



Welcome back ... and let us bless those backpacks!



The Welcome Back Sunday service at the Church of St Andrew in Cole Harbour had a special twist this year. Students were asked to bring their school backpacks and place them by the altar before the service. They all came forward later on and received a blessing for themselves and their backpacks.

Rev Bourbonniere encouraged the community to step out

of their comfort zones and introduce themselves to others in the congregation. She said "Just say 'Hello. My name is Katherine. What's your name?'"

At the end of the service, nearly all parishioners greeted one another with "Hello. My name is Katherine. What's your name?" There were a surprising number of Katherines in church that morning!



Photo top: Rev Katherine Bourbonniere asperges the backpack owners with a blessing and a sprinkling of holy water.

Photo above: Rev Bourbonniere and the many backpacks brought forward for blessing.

Photo right: Rev Bourbonniere and the children and adult backpack owners pray over their backpacks for a safe and welcoming community wherever they go.

COLUMNIST

When St Bart's got its voice back

Jason, our new spiritual leader is busy getting ready for his ordination to the Priesthood next month. We are respecting his need for extra study time for the priests' exams and other mandatory requirements for this big event. He also has the joy of a new baby to fill his days and nights. Jason, to his credit, has been visiting the sick and shut-in, taking home communion from the Reserved Sacrament to those who cannot be with us in church. He also is coaching a softball team in the community! He is one busy fellow.



ST. BART'S BY THE BOG

Sarah Neish

Early on in his time here By the Bog Jason asked my husband Orin why we were not ringing the church bell before Sunday worship. Orin explained that a few years ago a very enthusiastic bell ringer pulled the rope so hard that he turned the bell over completely and in the process the rope became entangled in the pulley...hence a silent bell ever since.

I well remember that incident! It happened before Rev. Billie was here. It seems that the one assigned to ring that Sunday morning had been busy celebrating a cousin's birthday the night before and was in no condition to ring anything! When ten to the hour came along he sent his much younger brother out to the porch to do the job. Younger brother had been

wanting to ring that bell for as long as he could remember. The story goes that when he was just three years old he announced to anyone who would listen that he was going to be a bell ringer when he grew up. I believe his exact words were "See that 'tring, that's the 'tring what makes the church go ding".

So...when he got the call to step in for a hung over big brother he did so with amazing gusto. He started off with a tentative ding, then threw his back into it and within the next three chimes he had tipped the heavy bell over and caught the rope in the pulley. St. Bart's has remained silent ever since.

Jason was ever so anxious to have that bell rung at his Ordination. It would be a

big day for him and for us as a Parish. We had never had such a service here By the Bog so the property committee took on the challenge. Benny Smith assured everyone he could fix things if they got him up there. No one doubted Benny's word but the steeple was high and the ground rough. Access to the bell from inside seemed out of the question.

No one had a ladder tall enough to reach the shuttered opening in the steeple... except the volunteer fire department from the next community. Phone calls were made, ideas exchanged and strategy mapped out. It was agreed that their ladder truck would be used for the job. So on a fine Wednesday evening in September, when the firefighters held their usual practice, the fire truck roared down the road and into the church yard.

It was not long before the community gathered at the front gate, some looking very anxious because they feared a fire in St. Bart's. They were soon reassured that this was only a practice. Benny was strapped into a safety harness and climbed up that very long ladder, one firefighter in front of him, one behind. New extra strong rope was passed up to him and he disappeared into the steeple. We all held our collective breath as the three men worked away. It was

not an easy job untying the rope that had been there for over 15 years. There was one loud dong as the bell tipped over and hung in the proper position to be rung. Silence followed with a few rather strong bits of language drifting down from the team, now inside the steeple. Jason kept hollering words of encouragement and unneeded advice up to the team, then he would turn to the crowd and try to express his concern. He was thinking that because of his dreams, three men had risked life and limb to make the church go "ding".

After some time the new rope came tumbling down inside the porch and Orin gave it a pull.

It worked! The three inside the tower came down the ladder and Benny was escorted inside the front door to give the bell a proper ring!

St. Bart's is now announcing services with Benny as bell ringer...and only Benny! The firefighters were invited over to the rectory for coffee and cake in the shape of...you guessed it...a bell and we all will be practicing for the next big step in our journey as a parish. We will soon be calling Jason Father J.

I'll keep you posted, Aunt Madge



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THE WELCOMERS

IT IS THE JOB OF THE WELCOMERS TO BE WELCOMING AND WEAR A BADGE



THEY ARE GIVEN IN-DEPTH TRAINING TO EQUIP THEM FOR THIS ROLE



IN THE EVENT OF ANY NEWCOMERS ATTENDING A SERVICE A WELCOMER WILL BE SUMMONED TO DEAL WITH THE SITUATION



THERE IS A ROTA SO THAT THE SAME PEOPLE DO NOT HAVE TO BE WELCOMING EVERY WEEK



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BISHOP'S COLUMN

COMPLAINTS



Rt. Rev. Ron Cutler, Bishop of the Diocese of Nova Scotia and Prince Edward Island

IT SEEMS LIKE MY LIFE has been consumed with complaints lately: Complaints from lay people about clergy, complaints from clergy about lay people, complaints from those who oppose a change to the marriage canon, complaints from those who support a change to the marriage canon, complaints about having to do all the work about SafeR church plans, complaints that 'the church' is doing too little to address a long list of issues, complaints that 'the church' is trying to address too many issues at once. I guess that every organization needs a complaints officer, and in the diocese that seems to be me. Frequently the complaints are related to issues that are beyond the control of the individual and they simply want an opportunity to express their opinion about something with which they disagree. Sometimes the complaints relate to some diocesan policy or canon and require further investigation. If it sounds like I am complaining about complaints, perhaps that is true.

Complaining is nothing new for God's people, there are plenty of references in scripture to complaints directed at God when the people didn't like situations that they found themselves in after discerning God's leading. Often God seems quite prepared to accept the complaints and sometimes the complaints even seem to change the course of God's planned actions. More frequently God sees the complaints as a lack of understanding in the purpose of God (the big picture).

Recently I came across this piece of Internet wisdom. "A teacher welcomed her new class on the first day of a new school year by writing the following chart on the blackboard:

1 x 7 = 6	6 x 7 = 42
2 x 7 = 14	7 x 7 = 49
3 x 7 = 21	8 x 7 = 56
4 x 7 = 28	9 x 7 = 63
5 x 7 = 35	10 x 7 = 70

The class began to snicker when they identified the obvious mistake but the teacher went on to point out that in life most people will be quick to point out the one error and equally quick to forget that 90% of the time what you do is correct."

Our culture seems to be increasingly focused on the errors, any errors, that people in the public sphere commit, large or small. It doesn't matter how much good someone does, the focus invariably will turn to the relatively few occasions when the person failed to measure up. The media coverage of the recent canonization of Mother Theresa of Calcutta is a prime example of this. The new Saint Theresa is a good reminder that the list of saints is made up of people who were not perfect - they were faithful, and in some way demonstrated the living out of the kingdom of God.

I am not trying to excuse those who commit crimes which deeply damage the lives of others and are judged less severely because such an action is 'out of character'. Nor am I denying that dissatisfaction with some position is the needed motivation for beneficial change and reform. What I am saying, is that in the normal everyday round of life we need a different lens to look through, one that sees all of the works and words of an individual. One that values the ways in which the call to wholeness of living is actually being lived out. One that sees the positive contributions as well as the negative, recognizing that in most lives it is the positive that outweighs the negative.

In the season of thanksgiving, I wonder if it is possible to be thankful for the people who are around us, imperfect though they may be. Famed English novelist Charles Dickens, during a visit to the United States, observing the American Thanksgiving holiday, reflected that people in America seemed to have things backward, instead of having one Thanksgiving day each year, there should be one day for complaining and griping he said, "Use the other 364 days to thank God each day for the many blessings he has showered upon you".

Now there's a thought - one day reserved for complaining. We could have a complaint parade, and complaint cards, we could complain about how the day was to be observed ... the possibilities are quite intriguing... As long as there are 364 days each year to focus on thanksgiving.

+Ron



Rev. Dr. John Roddam

Oh, I couldn't do that! I'm Anglican!

While The Ministry to the Sick is prominent in the 1959 Book of Common Prayer (Pp. 576-90), that part of the book is rarely cracked! The Ministry to the Sick is less prominent in the Book of Alternative Services (1985) - Pp. 554-58. To be fair, some of the components in the BCP's Ministry to the Sick are found elsewhere in the BAS! However, the new liturgies commonly demonstrate a further removal of the Church from the ancient practice of Healing the Sick. I served three parishes in this diocese before moving to the West Coast. Early on in each of my parishes, I taught through the BCP Ministry to the Sick and had active healing ministries available through the Church - including prayer stations for the laying-on-of-hands at each of our liturgies, opportunities for the sacrament of anointing (unction), etc.

One of my favourite stories happened in my second parish. After hearing teaching about the Laying-On-Of-Hands, an older parishioner, living with her son & daughter-in-law, put this into practice! Her daughter-in-law had a chronic back issue. She was awaiting surgery. The elderly parishioner lived in an in-law suite but the family always had supper together. After supper, prayers were offered each day, strictly using BCP prayers only! The Laying-On-Of-Hands was always used (Pp. 584-85) and after five weeks, the back was suddenly and completely healed! It was a testimony to the goodness of God and the importance of persisting in prayer! As in the ancient Church, today's Church in the 2/3s world is growing through the impact of healing, deliverance, raising the dead, etc. It seems where healing the sick is taught and practiced, people

get healed! Tuesday October 18th is the Feast Day of St. Luke the Physician. I encourage my clergy peers throughout the diocese to translate the Feast Day to the previous Sunday and walk through the BCP (or BAS) section on Ministry to the Sick - perhaps even offering to have a prayer station following at the end of the service! Some time ago, I stood at the altar rail after celebrating the Eucharist at a friend's parish and offered to pray for any and all who wanted/needed prayer for themselves or others. Three of the five people I prayed for reported that they felt heat as they received prayer. Sensations of heat, tingling, etc. are physiological signs of the Holy Spirit at work. However, many times the Holy Spirit is at work and there are no tangible expressions! Afterwards, I encouraged

one of these dear saints to share this experience with her rector, thinking that he might follow the pattern and offer prayer following the service from time to time. She responded, "Oh, I couldn't do that!" I inquired, "Why not?" She stated, "I'm an Anglican!" Yes, our Church culture needs to change to be more accommodating... and expectant! It was Fr. Terry Fullam who stated, "If we became who we said we are, we'd be sensational!" For those wanting to learn more about Healing in the Church, go to the International Order of St. Luke the Physician website at <https://orderofstluke.org>. This International Ministry of Healing was started by an Episcopal Priest in 1932. The prayers and teaching of this ministry are a great fit for Anglicans!

Feedback on John's articles is welcome - e-mail john_roddam@hotmail.com and copy to diocesantimes@gmail.com also!

My first General Synod

BY REV JENNY SHARP

With some nervous energy and some excitement, I entered the large room that would be the place I spent my days and evenings for the next five days. I was greeted by a volunteer checking my name badge to ensure I had the right to be there, and then informed to find the appropriate table based on a chart on the wall. I had my tablet ready and I awaited the other people who were to join me at the table.

From that relatively calm moment until the end of General Synod, the pace was fast and the agenda was full. The services were beautiful and engaging as we welcomed the Holy Spirit into our midst. The guest speakers were world class bringing us news and greetings literally from around the world. (My personal favourite was the Episcopal Presiding Bishop (USA) Michael Curry who is such an engaging speaker and so full of the Holy Spirit it shows in all he does.)

A beautiful service occurred Sunday morning as the Anglican Council of Indigenous Peoples blessed us with their leadership. The whole of Sunday was dedicated to this new branch of our church and was educational and fun, concluding with a Gospel Jamboree.

It was good to have such a Spirit filled day lead us into Monday because Monday was



Photo: General Synod delegates from the Diocese of Nova Scotia and Prince Edward Island from left: Canon Gordon Redden, Katie Puxley, David Warner, Archdeacon Sandra Fyfe, Cory McConnell (Youth Delegate), Rev. Jenny Sharp, Bishop Ron Cutler and Reid Moore.

a day that was to conclude the discussions about Same Gender Marriage. The tone of the room changed as we were briefed on how this was to unfold. The weight of this vote hung heavy on all shoulders. I have to give credit to the planning committee who structured the days to minimise the possibilities of hurt on both sides. Those engaged on either position had chances to present their views in small groups and on specific questions. I was blessed to be part of a group that was respectful to all, regardless of opinions on the matter. Not everyone was so lucky and tears were shed on

both sides.

The conversations continued as the tension continued to mount. As we returned from supper, we were met by enhanced security and a gauntlet of media to pass through. Finally, late into the evening, the vote was held. A collective breath was held as we awaited the result to come up on the screen for our electronic vote. We did not have long to wait. But we still did not exhale as we attempted to decipher the results. My first glance was to the record of the vote by Bishops who we had been warned would vote it down. Much to my surprise, it passed!

But then I looked at the clergy votes. It had failed by less than one vote. Even the Primate misread it as a pass. When he was corrected and announced that the motion had in fact failed to pass, silence hung like a weight over the room. Neither side celebrated. Tears gently streamed down the faces of some on both sides. To fail to pass by such a narrow margin was not what either side wanted.

People tried to call for a re-vote but that was unconstitutional. After a somber service, we left the room to come to terms with the outcome.

Tuesday morning. We returned, a quiet group, thinking about how we would deal with this decision back in our own parishes and diocese. Some Bishop's had already put out statements, but Bishop Ron waited. (Of course, being in a hospital emergency department is not the most conducive to writing pastoral letters.)

Again, people approached the microphones and brought forward motions. Because the vote was electronic, it was possible to publish the vote immediately. The vote to have this happen was passed and errors were found. With an incredible act, the vote was in fact found to have passed. Stunned silence again filled the room.

As I sit at my desk, several months later, my impression of General Synod is one of an emotional roller coaster that sapped every ounce of my strength but one that I am honoured to have been chosen to attend. I would go again in a heartbeat. I was so impressed with the organization but also of the majority of attendees being loving and respectful, no matter where they stood on the Same Gender Marriage issue. I truly felt part of a wonderful organization that is striving to advance God's kingdom. I came away with a renewed and enhanced vision of what it means to be God's witnesses. Thank you for this life changing and life giving opportunity.

Cursillo weekend coming soon

The 2016 Cursillo weekend is scheduled to begin Thursday October 13th to Sunday October 16th, 2016.

Note: the men's and

women's weekends are being held at the same location on the same dates but they are not co-ed weekends. They are being held at The Debert Hospitality Centre in Debert, 130 Ventura Drive, Debert N.S. B0M 1G0

If you are already a Cursillista and wish to share the gift of Cursillo with candidates, will you please consider sponsoring someone in your parish? Check out our website at nspeicursillo.chebucto.org for applications and sponsorship guidelines.



Stay in the loop!

Want to know about to all the latest events, activities, resources and news in our Diocese?

- Subscribe to a free, weekly e-newsletter called "The Anglican Net News." This e-mail lands in your Inbox only once a

week and is chock full of important notices, programs, fundraiser events, and much more! To subscribe send your request to netnews@nspeidiocese.ca. For submissions to the ANN, the deadline is Tuesday (same e-mail address).

- Join our **Facebook page**. Search for "Diocese of Nova Scotia and Prince Edward Island" and then click "Like." Ongoing activities, photos, prayer requests, news and inspirational images are shared regularly.

LETTERS

Dear Diocese,

A friend recently said to me, "You are a priest in the house of God, you have been uniquely prepared for this mission, know that your God will never abandon you."

What is it like to hear God's call, respond, and step out in faith to a new mission, becoming a stranger in a strange land? That's exactly what I have done by offering myself, on a volunteer basis, to the Ministry of Presence in the northern community of Old Crow, Yukon Territory. I can confidently tell you that it's exciting and a little scary, all at the same time. Well, I didn't go to a strange land, I remained in Canada,



Photo: Bert's new northern home.

but I am now serving in the most northerly, most isolated community in the Yukon. Imagine what it would be like to sit down and begin

to consider what needs to be packed for personal use, and for liturgical use in a land where weather extremes range from -40 (in winter) to

+25 (in summer). Imagine wrapping your head around what you might need to bring with you in the way of food stuffs and weighing the expense of buying locally against the expense of having goods flown in because Old Crow is a "fly to only" community.

This community presently does not have a church, they are church in the space they use for worship and it shows in the way they treat one another and especially in the way they treat anyone new coming into their community. They are in the process, presently, of planning and building a new church building and allowing nature to reclaim the church building they no longer can

use. I have only been here a short time, but I have been well received and welcomed into this community. What these people, the Vuntut Gwitch'in, really want is a priest who can be with them and be the presence of God within this beautiful, welcoming community. With God's help, I can do that. I personally ask for your thoughts and prayers in this very necessary northern ministry.

Respectfully submitted,
Rev. H.A. (Bert) Chestnut
Priest-In-Charge, St. Luke's
Anglican Church,
Old Crow, YT
Chestnutbert0@gmail.com

Dear Diocese,

LIFE ISN'T ALWAYS EASY on the other side of the planet. Hunger is one of the biggest issues God's people face in every corner of the globe, including Canada. As I mentioned in my previous correspondence, war takes its toll, corporations take advantage of ordinary folk, food safety and access to clean water are some of the major issues people face every day.

Living out God's call to care for each other, the member churches of the Canadian Foodgrains Bank (PWRDF included) know that if babies are born healthy and have a nutritious diet their first five years, children have a chance of becoming healthy productive adults.

We left the main highway and travelled out into the mountains in the north of Laos. After a day of admiring water storage tanks and outhouses (pewh!) in 38 degree heat, we travelled that evening to one of the remote villages to join the community for an education session on breast feeding.

Where Canadians would show up with folding chairs, the whole village arrived with tiny wooden stools in hand. Sitting on one of the stools, just clearing the ground, knees propping up my head, I was amazed at how old and young men, women and children enthusiastically filled a large open area in the jungle excited to watch a very well done video with excellent acting that, thanks to English subtitles, left us all laughing, while providing very good information on the

subject. Dire warnings about the risks associated with bottle feeding were projected on "the screen", the outer wall of someone's home (probably the chief) using a LCD projector, laptop, sound system and very quiet generator, all provided by the church. A very surreal experience. Tribal village goes 21st century. Following the film, an official, a man from the Department of Health reinforced the information in the film. His lively, humorous presentation went on for quite a while until people, including us, began to drift away, headed home for the night.

The next morning, we visited more villages (and more outhouses). Then were back on the highway until the road ended at the Mekong River.

The next several hours were a test of my faith and an opportunity for a lot of prayer as we folded ourselves up as

small as possible and filled a boat that looked very much like a twenty foot cargo canoe with a large "souped-up" car engine on the back that propelled us down river at speeds of over seventy km per hour.

BTW: I am excited to be back in the diocese the end of July and the end of September to do something retired priests love doing, filling in for wonderful colleagues as they take some well-deserved time off. Told you that I would be back.

Rev. Marian Lucas-Jeffries,
Fredericton, New Brunswick

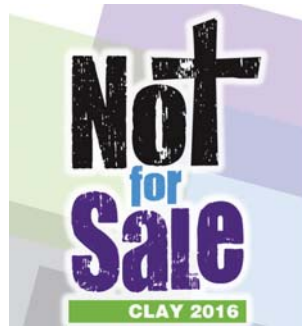
Photo right: Typical village life with a healthy, well-fed baby.

Photo below: Villagers on their wooden stools watching a video presentation on the wall of house.





LARGE GROUP GATHERINGS



The Canadian Lutheran Anglican
Youth Gathering
Charlottetown, PEI
August 17-21, 2016



MINISTRY PROJECTS



CLAY 2016

Nearly 1000 people from all across Canada gathered for CLAY in Charlottetown this August, including 30 participants and more than 50 volunteers from the Diocese of Nova Scotia and Prince Edward Island.

It was an unforgettable few days, and something that participants will hopefully carry with them for a long time. In addition to the activities shown here, participants also had time to spend with bishops, to learn about the National Youth Project: Right to Water, and have an amazing time at the beach! CLAY will be happening again in two years in Thunder Bay. Now that so many people from here have experienced how incredible CLAY is – it's time to start planning for Thunder Bay in 2018!

Large Group Gatherings were a time where everyone gathered in the UPEI gym to hear from the keynote speaker, see presentations from other participants, sing with the band, watch the drama troupe perform, and occasionally celebrate Communion together.

The gym was full of energy and excitement during each LGG as the theme, Not far Sale, was explored in creative and engaging ways. From skits based on Star Wars to some songs that you hear on the radio to some written just for CLAY, the LGGs were jam packed with inspiring content and diverse expressions. It's hard to describe the feeling of being in that space, but it was a powerful reminder that the church is alive and that God is here with us.

Ministry Projects gave participants an opportunity to explore their faith in new and different ways. There were 17 options – including Liturgical Dance, Street Art, Photography, and Ecological Justice – and participants could choose one to dig into deeply, and one to learn a bit about.

The Servant Event sent participants to numerous organizations around Charlottetown and beyond to volunteer. This is an important part of CLAY – making sure that not only do the participants enjoy themselves, but also offer something to the community that they are visiting.

Fields were gleaned, gardens were built, beaches were cleaned, a sustainable building project was supported, and buns and cookies were made with the help of Buddhist monks and nuns, and tons more was done too. In just a few hours on one afternoon, an incredible amount of work was done, and lots of fun was had doing it.

Volunteers from across PEI and from Nova Scotia put in over 1000 hours of work to make sure that everyone at CLAY stayed safe and had fun. The list of tasks completed by volunteers is nearly endless, and there's no way that CLAY could have happened without them.



It's a New Day!

Reclaiming stewardship

By Rev. Lisa G. Vaughn

Mention it at Parish Council and watch everyone's eyes roll. Announce it on Sunday and see congregation members shift uncomfortably in their pews. Ask for volunteers to support it and hear nothing but crickets.

"Stewardship" is probably one of the most misunderstood words in our Anglican vocabulary. For many people, they hear the term and translate it as "the church is always asking for money" (which, by the way, is cited as one of the reasons some avoid connecting with a faith community). To be clear, stewardship is not about a parish's financial sustainability or an urgent appeal. This is about our individual relationship with an extravagantly gracious and loving God.



Photo: It's all about sharing the gifts we've been given.

**Stewardship
can be
defined as
everything
we do after
we say, 'I
believe'**

Stewardship is ultimately and concretely related to being an active follower of Christ. The Anglican Church of Canada's website says, "Stewardship is a response to the mission of God. When we invite persons into discipleship and baptize, we also invite them into the practices of faithful stewardship."

Author Demi Prentiss, with the Episcopal Diocese of Fort

Worth, says stewardship can be defined as, "Everything we do after we say, 'I believe.'"

Clearly stewardship is so much broader than being just about money. It is a holistic expression of our need to give. In our great gratitude for God's unconditional love, lavish mercy, constant forgiveness, inner joy, and extravagant grace, we naturally want to respond by giving back to Him

and his mission.

So we are invited to reframe Christian stewardship in terms of authentic faith living – trusting the Lord and striving to live completely committed to Him. This is reflected in our attitudes as well as our actions. It is a spiritual discipline just like daily prayer, Bible reading, fasting, and community worship. Faithful stewardship draws us closer to God.

Our Book of Common Prayer reinforces this Christian principle. At the Offertory (page 74) it suggests that the 1 Chronicles 29:10, 11, 14 passage be said or sung: "Blessed be thou, Lord God of Israel, for ever and ever. All that is in the heaven and the earth is thine. All things come of thee and of thine own have we given thee."

Ultimately, everything we have has been entrusted to us by God. Our body, mind, energy and resources. Our time and unique talents too. Nothing belongs to us. The way we use our abundance – whether it be money, time, material things, the created world and our abilities – declares who God is in our lives and reflects our true priorities as Christians.

This also applies to congregations. God has been

lavish in his gifts in our church buildings, halls, land, faithful parishioners, various skills and the community in which we minister. As committed disciples we respond, not out of fear or guilt or compulsion. Instead we consider how we can show our deep gratitude and joy by using his gifts wisely to build up His Kingdom. How can we best invest what the Lord has entrusted to us?

Autumn harvest time is a season marked by abundance and by taking the time to give thanks. Traditionally, it is also an opportunity for churches to teach and emphasize stewardship. Here are a couple of tips for us as we lead ourselves and others to consider the spiritual discipline of stewardship. They are adapted from an article by the Lewis Centre for Church Leadership called "50 Ways to Encourage Faithful Giving."

- ✓ Teach stewardship as a holistic model of our relationship with Christ, as the tangible expression of our trust in God.
- ✓ Reinforce giving as an act of worship. Use the offering time to lift up the spiritual significance of giving in all forms – time, talents and treasure.
- ✓ Talk openly about money

and faithfulness to God. If leaders are uncomfortable discussing money, then other parishioners will be also. Know your story of giving and be willing to testify about it.

- ✓ Share about various opportunities for giving. Most people never increase their giving because they were never asked, nor given compelling reasons to do so. Don't be afraid to lift up the needs of the church, but always in a way that emphasizes mission.
- ✓ Tell people not only why they are called to give as part of authentic discipleship, but also how. Make the giving of volunteer hours, particular skills and specific appeals easy and clear.
- ✓ Remember that people – especially younger generations – give to support mission, not institutions or budgets. Everything you communicate about giving should stress ministry, not maintenance.
- ✓ Share information freely about the wonderful things giving makes possible. Tell the good news stories about stewardship and the impact on peoples' lives. Christians need to know how their giving makes a difference.

There is one more thing that is important to note. In fact, it could almost be a warning. Giving ourselves over to Christ and offering our best in stewardship is mighty satisfying. Watching what God can do with our gifts is simply infectious. The reward and blessings that we derive from being a blessing to others and the world is addictive. You will want to give more and more!

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

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

"Internet Inspirations"

By Rev. Lisa G. Vaughn

It is as close as your thumbs! One of the more convenient, accessible and 'safest' ways to explore a potential spiritual home is through a congregation's online presence. More and more people are opting not to visit on a Sunday morning, but instead check out a church's people, principles and programs from afar on their smart phones and their laptops.

Here is a sampling of some 'good news' missional initiatives featured on our Diocesan parish websites and

Facebook pages.

- "Who We Are" brochure is a simple, clearly worded identity-revealing tool to help introduce new people to St. Paul's, Charlottetown. This double-sided, one-pager includes information on who this congregation is, what they believe and their priorities. www.stpaulschurch.ca
- Daily inspirational words and sacred images are shared on the Facebook page of "Saint Alban's Anglican Church, Sydney, Nova Scotia". This is an extremely active site that connects with more than 210 users, regularly reminding them of God's love, grace and mercy. It is a hope-filled, easy and economical way to keep the church 'on the radar' of interested people.
- "A beginner's guide to Anglicanism" is a link featured on the home page for the Parish of Three Harbours (Antigonish, Bayfield and Country Harbour). This brief primer answers basic questions like, What do Christians Believe?, What about the Anglican Church?, What Happens in Church? and Where do I Go from Here?.

www.threeharbours.net

- Seasonal newsletters in pdf. The Parish of Seaforth on Nova Scotia's Eastern Shore, posts this comprehensive and engaging multi-page document. It outlines, not only their churches' news, but also the worship schedule and lectioyary readings, articles, photos, events, as well as important contact names and numbers. www.parishofseaforth.ca
- "Our Welcome Package" of the Parish of Fall River & Oakfield, is a 16-page extensive overview of

the active life of these congregations. It includes worship, mission & service opportunities, spiritual development, sacraments, and lots of photos of this "people and place of joy." www.fallriveranglican.ca

The importance of a web presence for our Anglican churches cannot be emphasized enough. Web server space is now more reasonably-priced (Facebook is free!) and the hosting platforms are getting simpler to navigate. This mission tool is well-worth investing time, funds and energy.

Children, carrots, community and the Joy of the Harvest

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

Warm Harvest Thanksgiving greetings to all of you, in the name of our Lord Jesus Christ!

A Nova Scotia Childhood Story of Harvesting Carrots

When I was a young girl, I had the distinct joy each year - along with several other children who lived in our neighbourhood - of being invited to help our elderly neighbour who lived alone, Mr. Zinck, to bring in the harvest of his enormous vegetable garden.

We didn't have a garden, so thanks to Mr. Zinck, I was able to fully enter into the joy of the harvest. I can still remember the excited anticipation rising up inside when I pulled on my rubber boots and raced across the street to help him. To me, picking vegetables from his garden wasn't work, it was one of the greatest adventures on earth, and a fantastic blessing from God! And, these many decades later, it still is!

My favourite vegetable was the carrot! There's nothing quite like the experience of pulling a carrot up out of the soil. As you gaze at the top of the soil, grab the carrot top and start pulling it gently out of its resting place: Will it be large, small or just right? Uniform or misshapen? Brightly-coloured or dull? No matter for Mr. Zinck, not

one carrot was thrown away. Each was treated as a culinary treasure, a gift of God for nourishment not only of body, but also of soul.

The best part of helping Mr. Zinck came at the end of our labours, when he would lead us over to the garden hose to rinse the soil off of our chosen carrot, so we could eat it on the spot, still warm from laying in the sun. Oh, the sweet, fresh, juiciness of those carrots! I would have worked for days and days, just for that one carrot and the sensory joy that it brought my taste buds and my spirit, contemplating the beautiful mystery of how God made it grow into this delicious treat, plucked from the earth!

Little did I know, in the midst of the purity and innocence of that joy so long ago, that I was destined to hear another story of children, carrots and community, much different from my own.

Another Story of Children Harvesting Carrots

About 15 years ago, on a PWRDF Sunday on the Reign of Christ the King, a guest preacher from Africa recounted the plight of hundreds of thousands of young children left orphaned by the ravages of HIV/AIDS, which, in many households, had claimed the lives of both parents, leaving children to fend for themselves. The lucky ones were taken in by their grandmothers - Mama Africa. For those without extended family to care for them, the eldest children were

left to raise their younger siblings and to find a way to feed them. The preacher told us that many of those

children knew how to garden only one thing: carrots.

I recently read a story from 2005, of one of those children, a six-year-old boy farmer named Bonkhe who, every day, "dragged a heavy water can up and down a steep slope to water his garden of cabbage, carrots and green peas", in order to feed his younger siblings. No Mr. Zinck or convenient garden hose. No rubber boots to protect little feet. No excited anticipation of the reward of a sweet, fresh, juicy carrot and a bunch to take home to Mom and Dad for supper in a beautiful home. No joy untouched by a perilous existence with no security. Can we even begin to imagine the hard daily existence of so many of the world's children?

FRED Says: How a Jar of

Loose Change, a Group of Sunday School Kids, and a Few Small Donations Can Change the World

If you're



wondering how to learn more and what to do to support

positive change for families struggling with issues of food insecurity, look no further than www.pwrdf.org/fred-says.

Do you remember hearing those stories first told through the prophetic work of the Primate's Fund when it first began and the original triangle coin boxes where we saved up our pennies during Lent to help?

Several months ago at the Church of the Good Shepherd we decided to participate in the Fred Says initiative of the Primate's Fund by putting a big cookie jar at the entrance of the church to collect loose change, instead of giving the children the boxes to take home. After several hundred dollars were raised, the children of our Sunday School learned about

each of the FRED Says projects that help provide food security to children like Bonkhe and their families: \$250 to outfit a refugee camp with a spirulina tank; \$100 to support a rice mill; \$80 for a goat; \$40 for 1/2 a food basket to provide a one-month supply of food for one AIDS patient; and so much more.

We asked the children to pick which projects to support and chose to give goats and feed AIDS patients. The best part of the process to see the joy the children experienced when they shared what they had learned and how the donations would make a difference in the lives of those who were suffering; so much better than the joy of eating a sweet, juicy carrot!

This Harvest Thanksgiving (if you haven't already), put a cookie jar out at the entrance of the church, head on over to FRED Says to learn more, share those stories with the children of the parish and keep on changing the world for the better! If you have a Mr. Zinck nearby, who needs some help in his garden to bring in the fruits of his labours, put on those rubber boots and enter in to the joy of the harvest!

MORE RESOURCES Please visit my new website, www.vocapeace.com, to join the growing global community of subscribers. Once you sign up, you'll be taken to a special page I've made for you to help you learn, lead and rise to build a better world, right where God has planted you to serve.

Teach us to pray: Walking a Sacred Path

"Stand at the crossroads, and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls." - Jeremiah 6:16

Prayer is a versatile spiritual practice. We can pray with words - our own words or the words of others. We can pray without any words at all, with our eyes open or lightly closed. We can pray while sitting or kneeling or standing or even lying down. We can pray while moving. In short, we can pray at all times - in all places.

It's been more than a dozen years now since I first encountered a labyrinth. It was outdoors in a garden at a retreat centre in Burlingame,



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

the labyrinth I was walking on the west coast was lined with daffodils and tulips, the occasional crocus and delicate irises. I was immediately drawn in by its shape. The seven concentric circles, with all their curves and turns, were pleasing to the eye. After walking it, I discovered it was also pleasing to the heart. I've walked many labyrinths since, indoors and out, temporary and permanent creations, but none more beautiful than that first prayerful pilgrimage.

A labyrinth is spiritual tool that has been used through the centuries to promote deep, transformative prayer. Unlike spoken prayer, the labyrinth is a form of prayer spoken only by the movement of our bodies. We pray by walking.

A labyrinth is very different from a maze. Mazes are multi-cursal, meaning they have many entrances, dead-ends and cul-de-sacs which are meant

to confound the mind, and the feet! Labyrinths are unicursal, that is, they have one path in and one path out. Based on sacred geometry, labyrinths offer a balanced and contemplative environment for interior prayer. Varying styles have been found in many cultures, on every continent, some dating back as far as 4,000 BC. Perhaps the most famous Christian labyrinth, laid in the mosaic tile of Chartres Cathedral in France, was installed in 1200 AD, even before the walls of the great Cathedral were completed. In the Middle Ages, labyrinths were walked by those unable to make the long and often arduous treks to holy sites.

The labyrinth's circular pattern mirrors a poignant truth: despite the twists and turns of life, we are continually invited to return to the center, to God. It is Grace that makes the invite - using every twist and turn as a place to encounter the Holy. The 20th century monk Thomas Merton wrote: "God's love is at work bringing good out of all our mistakes and defeating even our sins." In other words, loss becomes gain, what is lost is found again.

As I walk the labyrinth, I am mindful that the twists and turns in life are natural and even to be expected. While each turn changes my direction, it doesn't change my desire to reach the center. Walking, that is, placing one foot in front of the other and moving forward, calls me to be attentive to that which is central in me: not my fears or sorrows, but God, who longs to make a home in me.

The path eventually leads me to the center. As in life, I cannot always see the whole shape of things. At times, I seem to wander aimlessly. In the labyrinth I learn to trust, for the sacred path leads me onward.

Wherever I am, try as I might, my concerns come with me,



even into my prayer. The "to and fro" of the labyrinth reminds me I do not, nor should I, carry them alone. At the labyrinth's center is the invitation to lay my burdens down, to linger there in the peace for a bit, to listen for God's still small voice. When I am finally able to surrender and actually do that, the walk out is lighter. On the path, I receive a consummate reminder of exquisiteness of my relationship with God: the One who is familiar, forgiving and faithful. That's a prodigal's

journey well-worth taking.

Our Diocese, through the Clergy Wellness Commission, has a portable labyrinth. This beautiful meditation tool can be borrowed for use in parishes. For more information, contact Rev. Keirsten Wells at keirstendewells@gmail.com

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



Photo: Walking the labyrinth

California. The pathways were marked by carefully placed bricks. The path itself was well-worn earth sprinkled with pine needles. It was February and though I had left behind snow and ice in Halifax,

ANNOUNCEMENTS

Canon Ken Vaughan will retire from the Parish of Annapolis, November 15th, 2016.

Rev Marian Conrad appointed priest-in-charge of the Parish of Aylesford/Berwick, August 16th, 2016.

Rev Mellanie Cohoon appointed rector, 1/2 mile, of the Parish of New Germany, August 16th, 2016.

Rev Colin Nicolle appointed incumbent of the Parish of Summerside/St. Eleanors, September 4th, 2016.

Rev Juanita Barteaux appointed priest-in-charge of the Parish of Digby/Weymouth, September 1st, 2016.

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October Clues

ACROSS:
 1 – William _____, translator of Scriptures into English, martyred 1536 (7)
 5 – “(Manasseh) erected _____ for Baal” tables of sacrifice (2Kings 21:3) (6)
 9 – “I say this ... not to put any _____ upon you” restriction (1Cor. 7:35) (9)
 11 – Ensnare (5)
 12 – Gas necessary for life (6)
 13 – People who engage in an activity for pleasure (8)
 15 – “You know you were _____ from the futile ways...” freed for a price (1Pet. 1:18) (8)
 16 – Makes a request (4)
 18 – “Follow me and I will make you _____ for people” catch (Mark 1:17) (4)
 19 – Feelings such as joy, sorrow, love, etc. (8)
 22 – “And you are _____!” insolently proud (1Cor. 5:2) (8)
 23 – Sore (6)
 26 – “He called his disciples and _____ twelve of them” picked out (Luke 6:13) (5)
 27 – “A _____ woman came to draw water” resident of Samaria (John 4:7) (9)
 28 – Emphasis (6)
 29 – Awakens (7)

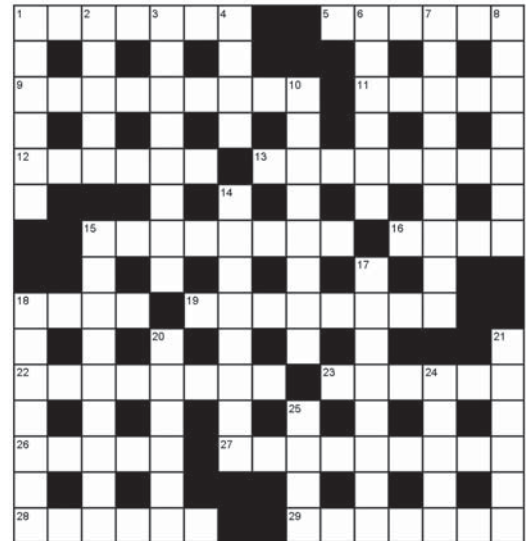
DOWN:
 1 – “They ... fled from the tomb, for _____ ... had seized them” great fear (Mark 16:8) (6)
 2 – Offensive (5)
 3 – Harmonizing in opinion (8)
 4 – “... The _____ I do not want is what I do” wickedness (Rom. 7:19) (4)
 6 – Establish a position (6)
 7 – People unselfishly concerned with the welfare of others (9)
 8 – Divisions (7)
 10 – Severe storms (8)
 14 – “Many are the _____ of the wicked” pains (Ps. 32:10) (8)
 15 – Place where water is collected and stored (9)
 17 – Piece of music for soloist and orchestra (8)
 18 – Patron saint of animals (7)
 20 – Large white wading birds (6)
 21 – Persons acting on behalf of others (6)
 24 – Very small amounts (5)
 25 – Novel by Jane Austen (4)

Bible Crossword

by Maureen Yeats



October Puzzle



September Solution



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prayerbooksocietynspei@gmail.com

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

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VIEW FROM THE DEACON'S BENCH

Baptismal ministry and ordered ministries

The Iona Report, (second Installment)

"Baptismal Ministry and Ordered Ministries"¹

"BAPTISM IS INCORPORATION into the Body of Christ and as such is a sign of our participation in God's reign of peace and justice that is already breaking into the world. It is the bringing into being of the people of God, whose mandate is to share in God's mission of reconciliation in the places where we live, proclaiming and living the good news given by God in Christ."

"In Anglicanism and in wider ecumenical circles, there has been growing recognition of the centrality of Baptism as the core of our Christian identity and the basis for our action in the world. The basic ministry of every baptized person is to be found in the baptismal covenant: (1) to continue faithfully in the worship and faith of the Christian community; (2) to resist evil and be ready to repent and return to the community; (3) to proclaim the gospel in word and deed; (4) to seek and serve Christ in all persons; and (5) to do justice, seek peace, and respect every human being. Recently a sixth has been added, (6) to safeguard the integrity of God's creation, and to respect, sustain and renew the life of the earth."

"The basic ministry of the baptized is also the basic ministry of the ordained, lived out in whatever life situation we find ourselves-family, work, daily

relationships and activities. Christian ministry is further exercised within the church-in its life of worship, community building and mutual support, spiritual growth and education; and in service in the world-through proclamation of the good news; through service and care where special needs exist, through witness and social change where unjust structures cause harm to people or fail to meet their needs."

"From their earliest roots, orders of ministry have also been given symbolic and organizational meaning."

"All Christians naturally are involved in ministry in their life situation. Some are called and gifted to ministries within the life of the church, relating to worship, education, spiritual growth, community growth, community building, and pastoral care. Others are gifted and called to ministries in the world through witness and acts of

service, as well as through involvement in shaping the society in which we live."

"Through Baptism, the ministry of priesthood, of episcopate, and of diakonia is conferred on all members of the Body of Christ, the Church. The whole community of the baptized is called to proclaim the good news of God in Jesus Christ, to administer the sacraments, and to care for the people of God. The whole community of the

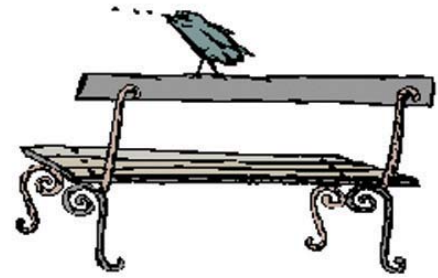
baptized is called to preserve faith, order, discipline and unity. And the whole community of the baptized is called to be agents of God's mercy, healing and justice in the Church and in the world. The sacrament of ordination confers specific ministry on some. The various offices and ministries of the threefold Order of bishop, priest, and deacon are for us icons of Christ the High Priest and Servant, signifying to the People of God the ministries in which we all share through baptism."

"Ordination is the church's way of authorizing a person for leadership within the life of the church and in service to the world through selection with prayer and the laying on of hands. The language of "leadership" is recent. In earlier days it was called "ministry," but the function is similar. Those who lead are persons who bring focus to the life of the community, who initiate and manage its common activities. From their earliest roots, orders of ministry have also been given symbolic and organizational meaning. Through time and usage they have taken on sacramental significance. In this way, priests or presbyters are signs of the church's gathered,

worshipping life, bishops are signs of the church's catholicity and unity, and deacons are signs of its lively presence in the world, especially where people are suffering or at risk."

"All Christians at baptism are called to priesthood, to live together in reconciled communion, to name the presence of grace and the cross in God's world, to point to God's transfiguring power, calling attention to the holy in what is ordinary and what is exceptional alike. Some are called, equipped, and ordained to embody priesthood as presbyteroi (elders), serving the gathered community. "caring alike for young and old, strong and weak, rich and poor", engaging them in Eucharistic worship, in community life and learning, in prayer and spiritual growth. As such, they serve as icons of Christ, inviting us into the holiness of God."

"All Christians at baptism are called to episcopate, to strive for unity with one another, to attend to and communicate the Story of God in scriptures and tradition. Our Episcopal ministry is to ensure order among the ministries we share with others, to be stewards of the talent and treasure given us by grace, to study and learn from the teachings that have been handed down through Scripture and tradition, to participate in the good governance of our gathering life. Some are called, equipped, and ordained to embody episcopate as bishops, to seek unity, to engage in the study and teaching of Scripture and tradition, to ensure good order and



pastoral care within the diocese for the sake of God's mission. As such they serve as icons of Christ, inviting us into the fullness of the living Body of Christ."

"All Christians at baptism are called to diakonia, to bring the light of Christ where there is darkness, to recognize and respond to situations of injustice and need, to organize and distribute resources for their remedy, to bring the brokenness and hunger of the world to the attention of the faithful for prayer and nurture and healing. Our diaconal ministry is to serve, to proclaim the gospel by our words and in our lives, to seek a preferential standpoint with those who are poor or vulnerable. Some are called, equipped, and ordained to embody diakonia as deacons, to exemplify to the faithful what it is "to serve people, especially the poor, the weak, the sick, and the lonely". As such, they serve as icons of Christ, inviting us into proclamation and service of the Gospel for the sake of the world."

Next time from The Iona Report; The Diaconate-The Church's Icon of Christ's Service

(Endnotes)
1 Faith, Worship and Ministry Committee of the Anglican General Synod. The Iona Report, Final Report of the Task Force on the Diaconate pg.10 -11

Correction: The Iona report was accepted (not passed as previously stated) by synod 2016 awaiting input from the dioceses for final approval by the 2019 General synod.

