we might follow in his footsteps. In this sentence the apostle Peter appears to have seen that Christ suffered only for those who follow in his footsteps, and that Christ's passion profits none but those who follow in his footsteps. The holy martyrs followed him, to the shedding of their blood, to the similarity of their sufferings. The martyrs followed, but they were not the only ones. It is not the case, I mean to say, that after they crossed, the bridge was cut; or that after they had drunk, the fountain dried up. The garden of the Lord, brethren, includes – yes, it truly includes – includes not only the roses of martyrs but also the lilies of virgins, and the ivy of married people, and the violets of widows. There is absolutely no kind of human beings, my dearly beloved, who need to despair of their

vocation; Christ suffered for all. It was very truly written about him: who wishes all men to be saved, and to come to the acknowledgement of the truth.

So let us understand how Christians ought to follow Christ, short of the shedding of blood, short of the danger of suffering death. The Apostle says, speaking of the Lord Christ, Who, though he was in the form of God, did not think it robbery to be equal to God. What incomparable greatness! But he emptied himself, taking the form of a servant, and being made in the likeness of men, and found in condition as a man. What unequalled humility! Christ humbled himself: you have something, Christian, to latch on to. Christ became obedient. Why do you behave proudly? After running the course of these humiliations and laying death low, Christ ascended into heaven: let us follow him there. Let us listen to the Apostle telling us, If you have risen with Christ, savour the things that are above us, seated at God's right hand."

The next time you are cooking, reflect on St Lawrence and the timeless admonition of Augustine "let us imitate Him " who died on the cross.

Diocesan Cycle of Prayer: MARCH 2021

CAPE BRETON REGION March 7

St. John The Baptist, North Sydney, Nova Scotia

Sydney Mines/Baddeck
Rev. Stacey LeMoine and Ted
Trinity Church, Sydney Mines

NORTHUMBRIA REGION March 14

Canso, Nova Scotia
Rev. Susan Slater and Lief

*All Saints by the Sea, Canso
Holy Trinity, Whitehead
Christ Church, Queensport
Good Shepherd, Tor Bay
St. James', Halfway Cove
Christ Church, Guysborough*

Three Harbours, Nova Scotia
Archdeacon Sue Channen and Bob
*St. Paul's, Antigonish
St. Mary's, Bayfield
Holy Trinity, Country Harbour*

March 21

Anglican Churches of Pictou County, Nova Scotia
Rev. Darlene Jewers
*St. James', Pictou
Christ Church, Stellarton
St. Bee's, Westville*

Liscomb with Port Bickerton, Nova Scotia
Rev. Kristin MacKenzie and Michael
*St. Luke's, Liscomb
St. James', Sherbrooke
St. Paul's, Port Bickerton*

St. Thomas', Indian Harbour Lake

March 28

St. George's, New Glasgow
Rev. Falen McNulty

Strait-Chedabucto, Nova Scotia
Rev. Susan Slater, Priest-in-Charge, and Lief
*St. James', Melford
St. Andrew's, Mulgrave
Holy Trinity, Port Hawkesbury*