



## Summer's gone... but the memories live on

Photo: Campers taking their last swim at St. Anne's Anglican Church camp in the Annapolis Valley before heading home.

WRITTEN & CONTRIBUTED BY:  
GRANDMAISON, McMULLIN,  
AND KINGSBURY.....MARK,  
MARK AND MARK

Peter McMullin, a lifelong member of St Francis by the Lakes, has joined with the rest of his family for our parish's week at St Anne's camp every year. Peter has now

joined the Canadian Armed Forces, and is recently married. He is currently stationed in Ontario, but this past summer he took one week of his vacation to join with us once again to serve at St Anne's. His job: being in charge of cleaning the bathrooms and outhouses. His title: the Kybo

King. He also adds to the fun, friendship, and spirituality of the camp experience. He is also excited about being posted to Greenwood this year, so that he can volunteer to do more work with the camp.

This is not a surprising story. Our participation in the camping movement has

done so much to build our community, and to build and transform the people who attend. St Anne's has uplifted so many different people over the years. Many people will gladly take a week of their summer to come together and serve. We have three generations regularly at our

camp. We have teenagers and young adults sharing their faith and caring for the younger children. The campers have shared amazing sermons about how the presence of God has been experienced during our time together. And it is just plain fun.



Photo left: Rev. Mark Kingsbury and some of the campers at St Anne's camp in August. This was the last day of camp and the campers were ready for their final swim.



Photo right: Peter McMullin stopped long enough from his camp chores to have his picture taken.

## COLUMNIST

# The Maple Leaf forever

I shared our Canadian 150 gift with you last month.... the wonderful weather vane that now sits atop the steeple here By the Bog. Well, there is more to our celebration. We have added a tall flag pole and flag to our property. We had started a fund for the gift but so many friends and parishioners donated their time and talents for the 150 Vane that we had lots of money left over when that project was completed.

Some said we could just add the cash to our parish account, Lord knows we can always use a little cushion when the winds blow cold, the Sunday congregations dwindle and the fuel bills keep coming in. Others insisted that any money collected for the special project must be used for that purpose and that purpose only

This past year has been filled with dates to remember, the end of the First Great War, Vimy Ridge and Passchendaele, two battles where we as a community lost some of our young men. The completion of the church construction, and the joyful return of our neighbours who



ST. BART'S BY THE BOG

Sarah Neish

went from us young boys and returned, veterans of a terrible war.

Fr. J wanted a living memorial, something that would remind us all of the gift our community gave to Canada as a nation. Once again Trixie Potter gave us the answer! A flag pole so that our Flag could be seen by everyone who happened to pass through the community. She thought that the Canadian flag with the Anglican Church of

Canada flag below it would be a fitting sight. We do get lots of through traffic here By the Bog when our Cranberry fields are full of ripening fruit. A crisp clear Saturday in October can see quite a flow of visitors who love to do their own berry picking. Trixie thought that flags waving in the breeze would show the world our appreciation of God's many gifts to us as His people.

It didn't take too long for Fr J to find the perfect flag pole waiting for us at Lee Valley Tools. Bennie and the property committee said they could install the pole wherever we wanted it. Bennie insisted that the pole be placed in a concrete footing to withstand the Bog winds that blew through the village. A motion at the September Parish Council meeting set things in motion and all that was needed now was the proper spot for such a memorial.

The P.C. looked at the front yard of the church (a bit too close to the church building), at the side lawn between the church and the parish hall (that field was used for picnics and ball games), at the edge

of the path leading up to the church (too much danger of snow plough damage). One of our wise older parishioners came up with the idea of the hill at the entrance to the graveyard. He pointed out that the flag would be visible from every direction in the community as well as from the Cranberry bogs, and several of our fallen parishioners had memorial stones there even though their bones remained in France. Someone else spoke of the need to make sure any flags flying would be in pristine condition, no torn or ragged edges. A Flag Fund was set up at that very P.C. meeting, open to anyone who wished to donate.

And so, St Bart's By the Bog has two wonderful memorials to Canada's 150 years. Both will be very visible and will show us which way the wind blows. That is not a bad thing when we live by the Atlantic and are subject to the whims of the weather.

I'll keep you posted,  
Aunt Madge



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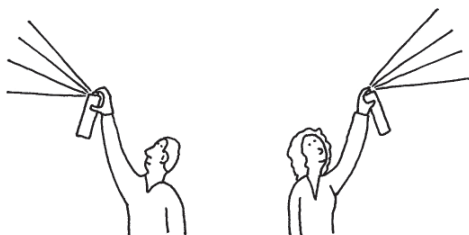
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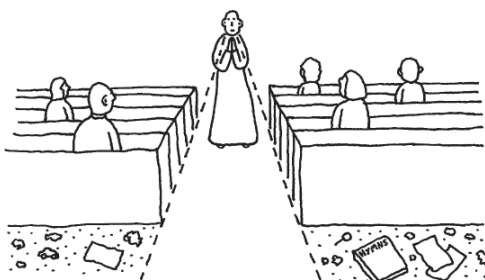
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GIVE THE REQUIRED AROMA



MAKE FULL USE OF LOOSE CARPETS



DO THE BITS THE VICAR CAN SEE



IF IN DOUBT: PUT IT IN THE VESTRY

## BISHOP'S MESSAGE

## A season of anxiety



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

This past summer, as we have sought opportunities for rest and recreation, the media has been bombarding us with news items causing anxiety or outright fear. The continuing deterioration in relationships with North Korea and its seemingly single minded pursuit of an intercontinental nuclear capacity has overshadowed other distressing developments. Refugees continue to flee the ravages of war and persecution, forest fires rage unabated in western Canada, drought affects some of the most productive agricultural lands, huge storms batter both impoverished and wealthy nations alike and terrorist attacks continue to create their intended goal of fear and uncertainty. In the midst of this list, it is perhaps too much to say that the thing that shocked me the most this summer was the demonstration of neo-Nazi symbols and rhetoric in the United States and in Canada. That this scourge appeared with seeming impunity and resulted in such a confused response from our leaders is almost worse than the actions themselves.

I wonder how much these events broke through our summertime desire to enjoy our brief respite and rejoice in warm weather, sunny days, beaches and a more relaxed pace. I know I struggled, wanting to block out all the negativity and just sit in my garden in the sun. The fact that I could even be tempted to do so, speaks of the privilege that we enjoy in this country.

As people of faith, how do we experience thanks in the midst of uncertainty? Perhaps with the realization this challenge is not new and certainly not unique.

It is interesting to me that because of the way much of our society is organized around the school year (and the enjoyment of our brief summer season), each autumn feels like the true start of a new year. We don't get very far into this New Year before we are encouraged both by civic holiday and church festival, to 'give thanks'. We usually don't have to dig too deep in order to see the things for which we can give thanks. I'm thinking

not in relative terms, like: 'I'm glad I don't live there', but in appreciation for what is around us and the true grace we enjoy. I suspect that this year, there will be many people who do have to try a little harder in order to truly give thanks. As people of faith, how do we experience thanks in the midst of uncertainty?

Perhaps the first place to start is with the realization that this challenge is not new and certainly not unique to this time and place. The scriptures are filled with the challenges that people of faith have faced: persecutions, droughts, uncertain weather, impoverishment, wars, threats, leaving settled lands behind. Reading the bible helps us realize that these situations are not the exceptions- they are constants in our life as human beings. Yet scripture also shows us how to live in the midst of the challenges and how to find joy in the midst of sorrow. Jesus speaks to the anxiety encountered in the midst of everyday life when he says:

*"Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today."*  
Matthew 6:25-34

It is challenging to see the 'bigger picture' when we are feeling like we are under threat, yet as people of faith, this is what we are called to do. Our lives do not simply consist of our own hopes and dreams but of God's dream for all of creation. Jesus called this hope and dream "The Kingdom of God". His ministry revolved around the proclamation and the modelling of the kingdom. The circumstances in which he lived were not easy either, yet he found peace and hope in that greater vision. At thanksgiving this year let us take comfort that we can do likewise.

+Ron

## For most North Americans, October 31st is simply Halloween where \$8.4 billion was spent on candy last year

October 31st is known as Reformation Day in the Lutheran and Reformed Traditions. To most in North America, this is simply Halloween where \$8.4 Billion was spent on candy last year. However, October 31st this year marks 500 years since Martin Luther posted his 95 Thesis on the Wittenberg Cathedral door in Germany – the event that catalyzed the Protestant Reformation. There had been a split between the Eastern and Western Churches in 1054 CE but the explosion and shift in Europe in the mid-1500s left the Church changed forever!

The Church in England stood firm with the Pope for another 30 years. In fact, famed English King Henry VIII received the title "Defender of the Faith" from Pope Leo X – a subsidiary title British monarchs have held since – when he wrote



Rev. Dr. John Roddam

against the Continental Reformers.

This alliance fell apart when Henry VIII appealed for an annulment from his first wife, widow of Henry's brother. Henry had appealed to the Pope for special dispensation to marry Catherine of Aragon but when she did not yield a male heir, he despaired

that he had grieved God by having the Marriage Canons "modified" in order to marry his true love. The Pope did not grant the annulment for fear of Catherine's uncle Philip I of Spain... so Henry broke from Papal Authority and the Church of England was established. England also got back at Spain with the defeat of the Spanish Armada in 1588.

It should be noted that there had been a strong indigenous English Church even before Augustine, the 1st Archbishop of Canterbury, appointed by Pope Gregory the Great in the late 6th C. This is attested to by The Venerable Bede in his 7th C. "Ecclesiastical History of the English People." The Sarum Rite for Holy Communion, from the Diocese of Salisbury and the Solemnization of Marriage from the Diocese of York

were among several elements brought together in the first English Book of Common Prayer by Archbishop Thomas Cranmer which pointed to the ancient roots of the British Church.

The Anglican Tradition stands in the rich Catholic Tradition as an ancient stream of the Church. It is one of the seven families of the Ancient Church that emerged around the Mediterranean. It is a subgroup of the Gallic Stream of the Church that settled in southern France, parts of Spain and Great Britain as a result of the Pax Romana, making trade and expansion of the Church easy throughout the Holy Roman Empire.

So... why the History Lesson? The Anglican Tradition has a rich history. Clergy and Laity alike have brought the Gospel to many lands and cultures

over two millennia! While we face a season of challenge and decline in Canada and the West in general, we have relevant precedents in our corporate life from which we may draw. Also there are places in the Anglican Communion currently that are outpacing Pentecostals and Evangelicals, seeing great growth.

I trust we can learn from history and contemporary expressions of the Church to see our Diocese prosper and advance the Gospel of the Kingdom of Jesus Christ here on Earth!

*Jesus, tanto nomini nullum par elogium!*

*Jesus, for so great a name, no praise is adequate!*

# Rogation Sunday service as a mission

BY VICTORIA HENRIKSON  
CHURCH OF SAINT ANDREW,  
COLE HARBOUR

While at Mission School in February, 2017 for the Regions of Chebucto, Dartmouth and Fort Sackville, Murray Elliott, one of those in attendance from the Church of Saint Andrew in Cole Harbour, came up with an idea for a “mission” event. It was his thought during Mission School to hold a Rogation Sunday service in Cole Harbour since it was once a very busy rural, farming community. Up until the 1970s produce was sent to Halifax and Dartmouth from the farming community of Cole Harbour. Sadly, urban development took over and there is very little remaining of those days, except the Cole Harbour Heritage Farm, a national and provincial historic site.

Some of you may not know what a Rogation Sunday service is so here is a snapshot: It is the day when the Church has traditionally offered prayer for God’s



Photo: Parish children preparing the soil, seeds and water.

blessing on the fruits of the earth and the labour of those who produce our food. The word “rogation” is from the Latin rogare, “to ask.” Historically, the Rogation Days were a period of fasting and self-denial, seeking God’s blessing on the crops for a bountiful harvest. Few of us today directly derive our livelihood from the production of food, yet it is

good to be reminded of our dependence upon those who do and our responsibility for the environment. If we think more globally, we are reminded of those around the world who farm and produce the many foods which land in our shopping carts and onto our tables.

Cole Harbour is fortunate to have the Heritage Farm in its midst where Murray

felt an outdoor ecumenical event could be held. He called together people who were sitting with him at Mission School from the Church of Saint Andrew and the planning started for a Rogation Sunday Service. We planned to have tractors and a wagon which would have served as an altar for the event.

Fast forward to May 7th and the “rains came”, and the Rogation Service had to be moved from the Heritage Farm to the Church of Saint Andrew as it was too wet underfoot at the Farm to hold the service. We were disappointed but God knew all would be well. We printed only fifty bulletins as we thought that would be more than enough – well by service time there were 89 people present. We were elated. Even our beloved Bishop Ron Cutler joined us and was kind enough to pray a blessing on the congregation gathered that day.

The homily delivered by Archdeacon Katherine Bourbonniere reminded us

that the soil, seeds and water represent a way of paying it forward. As the foods that grow from the seeds, which are nurtured by the soil and the water, then become foods which sustain our bodies. Following the homily, blessings were said over soil, seeds and water as children from the parish poured these items into containers. Through scripture, music and prayers thanks was offered to God for the many blessings in our lives and asked that these blessings be extended around the globe to feed a world in hunger. Despite the fact that it was not an outdoor service at the Cole Harbour Heritage Farm, it was an opportunity to be reminded of the fact that we depend on creation for our survival and that we need to care for it.

And, there is a twinkle already in Murray’s eye to begin planning for another Rogation Sunday Service next year – and hopefully the weather will co-operate and we will be able to hold it at the Cole Harbour Heritage Farm.

## Anglican Foundation celebrates 60 years



Photo: Some of the spiritual conversations in cloth, the free exhibition at Christ Church Cathedral in Vancouver, featuring a number of Indigenous and other textile artists and their explorations into the realm of the sacred.

It has been a year to rejoice in six decades of “wonderful deeds.” These are words embedded in I Will Give Thanks to the Lord, the choral anthem composed in honour of the Anglican Foundation of Canada’s 60th anniversary.

The anthem is one of many commemorative projects developed in honour of this milestone in the Foundation’s history. Established in 1957 to ensure a generous flow of funding for infrastructure and ministry projects, the Foundation’s growing legacy of grants and bursaries have proved transformational in the lives of thousands of individuals, parishes, and faith communities.

Some of these stories have been brought together in a book: *Imagine That: Dreams, Hopes, and Realities—Celebrating 60 Years of the Anglican Foundation of Canada*. “If you want to know how Canadian Anglicans have overcome challenges in pursuit of their dreams,” says Canon Judy Rois, Executive Director of the Foundation since 2011, “this book is filled with true stories of hope, imagination, and innovation.”

Indeed innovation, particularly the need for artistic exploration and the sharing of new perspectives,

was the driving force behind (in)finite: spiritual conversations in cloth, the free exhibition at Christ Church Cathedral in Vancouver, featuring a number of Indigenous and other textile artists and their explorations into the realm of the sacred.

The special exhibition coincided with the Foundation’s official 60th anniversary launch on May 25 and drew more than 3,000 visitors. It also reinforced the present-day reality that the Foundation is about much more than “steeple and roofs” and is “branching out in support of really interesting things.”

Also part of this 60th anniversary year has been the publication of *Children’s Prayers with Hope Bear*, an illustrated book featuring prayers for seminal moments in a child’s life, everything from starting school to dealing with grief and loss. Canon Rois says “helping children find words for their prayers” is an important next step in the Hope Bear ministry, which has gained in popularity as part of the Foundation’s Kids Helping Kids initiative. And there’s more! Click on Anniversary on the website and you’ll find a short video that highlights the diversity of ministries the Foundation supports across the

country. There’s also now a beautiful neck tie and silk scarf available through the AFC store.

Canon Rois wants parishes and individuals to see the Foundation as a “powerful resource pool” that grows and deepens alongside a sense of collective responsibility for ministry. “The best way to make a big difference from coast to coast is for every parish to give something to the Foundation every year.”

What’s next for the Foundation? To continue inspiring generosity and creativity within healthy, vibrant faith communities from coast to coast—generation after generation with the active engagement of all Canadian Anglicans.

It’s safe to say that helping to bring more ministry dreams to life will be job No. 1 for the Foundation for the foreseeable future—for the next sixty years at least.

For more information or to order copies of any of the Foundation 60th anniversary resources please visit [anglicanfoundation.org/60th](http://anglicanfoundation.org/60th) or call 416-924-9199 ext. 244.

# It's A New Day!

## 'Promised Land: present & providing'

By Rev. Lisa G. VAUGHN

"Count your blessings, not your worries," says a circulating Facebook meme. Each Thanksgiving season we endeavor to name and express our gratitude for all the many benefits of this life. For family, friends, faith and food, to list a few.

However, sometimes in our congregations we genuinely struggle to identify our corporate blessings. Unlike any other time in history (Western) mainline churches are facing declines in Sunday attendance, dwindling revenues, with aging facilities and membership. In my travels around the diocese meeting with lay and clergy leaders in cities, towns and rural areas, I often hear about what is lacking in congregations. "We don't have...enough parishioners,... money,... a church hall,... young people,... energy,... a growing population,...time,..." etc.

Please understand, that I truly and deeply appreciate these concerns, along with the sense of loss of what once was, and the discomfort about not knowing what church might look like in the future. It often feels like we are being asked to do more with less.

That is reminiscent of the ancient story from Exodus whereby the Israelites, are captive slaves under the oppressive rule of the



Rev. Lisa Vaughn  
Diocesan Parish Vitality  
Coordinator

powerful Egyptians. Pharaoh is constantly ordering God's people to work harder, while even cutting back on supplies. Day after day they have to make more bricks with less (or no) straw. Of course, our compassionate God saves His people through the leadership of Moses, rescuing and releasing them from a life of 'doing more with less'. God provides food, water and safety for the journey. Eventually, they enter an unknown world - The Promised Land. They don't know what life will be like there in that future time, but they also cherish God's faithfulness in the past and hold fast to his promise to provide.

Saint Paul says in 2 Corinthians 9:8, "God is able to provide you with

every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work." There are many scripture passages that remind us of the Creator's gracious generosity. (For other examples, read Psalm 65; John 10:10; 2 Corinthians 9.)

For people of faith in ancient times and still today, we strive to approach daily living with an abundance theology, meaning that the Creator provides what we require to be and do church. Adversely, a scarcity model of theology depicts a God who does not provide, thus is stingy and cruel. The truth is, the Lord has not abandoned us. He is still benevolent and actively engaged in our communities.

In many ways it is a matter of a different perspective - viewing our churches and neighbourhoods with fresh eyes and hopeful hearts. Saskatchewan seminary professor, the Rev. Dr. Cameron Harder says, "Churches can be like carnival goes in a house of mirrors. What they see is a distortion of who they really are. Often the mirror magnifies their struggles and losses and minimizes the work that God is really doing among them."

Using *appreciative inquiry* and *asset mapping* approaches to ministry, the Lutheran author of "Discovering the Other", says churches can

see that God is present and active in congregations and in communities. These pathways to a fruitful future involve identifying strengths, healthy and holy church dynamics, and potential resources. Harder declares that they help parishes to develop skills in affirmation: "the ability to see God at work in their past... and in their own value to God as community; ... in the ability to imagine a future with God that is open and full of possibilities that they can realize using their own resources, ... (and) the ability to work together."

**Lay leader Connie MacKinnon, from Crapaud, PEI, sums it up simply as, "work smarter, not harder!"**

Trusting that our generous God has given us just what we need in time, talent and various treasures, the key is to be wise stewards with what we *do* have, and move toward vitality and new possibilities.

No matter what the size or age of our congregations, the shape of our building or the amount of money in the bank account, all of our parishes have strengths, resources and blessings to share. Every living church has a number of people who create community, pray, seek God and desire to make a difference in the world. As Christians we have a 'family', joy, faith, hope and love. We have something to offer people who desperately need to belong, be unconditionally loved, find purpose in life, have their concerns voiced and their questions honoured. We have the message of the Good News of God in Christ Jesus, who offers abundant life in this world and eternal life in the next. We are blessed (*rich*) and have a positive future!

Christian theologian Walter Brueggeman, in his article, "Enough is Enough," defines God's blessing upon all living creation as "endowed with vitality." He writes, "Blessing is the force of well-being active in the world, and faith is the awareness that creation is the gift that keeps on giving." Brueggeman says the Exodus story "shows that the power of the future is not in the hands of those who believe in scarcity and monopolize the world's resources; it is in the hands of those who trust God's abundance."

A number of churches have embraced their strengths and leveraged local and internal assets to do missional ministry. For example:

- Christ Church, Shelburne, rents the local school gym on Sunday nights for basketball church.
- St. James', Kentville, draws upon their culinary skills and musical gifts to offer a delicious community meal with social time.
- St. Alban's, Whitney Pier, has a computer savvy parishioner who connects neighbours near and far through inspiring messages on their church Facebook page.
- And All Saints', Bedford, hosts a radically welcoming faith discussion and Night Prayer worship at a busy local park.

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



PHOTO: Our Creator is present, active and abundant in his blessings to church and community. Let us give thanks!

# Where is the Kingdom gone?

BY C. RUSSELL ELLIOTT

Whatever happened to the Kingdom of God? From about the late third century it has practically disappeared from the Christian radar screen. Sure, it is prayed for every day in the Lord's Prayer, Sure, it is where we go when, we die, if I do what's right. But it's not here, it's not in the Creed, it does not top any list of beliefs or priorities of preacher or teacher or theologian.

My question is: How long will Churches keep holding into their own petty empires and competing with each other, singing, a la Frank Sinatra, 'I did it my way'?

And that is strange. In the New Testament and early Christianity the Kingdom was the hot topic. Jesus came to begin it, the first member following His death and resurrection. Others became members (citizens) of it by our own death and resurrection in Baptism. Listen to St. John talking with Nicodemus, read St. Paul writing to Romans and to Colossians, it's all there. Christian Baptism is a real (though not physical) death to our worldly life and a real



Canon C. Russell Elliott

birth into the life of the Spirit, Kingdom life. Soon all who were living this new life were called Christians, because they were dedicated to living the life of Christ.

One of the latest references to this Kingdom was made by Ambrose, Bishop of Milan, around 400 A.D.: 'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers'. It is found in the Te Deum Laudamus, a 3-part canticle, an expanded Gloria, in the BCP Morning Prayer (if Ambrose really was its composer).

From the beginning Christians endeavoured to live the Kingdom life in their daily lives, believing like St. Paul, that the world was coming to and right away and Judgment Day was just around the corner. They sometimes separated themselves as much as possible in order to live the Kingdom way, going into

the desert, living in isolated caves, little groups getting together in what eventually became the beginnings of the monastic movement. Medieval monastic life was itself a way towards perfection by separation from the sinful world.

Until the early 4th century, Christianity had been persecuted by the Roman Empire, then tolerated, accepted, finally approved, so that, if one were a Roman citizen, he was also a candidate for Baptism, ignoring the death-rebirth concept, so that, bit-by-bit, Baptism amounted to nothing more than an initiation-rite into Church membership. John Cassian, a great Christian from the Middle East, came to live in Milan and he wrote about the growth of monastic life, saying in part, around 400 A.D., 'After the death of the Apostles, crowds of strangers and men of different races flowed into the Church. And so day by day the number of converts at home and abroad grew, and the primitive Christians lost their fervour....and remembered the original and perfect way of life'. A sad commentary indeed! The Kingdom of God had developed institutionalisms of power and authority that were more like the Empire itself than like the Kingdom of Heaven that Jesus outlined in His parables. Moreover Baptism by then was being reduced to an initiation-rite. St. Paul must be turning over in his grave! Is death-rebirth only an initiation? Does any mother

ever think that her giving birth is only an initiation-rite?

Christianity through the Middle Ages and through the Reformation did nothing to recover the Kingdom, only multiplying its substitutes.

So, from the lofty pinnacle of age (born 1917) I review my own life of searching for the Lost Coin.

As a candidate for ordination I entered King's College in 1934, in the midst of a world Depression that led into the Second World War. Then I became a member of one of many Christian groups trying to instill into official Churches the values and hopes of the Kingdom of God. Churches began to come alive, began to lead the world. Post-War years underwent revolutions in human rights and freedoms, civil and social rights, gender rights for women and sexuality in general, speed in world travel and in probing outer space. These were followed by the incredible information age. I had every reason to believe that the Kingdom of God was actually coming. What Dietrich Bonhoeffer wanted to write about in Hitler's prison began to make some sense to me, talking about humanity coming of age, a religionless world, a religionless Christianity.

But I was so wrong, so deluded! This new world was so compelling, so rich and promising, that people lost interest in what religion could offer by way

of a heavenly kingdom. By the 1960s there came a massive throw-away period. Everything new was so

Baptism amounted to nothing more than an initiation-rite into Church membership.

splendid that everything old was discarded, not only in styles but in culture, tradition, beliefs, values; if it is not new it had to go. Churches themselves suffered great losses. Secular powers quickly stepped in, promoting The Economy, Economic Man, global Free Trade. Marshal McLuhan's Global Village is more like a shopping center where buyers and sellers alike are taking advantage of everybody. Nobody dare trust anybody else. The world today is up for grabs by anyone, no holds barred.

I have no fear, God always wins. The global garbage-bin is full of countless petty little lost kingdoms and empires. My question is: How long will Churches keep holding into their own petty empires and competing with each-other, singing, a la Frank Sinatra, 'I did it my way'?

After centuries of empire-building it is time that we all get back to doing the one thing we exist for: making the Kingdom of God here like it already is in heaven, by finally doing it God's way.

## St Augustine's art show & sale

SUBMITTED BY WARDEN ELLEN-MARIE MATHESON

The 43rd annual Art Show and Sale with wine and cheese was held on May 5th, 2017 at St. Augustine's Anglican Church, Halifax NS. Father Jim McCorriston, priest-in-charge opened the evening explained the buying process and told everyone to enjoy an evening of fellowship.

The evening was a great success and raised just over \$1800 for the Ladies Guild. These funds will be used for local charities in the Halifax area. This is the only

fundraising event that the small but dedicated Ladies Guild holds during the year. The artists are all local, some of whom are St. Augustine's parishioners (Vivien Broomfield, Lynne Simpson, Shirley Anderson, Janet Jones, Sylvia Harvey, Elisabeth Hulshoff, Pat Kew-Ahern, Cathy Poole, Elise Doane, Anne Fraser and The Bethany Group.)

Photo: The door prize was a painting donated by a parishioner Artist Liz Wilcox, won by Glenda Sherwood



# Reflection on Mission to Seafarers' placement

By ROBERT DYLAN STEWART

I grew up in a small fishing community on Cape Sable Island in Nova Scotia, Canada. My parents were involved in the fishing industry. My father would be away for weeks and months at sea while my mother worked in fish processing, just as their parents before them. I would often help on the boat, fishing lobster or harvesting rock weed. In later years I worked in fish processing which became reality for me for most of my life. Eventually, I would outgrow my tiny little Island and move away as many had done with the economic decline in rural Nova Scotia.

Growing up in the Baptist churches of our rugged coast meant even the church was intertwined with the sea. Sunrise services at the wharf, dumping day services for the fleet, and baptisms at the shores of the island. Even then faith was central to our local seafarers, a theme I now see with most seafarers globally. Later I moved to Halifax and became a member of the Cathedral Church of All Saints. There Rev. Maggie Whittingham-Lamont offered me the chance to work at the Mission to Seafarers for the summer. This I knew how to do. In fact, on my first day at the Mission in May I recognised 3 of the visiting

seafarers.

I felt at home the first time I went aboard a ship with the Mission. Ship visiting is the primary function of the Mission to Seafarers of which all other things result from. We went up to the mess and were greeted by warm smiles and hot coffee. Conversations rolled naturally off the tongue with stories of distant homes and families far apart that forged connections between us. This is the basis of good fellowship. This was humanity to me.

In Halifax we have a wide variety of seafarers, many of them are from other countries and are away from home for months at a time. I could relate with that because I knew from youth how it felt being away from family members. I knew it could be a lonely and dangerous calling.

On February 17th, 2013, my little Island home was hit hard. The Vessel Miss Ally had gone missing during an unexpected storm off the coast of Nova Scotia. The Captain, Katlin Nickerson was a few years younger than me. I had known them all Billy Jack Hatfield, Joel Hopkins, Cole Nickerson, and Tyson Townsend. These young men walked off the wharf planning to come home and that was the last time anyone had seen them again. That was it, they were gone in an instant.

When I think of all of this, I am reminded of the Lord's Prayer, particularly the passage "Give us this day our daily bread."

I think "daily bread" is about much more than just physical food. I think it is the emotional and spiritual food we need to survive. When you are at the table with others eating food you are also there for fellowship. This I feel is the true meaning of Daily Bread. We celebrate this whenever we take communion. It is not just the connection with Christ but the connection with each other. This is a connection not only we but seafarers need too. Being alone for months on end with only limited contact with others around you may not be enough of a spiritual connection. Sometimes there can be culture or language differences on board and this can further isolate things. This is why it is crucial to go aboard to visit ships and to be present. Sometimes just being there can make a world of difference in an otherwise disconnected bubble.

Being at the Mission this summer has left me filled with inspiration to continue this work. This inspiration stems from the many wonderful people who also support this vision such as seafarers, staff, and the volunteers who are vital to the Mission



Photo: Dylan Stewart(l) onboard a car carrier in Halifax Harbour.

to Seafarers. I wish to leave you with this passage from Hebrews which I feel is a deep reminder of why we are here. I also hope it allows you to understand the passion I have for this cause and how it reminds me of why we are here and to recognize Christ in all

we see.

Hebrews 13:2 Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.

## LETTERS from AWAY

Dear Diocese,

Earlier in the morning, just before heading back out on the water in the sailboat the morning of August 31, I finished reading the latest edition of the Diocesan Times. As we cast off from the mooring and set sail over shimmering water, I reflected on a theme that ran through the paper, the ways we seek to engage with the Creator as we navigate on our spiritual journey.

Mid afternoon, farther upstream, steering wheel in one hand and radio in the other, I listened to Tapestry, one of my favourite CBC radio shows.

The theme Mary Hines, the host of Tapestry, zeroed in on that episode was "spiritual but not religious". The people she interviewed spoke of how every human being, religious or not, seeks to connect with the Divine, The Creator, Holy One, what we every day run of the mill Christians call God.



Photo: View from the mast on the way to the next port-of-call.

Tapestry that day was about spirituality outside of religious institutions. The premise was that younger, modern folk relate more to Harry Potter as sacred text than they do to the Bible or Koran and somewhere along the line all major religions have failed them. On a more positive note, there was a willingness to admit that

humans are seekers, will seek up and apply knowledge, and grow spiritually with guidance.

Given the fact that I am writing this article out on the water, please excuse the pun but I realized that those who understand spirituality and Christianity, to be exclusive to each other have not necessarily "missed the

boat" but have missed some of the rich opportunities that Christianity provides. I suspect that comes with a simple lack of knowledge and understanding.

That is always reinforced when I see the look of surprise on the face of people who have just proclaimed that they don't need to attend church because they connect with God during a walk in the woods and I reply that I too experience God in the forest, but I am blessed because I am not only able to connect with God in the woods but also in community.

The challenge for me is to be able to have the patience to be able to be kind and informative when I explain that and how it affects my spirituality so I may be a positive example. Then it becomes a teaching moment, a pass it on moment.

Forgive once again the pun, but interviews like the ones on Tapestry that day inspire me

and I am sure others to wonder if "we", the church, "missed the boat" when it comes to grabbing those teaching moments. If we, as followers of Jesus, have reached out and shared the Good News in engaging ways, by the way we live our lives and by sharing with others some of the richest experiences of our faith with those who know little about why we do what we do and how that impacts our souls and our lives.

Then I remembered the articles in this month's Times that speak to the various combined spiritual AND Christian practices that we as a community of faith called the Anglican Church engage in.

And my journey continues. Blessings from the outer world, Rev. Marian Lucas-Jefferies

# 3 big questions youth are asking and how your church can respond

By Allie Colp

Lots of young people across Nova Scotia and Prince Edward Island are signing up to go to the annual Diocesan Youth Conference (DYC). It's a fun-filled, life-giving weekend for youth in grades 7-12 (and there's still time to sign up! Check out [www.sharenspei.ca/dyc](http://www.sharenspei.ca/dyc)). For all of the excitement and good things that come out of DYC, it's only one weekend a year. For the other 51 weekends (and really the other 362 days) of the year, young people are asking big questions and the church can offer something for that.

In the book *Growing Young*, Kara Powell and a team of researchers from the Fuller Youth Institute walk readers through the research they did on churches that are "growing young." These are churches that specifically engage 15 to 29 year olds and are growing. There is a lot to learn from their research, but let's focus in on those big questions that young people are asking, and what your church can offer them in searching for answers.

These three questions came up over and over again in conversations with hundreds of young people in their research, and are questions that come up when young people gather in this diocese.

Here they are, along with a few suggestions for how your church can support young people as they struggle with them.

If you were at Synod in May, these questions may sound familiar. Much of the plenary sessions were spent on these three topics:

1. KNOW WHO YOU ARE.
2. KNOW WHO YOU SERVE.
3. KNOW THAT IT MATTERS.

Our churches are already talking about the same things as young people, so finding ways to support one another in this is a meaningful and mutually beneficial way to be in community with young people and one another.

If you are interested in reading more of the *Growing Young* research, email Allie ([acolp@nspeidiocese.ca](mailto:acolp@nspeidiocese.ca)).

## WHO AM I?

There are lots of people and companies telling young people what they should be – trendy, popular, quirky, athletic, thin, beautiful, or any number of things. In the midst of all that, young people are struggling to figure out their own identity, who it is that they really are and how to express that. While the intricacies of who an individual is will vary widely, there is one thing that we know for sure, and that your church can strive to ground your young people in – we are all created, known, and loved children of God. It's not the whole answer by any means, but it's a good place to start. Your church can make sure young people know this by saying it from the pulpit, talking about it in youth group, and by parishioners treating one another like it's true. Living it out and caring for one another and young people as created, known, and loved children of God is powerful.

## WHERE DO I FIT?

When young people ask this, they are trying to figure out where they belong and where they will find meaningful relationships. Like everyone else, places where young people are valued and celebrated have the potential to be the place that they understand themselves to fit. What your church can do to support young people for this is simple – be one of those places. Make sure young people know that they fit in your congregation, not as a token or because they mean you can check a box that says you have young people, but because they are a valuable and equal part of the community.



## WHAT DIFFERENCE DO I MAKE?

Lots of young people want to make a difference in the world, but figuring out how best to do it can be tricky. There's a big world filled with lots of possibilities, so knowing the best thing to do is not simple. Often, churches think of discernment as determining whether or not you can be a priest, but it is so much more than that, and is a powerful way to journey with young people as they wrestle with this question. Frederick Buechner wrote, "the place where God calls you to is the place where your deep gladness and the world's deep hunger meet." Find ways to support young people and pray with them and for them as they seek that place, and discern how they are called to make a difference in the world – talk about it, share how you discern where you are called, and ask how you can be there for them as they do this big work.

## St. James Anglican Church celebrates 125 Years of witness in Shubenacadie

BY SHEILA ROBINSON, WARDEN

25 years after our great nation of Canada came into being, Anglicans in the Shubenacadie area were again celebrating; this time the celebration was the consecration of St. James church in 1892. 125 years later we are thankful to God that we are celebrating our continuing witness in the community. Celebrations for our 125th anniversary began on the first Sunday in Advent 2016 and will continue until the beginning of Advent 2017. Several special events have taken place or will have taken place by that time. One such event occurred on Sunday, July 23rd when a Service of Thanksgiving was held at St. James. The Rev. Val Rhymes was celebrant

and Bishop Ron delivered the sermon. Greetings were offered by representatives from Shubenacadie, Gays River, and Milford-Lantz United churches, as well as Faith Chapel, and the Anglican Parish of Lantz. Wendy Robinson, Mayor of Stewiacke and Pam MacInnis, Municipal Councillor also offered greetings. After the service, everyone was invited to a luncheon in the Hall. Bishop Ron and Lois Spares cut the Anniversary cake. Later, the parish honoured Lois with a framed certificate and gift card for 67 years of dedicated service to St. James. She was given the title "The Matriarch of St. James." Murray Gale, our "Poet Laureate" entertained with his poem, "Down through the Years," a historical poem

about St. James. Elizabeth Moxsom created a slideshow depicting our history through pictures and text. A number of artifacts were on display, including original bricks (from the brickyard in Shubenacadie East) used in the foundation; a chalice (believed to be the original chalice) which was used at our Eucharist service this day; and an early collection plate. Following the luncheon, we gathered outside where Bishop Ron helped to plant a Burning Bush to commemorate our special year. We give thanks to God for blessing us so richly over the past 125 years. We look forward to our future and ask for God's continuing blessing on all that we do.



Photo: Following the Service of Thanksgiving and luncheon, Rev. Valeria Rhymes (celebrant), Nora Moxsom (warden), Bishop Ron, Sheila Robinson (warden), Rev. Carl Fraser (former rector) and Archdeacon Glenn Eason, (priest-in-charge) gathered around the recently planted commemorative burning bush.





Photo: Rev. Shirley Carras and a group of parishioners from All Saints' at Compline in the Park. (Vaughn)

# MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

## "Encountering neighbours & faith"

By Rev. Lisa G. Vaughn

Tuesdays are for talking in Bedford, Nova Scotia. Talking about faith. Talking to neighbours. Talking to God.

"Compline in the Park" was launched by Rev. Shirley Carras and a group of parishioners from All Saints'. Combining faith formation, worship and community engagement, the missional summer series was a hit at DeWolfe Park.

The concept was birthed quickly. Rev. Shirley had the idea come to her on the weekend, she announced it on Sunday and they started on Tuesday (July 4). "We are building on the exercise that we did at VCM last year, considering what we had for resources," she said. "We wanted to take advantage of the good weather and the lovely facility at DeWolfe Park."

Each night at 7 p.m. the group would gather and begin by selecting a Faith Sharing Card. (Every parish received a set of these special cards at Diocesan Synod last May.) Considering their question, participants would begin to

stroll along the waterfront. Some walked together in groups and discussed the cards, while others chose to reflect in solitary. People trekked at their own pace as they were able.

After a period of time had passed the group reunited for a brief conversation about the faith topics they explored during their walks. There was no pressure to talk, but many did. "Some of them couldn't wait to talk about their Faith Sharing Card," said Rev. Shirley. "These Tuesday nights opened up discussion at times on a very profound level."

The evening concluded with a contemporary version of Compline worship, called Night Prayer. Participants seated themselves around a picnic table or on the grass. It wrapped-up by 8:30 p.m.

The newly ordained minister said she was happy to see the group actively engage with their neighbours during the sessions. "We would run into people from Bedford our parishioners knew," explained Rev. Shirley. The church sign located at a stop light on the busy Bedford Highway also attracted a couple of tourists from Ontario. A number of

park-goers inquired about their gathering and several conversations took place about prayer and church community. One older, widower gentleman, who visited the outdoor public space daily, joined in the activities, along with several others who shared in the closing prayers. "We always invite (new) people to partake with us," said Rev. Shirley. "After a couple weeks, a few said, 'Well, maybe I'll join you this time.'"

"We were becoming known, being seen in DeWolfe Park, as Christians," she explained. "We started to attract others to come." Each night from five to 17 people participated.

As for practical preparations, it was kept simple. The Night Prayer liturgy was printed and laminated. There was a candle, some prayer stones and a few beach mats used. Next summer plans are to increase publicity for Compline in the Park to the wider community.

Rev. Shirley noted that the missional outing was well worth hosting. "It's about taking faith out in the community. Being seen. Being approachable," she said. "People noticed us."

# Diocesan Youth Conference 2017

THE DIOCESAN YOUTH CONFERENCE (DYC) for this fall is shaping up to be an incredible weekend, filled with worship, sessions on social justice, time to connect with new and old friends, and to explore our faith in new ways.

The theme this year, **Do Justice. Love Kindness. Walk Humbly.**, comes from the book of Micah, and we will be using that theme to shape the weekend as we explore what each of those three pieces mean for us as people of faith. Much of the weekend will be spent in groups with youth who are the same (or similar) age, participating in various activities, going on a field trip, and hanging out outside at the awesome Malagash Bible Camp.

This will be the 15th year that DYC has happened in our Diocese, and every year has been different than the one before. So – whether you have been many times or never have before, we encourage you to register for this year!

Registration is open now, and the deadline is in October. Space is limited, so be sure to sign up soon at:

[www.sharenspei.ca/dyc](http://www.sharenspei.ca/dyc)

# Where we see God

By Cathy Lee Cunningham,  
Part-Time Rector, Church of the  
Good Shepherd, Beaver Bank  
& Founder, The Vocapeace  
Institute

Greetings and peace to you  
in the name of our Lord Jesus  
at this time of giving thanks  
to God for the harvest and the  
beauty and wonder of creation,  
and remembering St. Francis.

## Knowing, unknowing and "making place" for the other

This month, we explore  
Karen Armstrong's Seventh  
Step to a Compassionate  
Life: How Little We Know.  
According to Armstrong, the

1. Recognize and appreciate the unknown and unknowable;
2. Become sensitive to overconfident assertions of certainty in ourselves and other people, and;
3. Make ourselves aware of the numinous mystery of each human being we encounter during the day. (Twelve Steps to a Compassionate Life, p.128)

purpose of this step is to:

As a religious scholar, she describes how important it is to "empty herself" of her own presuppositions and "leave her twentieth-century world behind" so that she can "enter wholeheartedly into the viewpoint of a world that is very different from her own", when studying history.

Armstrong promises that when we fully enter in to this kind of spiritual discipline, we are free to "make place" for "the other", for the one who has a different perspective, understanding, belief or way of approaching the world than we do. Only then can we build a more compassionate world.

## Where dogmatism, inaccurate and dismissive snap judgements lead us

In every conversation with a person or group that holds a point of view different from our own, we have a choice: to truly listen to them, and grow in our own understanding (risking a change of mind!) OR to fall into the dangerous practice of what Armstrong



Rev. Cathy Lee  
Cunningham

calls "hurtful, inaccurate and dismissive snap judgements" that limit our thinking and sometimes cause us to demonize another person (in extreme cases, even seeking to destroy them) because we are afraid of or feel threatened by what they have to say.

The events in Charlottesville, Virginia this past summer, where the neo-Nazi, white supremacist march ended in the death of 32 year-old Heather Heyer (killed by the car driven by the self-proclaimed white supremacist who intentionally plowed into a group of counter-protesters) is a jarring example.

In these contentious times, this Seventh Step has much to teach us as people of faith. The sobering fact is that such acts of hatred and violence are often born of everyday conversations that people have at the kitchen table or Tim Horton's, and of what we teach our children about God, love, acceptance and religious expression.

Armstrong offers a word of caution and hope to keep in mind as we Christians engage in difficult conversations about politics, justice, human sexuality and global affairs in the course of everyday life:

*"The pursuit of knowledge is exhilarating, and science, medicine and technology have dramatically improved the lives of millions of people. But unknowing remains an essential part of the human condition. Religion is at its best when it helps us to ask questions and holds us in a state of wonder - and arguably at its worst when it tries to answer them authoritatively and dogmatically... strident dogmatism that dismisses the views of others is inappropriate."*

What would happen in our daily lives, relationships, congregations and the world if we viewed the edge of our difficult conversations as though they are the edge of the known universe, that place where we see God?

Now, "emptying ourselves" - as Armstrong does in her scholarship - to enter into the heart of God's presence on earth in human history: God was, in the flesh of Jesus, the Other, the One whose teachings and compassionate actions were so threatening to and misunderstood by the religious powers of the time,

Likewise, she argues, "when we cling to our certainties, likes, and dislikes, deeming them essential to our sense of self, we alienate ourselves from the "great transformation" of the Way." When we fail to appreciate the views of others, we risk becoming so closed off from transformational knowledge that compassion has no place to take hold. "

## Where holding each other in a sense of wonder leads us

Many years ago, I enjoyed a beautiful conversation with my friend, a genius-level I.Q. nanoscientist. The questions we explored truly held me in a state of wonder.

During the conversation, I asked him to explain his understanding of God and the universe, through the lens of his science. I wasn't sure how it would go, given the fact that we didn't know one another well then, and sometimes conversations about religion and science can lead to passionate contention.

We talked about the Big Bang theory, evolution, the Book of Genesis, and quantum physics. In language that was accessible to me, he explained the wonder of his work (the visuals in my imagination were somewhat akin to being inside a Star Wars movie, aboard the starship Millennium Falcon with Han Solo and Chewbacca, watching the stars, asteroids and galaxies fly by those huge cockpit windows, with my friend as our expert tour guide.)

In our conversation, we finally reached the edge of what can be absolutely proven by science, that place where the known universe meets the unknown universe. That place - at the limit of our understanding - where knowing and unknowing literally meet, where certainty ends and uncertainty begins, he said, is "where we see God".

What would happen in our daily lives, relationships, congregations and the world if we viewed the edge of our difficult conversations as though they are the edge of the known universe, that place where we see God?

Now, "emptying ourselves" - as Armstrong does in her scholarship - to enter into the heart of God's presence on earth in human history: God was, in the flesh of Jesus, the Other, the One whose teachings and compassionate actions were so threatening to and misunderstood by the religious powers of the time,

Choose a more  
*Compassionate*  
point of view.

When you are pushed to the  
limits of your understanding by  
a different point of view, and  
you begin to dismiss or judge,  
stop yourself. See God there.  
Re-enter the conversation,  
and risk being changed.

that they literally sought to destroy him. Who, by His arms outstretched on the cross did not dismiss or judge, but rather drew everyone who was "the Other" to His very self in love.

In our own experience: What do we lose of our understanding of God when we forget this truth about Jesus, fail to "empty ourselves" and abruptly dismiss one another at the difficult edges of our understanding?

I leave you with that question (remember to explore it in a state of wonder!). To honour his feast day on October 4th, here are words of wisdom for such wonder-filled explorations, offered to us in the Prayer of St. Francis:

*Oh, Master grant that I may  
never seek  
So much to be consoled as to  
console  
To be understood as to  
understand  
To be loved as to love with all  
my soul.*

*Make me a channel of your  
peace  
It is in pardoning that we are  
pardoned  
In giving to all that we receive  
And in dying that we're born  
to eternal life.*

I'll see you back here in the November issue, as we consider the **Eighth Step to a Compassionate Life: How Should We Speak to One Another?**

As always, I am ever yours, in deep love for Jesus,

CATHY LEE

## In parish life, three things can take you and your mission down: conflict, burnout and fear of change.

The next free round  
of 21 Days to a More  
Compassionate Church begins  
in November. Visit [www.worldchangingcongregations.com](http://www.worldchangingcongregations.com)

[www.pilgrimcourse.org](http://www.pilgrimcourse.org)

### The Course: What is Pilgrim?

Pilgrim is a major new teaching and discipleship resource from the Church of England. It aims to help every local church create a place where people can explore the Christian faith together and see how it can be lived out each day.

Pilgrim takes a different approach to other Christian programmes. It approaches the great issues of faith not through persuasion, but participation in a pattern of contemplation and discussion with a group of fellow travellers.

Pilgrim is comprised of two stages: the Follow stage for those very new to faith, and the Grow stage for those who want to go further. Each stage contains four short six-session courses which focus on a major theme of Christian life.

# Remembering 100 years past

By J. K. MORRELL

In July 2016 – St. Marks Anglican Church, Halifax, Nova Scotia, launched a CELEBRATION FUND to not only honour the 150th Anniversary of opening of the first St. Mark's Church Building but to also commemorate the 100th Anniversary of the Halifax Explosion. In January 1866, the first St. Mark's opened on Russell Street near Barrington. The building was enlarged three times, and a Parish Hall added. Both buildings were destroyed in the Halifax

Explosion of December 6, 1917.

The Halifax Explosion devastated the North End of Halifax. Four North End Churches, including St. Mark's, were completely destroyed. This disaster resulted in over 2,000 dead, thousands injured and tens of thousands who were made homeless. Following the explosion, 3 churches were rebuilt – St. Joseph's Roman Catholic Church, United Memorial Church (which combined the congregations of Grove Street Presbyterian and Kaye Street Methodist Church) and St. Mark's.

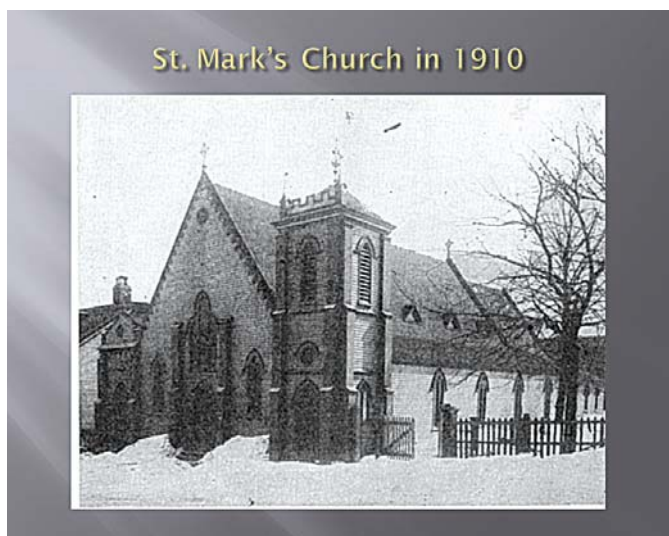
Unfortunately, as we get closer to the Anniversary of the Halifax Explosion, St. Mark's is the only extant congregation from that time. St. Joseph's closed in 2006, was demolished and has now been replaced by a large apartment building. United Memorial closed in 2015 and is slated for demolition and redevelopment into housing.

St. Mark's has taken the lead in recognizing the importance of the church congregations at that time, their losses, suffering and rebuilding. To this end, special events will take place this fall. On Sunday, November

5th at 2p.m. we will hold a Memorial Service for the church communities of the Northend, including first responders and the military who brought order out of the chaos following the explosion. On the actual Anniversary of December 6th, we will hold a Commemorative Concert highlighting stories and music from that time. A Memorial Garden is planned for the front of the church, a diorama of the harbour at the time of the explosion is being produced by local junior high students and local school children will be preparing special memorial cards

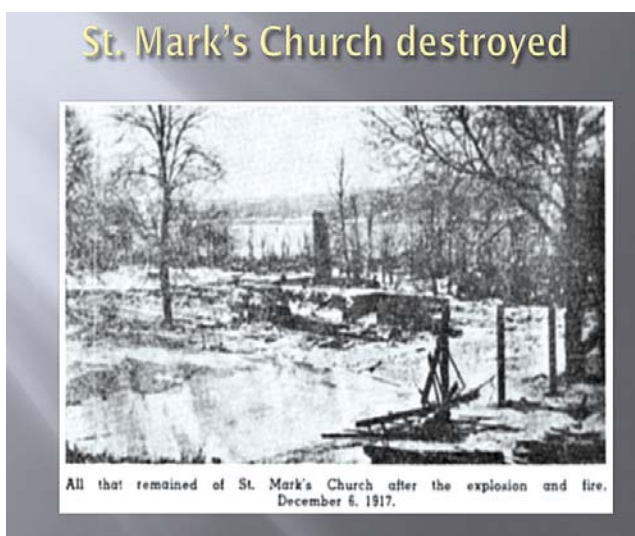
listing the names of the 150+ members of St. Mark's who were killed.

A special coloured concert program will also be produced giving more history of the churches of the Northend. We have received grants from the Halifax Regional Municipality Community Grants Fund and the Community Foundation of Nova Scotia to support these Explosion Anniversary events. In addition, an updated History Booklet detailing events in St. Mark's history over the past 50 years will also be published in the fall.



St. Mark's Church in 1910

Photo above, St. Mark's Church in north-end Halifax in 1910.

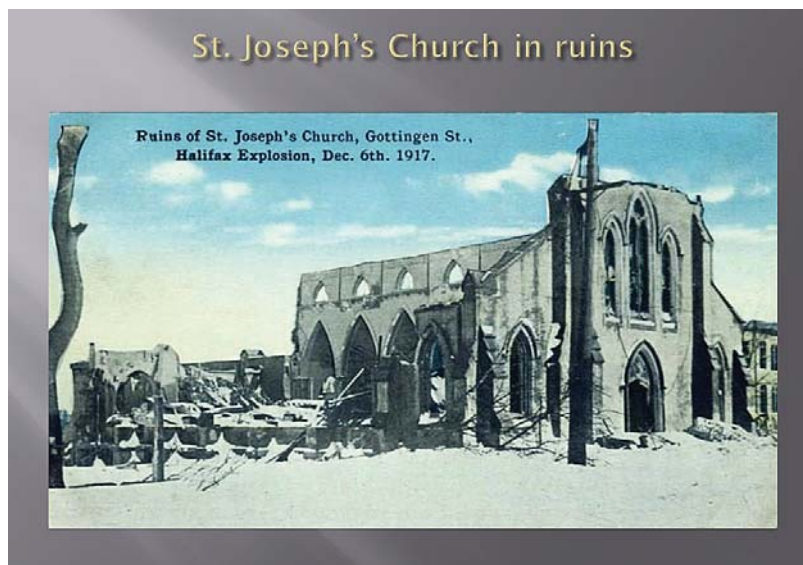


St. Mark's Church destroyed

All that remained of St. Mark's Church after the explosion and fire. December 6, 1917.

Photo above right: St. Mark's Church after the Halifax Explosion on December 6, 1917.

Photo below: St. Joseph's Roman Catholic Church after the Dec 6, 1917 explosion.



St. Joseph's Church in ruins

Ruins of St. Joseph's Church, Gottingen St., Halifax Explosion, Dec. 6th. 1917.

## HALIFAX EXPLOSION ANNIVERSARY SERVICE OF REMEMBRANCE

Sunday, November 5, 2017 at 2 p.m.

St. Mark's Anglican Church  
5522 Russell Street, Halifax, NS

Honouring members of our Canadian forces and Merchant Navy lost in war, those lost during the Halifax Explosion, both civilians and first responders, and particularly remembering the four north end churches, St. Mark's Anglican, St. Joseph's Roman Catholic, Kaye Street Methodist and Grove Street Presbyterian that were destroyed in the Explosion.

Special music by choir members from the North End Churches and the Dartmouth All City Senior Concert Band

## 100TH ANNIVERSARY HALIFAX EXPLOSION MEMORIAL CONCERT

Wednesday, December 6, 2017 at 7 p.m.

St. Mark's Anglican Church  
5522 Russell Street, Halifax, NS

Honouring those lost in the north end of Halifax and the efforts to rebuild after the devastation. The concert is hosted by St. Mark's, which lost its church and 200 members that day, but rebuilt and continues to minister today in the north end.

Featuring: The North Street Singers and readings of witness accounts by Blair Beed, Bob Kroll, The Hon. Maureen MacDonald, Olga Milosevich and the Rev. Dianne Parker

# Teach us to pray: the call to prayer for others

At York Minster, hailed as the largest Gothic cathedral in Northern Europe, one way time is marked is by a unique carved and painted clock. At noon each day, the hour is struck and all activity in the Minster ceases. The guided tours and vibrant school programs fall silent and everyone is summoned to a prayer for peace, led by one of the Sisters of the Order of the Holy Paraclete (OHP).

Though construction on the present Minster began in 1230, Christians have come to pray on this site in York since the late 3rd century. Daily worship continues to lie at the heart of York Minster. Prayer is offered in the daily round of Matins, Eucharist and Evensong, and often includes at least one service sung by the renowned Minster Choir.

Along with the Minster's exquisite carillon bells, the two oak figures of this usual clock diligently signal the times of prayer. The two carved men-at-arms,



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

(known as 'Quarter Jacks' and amusingly nick-named "Gog" and "Magog") strike the time by tapping the rods they are holding onto vertical tubes. The clock, installed on the east side of the north transept, dates from 1749 and was made by local clockmaker Henry Hindley.

Since 1972, when the then Dean, the Very Rev. Alan

Richardson, invited two members of OHP to join the Minster staff, the Sisters have maintained the special responsibility for leading the noon prayers. As a vital part of the congregation, they worship there daily; and minister to visitors, congregation and staff on a pastoral basis, sharing in home and hospital visiting and in providing home Communion. The Sisters, whose Community's motto is "Rooted and Grounded in Love", are integral to the York ministry team.

In a designated prayer corner in the Minster, visitors are invited to jot down their prayer petitions, intercessions and thanksgivings and to place them in a basket. At the end of each day, before returning to their home located just a few blocks from the Minster doors, the OHP Sisters collect the slips of paper from the prayer basket.

I was moved by how tenderly and with great care these heartfelt prayers are attended to as they are offered in the Sisters' private chapel, the same evening they are collected from the Minster. The prayer requests vary daily. Some are prayers of gratitude for the safe arrival of a baby – or at a journey's end. Others are prayers of petition for world peace, or for family unity. Still others are prayers for the healing of a spouse or of an elderly friend. Each prayer is read and proffered with the genuine expectation it will be received – and answered, "as God sees best", assures my host, Sr. Karan Brewin, OHP.

Sometimes, people have asked me to pray for them or for a particular need, stating they think my prayers, as a priest, are "better than" theirs. But it is not so, and Sr. Karan agrees. It is not "who" you are that matters, but rather the faithfulness and sincerity of the prayer – and the entrusting of the request to God who "sees best". Being asked to pray for another is indeed an honour – and leading prayers, particularly for peace in these days of turmoil, is a blessing and honour indeed.

Just as "Gog" and "Magog" are faithful in their duty to mark the quarter hours in an ancient house of prayer, may we be faithful in taking up the blessing to sincerely pray for others.

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



Photo: Sr. Karan Brewin, OHP (F. Drolet-Smith)

For more information on the Order of the Holy Paraclete: <http://www.ohpwhitby.org.uk/site/home>

For more information on York Minster: <https://yorkminster.org/home.html>

To download a pamphlet on praying for others: [http://anglicanprayer.org/resources/P4-Intercessory\\_Prayers.pdf](http://anglicanprayer.org/resources/P4-Intercessory_Prayers.pdf)

## P.S. from Frances:

In my June 2017 article, "Forming a Rule of Life", I wrote about my sabbatical study, in which I've been exploring how we can live more fully, on a daily basis, the promises we make in Baptism. A few of you have been in touch with me with questions and comments. It has me wondering if others of you would be willing to share your questions, experiences and insights around the value of forming a Rule of Life. Perhaps you are connected with a religious order or are curious to learn more. If so, please email me at [fdroletsmith@gmail.com](mailto:fdroletsmith@gmail.com). Kindly put "Rule of Life" in the subject line.

Your contact and comments will be kept confidential. They will also be of great assistance in my on-going research - for which I am very grateful.



Photo: The Henry Hindley Clock in the North Transept, York Minster (F. Drolet-Smith)

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Module #2 of MORE - Mission School is rolling out this autumn in several regions. Titled, "Focus on More," this workshop explores helpful, positive approaches to resistance and challenges to being more missional. MORE offers an exciting opportunity to learn how to take practical steps to respond to God's leading for the future and making of new disciples.

1. Chignecto Region – Saturday, Sept. 30 (Register by Sept. 27) Christ Church, Amherst (5 Lawrence St. or back entrance off LaPlanche St.)

2. Cape Breton Region – Saturday, Oct. 21 (Register by Oct. 18) Trinity Church, Sydney Mines (15 Queen St.)

3. Prince Edward Island Region – Saturday, Nov. 18 (Register by Nov. 15) St. Peter's Cathedral, 7 All Souls Lane, Charlottetown. (9 a.m. start for gathering, refreshments)

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**October Clues**

- DOWN:  
1 – Saint honoured in October (7)  
5 – Territory ruled by an emperor (6)  
9 – Excited to impatience or anger (9)  
11 – Elevate (5)  
12 – “Like \_\_\_\_\_, a mighty hunter before the Lord” person’s name (Gen. 10:9) (6)  
13 – “... The angel of the Lord... struck down 185,000 in the camp of the \_\_\_\_\_” people of Nineveh (2Kings 19:35) (9)  
15 – Cutting instrument for fabric (8)  
16 – Israeli airline (2, 2)  
18 – Physically disabled (4)  
19 – Elastic (8)  
22 – “All the earth \_\_\_\_\_ you” reverently honours (Ps. 66:4) (8)  
23 – To dress (6)  
26 – Go in (5)  
27 – “There is no \_\_\_\_\_ in my flesh” healthiness (Ps.38:3) (9)  
28 – Upper house of Parliament (6)  
29 – Lasted (7)

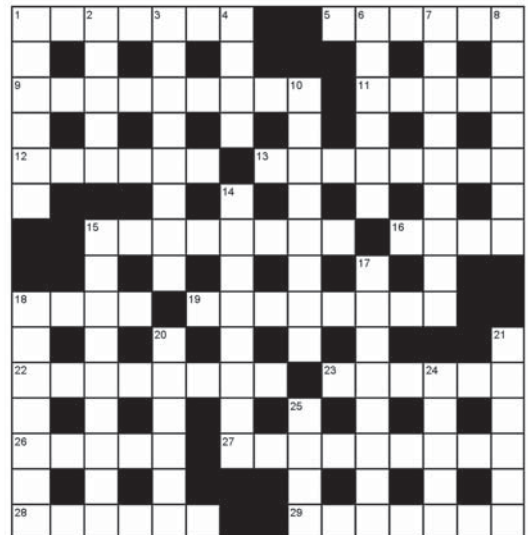
- DOWN:  
1 – “\_\_\_\_\_ , move up higher” one on good terms with another (Luke 14:10) (8)  
2 – “So \_\_\_\_\_ went as the Lord had told him” former name for Abraham (Gen. 12:4) (5)  
3 – Universal in extent (8)  
4 – Location (4)  
6 – One who dies for his/her faith (6)  
7 – At first (9)  
8 – Everlasting (7)  
10 – “And they went away... to a \_\_\_\_\_ place by themselves” location where no one lives (Mark 6:32) (9)  
14 – Two or more forms of a chemical element (8)  
15 – “A \_\_\_\_\_ woman came to draw water” person of Samaria (John 4:7) (9)  
17 – Stopped or covered up (8)  
18 – Barristers and solicitors (7)  
20 – Need for fluid to drink (6)  
21 – Discontinued (6)  
24 – Belonging to them (5)  
25 – A Gospel writer (4)

# Bible Crossword

by Maureen Yeats



**October Puzzle**



**September Solution**



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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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# Who are we? Who am I?



BY DEACON MARILYN HAMLIN

bit odd, but I answered him truthfully. “No, I don’t.” He proceeded to fill me in on details about himself and the business he was in. It seemed to be important that he be recognized for who he was.

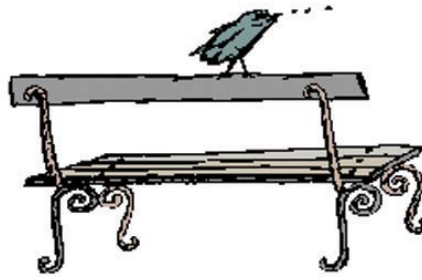
On another occasion, I was attending a funeral, and I spoke to the daughter of the deceased to introduce myself and offer condolences on the death of her father. Before I could tell her my name, she said, “I know who you are.” In this instance, I too had wanted to be recognized.

Who am I? This is a question I have asked myself any number of times. The answer I come up with is always the same. Because I was born, and named and I am a living, breathing human being, I must be special. I don’t mean that I am exceptional or extra special, but special in the eyes of God, our Creator. But of course, each one of us can say the same. Each one of us is special when it comes to our place in creation, our importance in the plan God has for us. Psalm 139 is filled with images of who we are. “For you (God) yourself created my inmost parts; You knit me together in my mother’s womb.”

Some years ago, at a 50th wedding anniversary celebration, I entered a conversation with a group of people who were unknown to me. One of the men in the group asked me a question. “Do you know who I am?” At the time, I thought it a

These days, when I am talking to someone, I might mention my ministry as a deacon. This often leads to further conversations about what a deacon does, why I chose to become a deacon, (which usually needs further explanation) and in what church community I serve. These questions sometimes result in more conversation and discussions about our families, where we were born, and what we have in common.

I think a great many of us need to know about ourselves, our family histories, where our ancestors originated and what their contributions to society might have been. Perhaps their deeds are recorded somewhere. Perhaps successes or misfortunes have been written down. Some years ago, an aunt of mine researched our family history. She uncovered information that showed one of our ancestors had travelled to Britain in 1066 with William the Conqueror. Wow! This was exciting news. Years later a descendant of



## The view from the Deacon’s Bench

this ancestor sailed across the Atlantic and arrived near Plymouth shortly after the Mayflower had brought settlers to the New World. This man eventually became the first schoolmaster in Ipswich,

who I am. Years later several of his descendants made the journey to the Annapolis Valley. I often wondered what this schoolmaster thought about as he travelled so far from his roots to enter a new

“When we discover in ourselves something that is a gift from God, we have to claim it and not let it be taken away from us.”

HENRI NOUWEN

Massachusetts. On visiting that town’s library, I could view a list of his possessions at the time of his death. This was another bit of exciting news. Another glimpse into

way of life. Did he ever ask the same questions? “Who are we?” “Who am I?” Did he hear God’s voice on that small, crowded ship as it made its way through unfamiliar waters?

impression Paul was speaking about that very same topic; who we are, who we could be, who we should be. His words reminded us to be confident in our knowledge that we are children of God, but not to be overly confident and have an inflated view of ourselves. I am thinking that sometimes it is a fine line we have to walk to be confident, but not boastful, to be sure of ourselves, but not prideful.

And at these times I must always remember that the gifts I have been given, gifts that make me who I am as a person and as a deacon, have been given by God. Each of us is the recipient of wonderful gifts and each of us is special because of them. I like to think that all these gifts are for growing God’s Kingdom here on earth. And that is a task of monumental proportions. Are we up for it?

Henri Nouwen, a renowned spiritual writer, spent a period of his life when he had lost his self-esteem, his energy to work, his openness to love and even his hope in God. During that time, he kept a journal which was published as a book titled, “The Inner Voice of Love.” It was his journey through anguish to freedom. Over and over Nouwen questioned himself, his motives and his identity. He described how he came “face to face with his own nothingness.” He wrote about his pain, his suffering and his anguish. He wrote how God kept him on the path toward survival. God gave him what he desired. Through the pain he found his identity. He made his way out of the suffering. Nouwen writes, “When we discover in ourselves something that is a gift from God, we have to claim it and not let it be taken away from us.”

I am learning to accept whatever God has blessed me with, to learn from it, to share it and to never take it for granted. There is joy and there is pain in life and there is joy and pain in life as a deacon. However, God’s voice is usually clear when God says, “I know who you are. You are my child and I love you.” And I thank God because I am marvelously made.

One day this past August, I was gathering my thoughts and preparing for the sermon that I would be giving during worship service the following Sunday morning. The gospel reading for the day was Matthew 16:13-20. Jesus was asking his disciples two very important questions. “Who do people say that I am?” “Who do you say that I am?” I remember thinking how I could ever fathom out the mystery that was embedded in these two questions - questions that have been discussed for centuries. But as I write this article I am considering those questions and thinking about who I am and how I have been called to do God’s work. What makes me worthy of this call?

In preparing for my sermon, I also read Paul’s letter to the Romans which had been the New Testament scripture reading for the day. I had the

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