



NOVEMBER 2014 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Wolfville welcomes new deacon



Photo: Surrounded by her bishop, fellow deacons and priests, newly ordained deacon Mellanie Cohoon (center) stands beside Bishop Ron Cutler and the assembled clergy at St John's Anglican Church in Wolfville on Oct 10th. The most senior cleric, Canon Russell Elliot (dressed in black at left), looks on approvingly.



Photo: Bishop Ron Cutler got 25 feet closer to heaven via a zip line at NYC.

### Diocesan Youth gather for study and play

At the annual Diocesan Youth Conference, over 80 young people and adult leaders from across the diocese gathered at Camp Mockingee, near Windsor. From Oct. 3-5 they came together to worship, study, sing, and explore different aspects of safeguarding the integrity of God's creation. The new baptismal vow approved by General Synod in 2013 was the focus for this

year's Diocesan Youth Conference. This vow is now a part of the baptismal liturgy and therefore it is part of the way that Christians identify themselves. The group made several outings including a visit to a local farm to see first-hand how the myriad of animals and plants are care for. Lots more photos on our Facebook page: [www.facebook.com/diotimes](http://www.facebook.com/diotimes) AND on Page 9!



Photo: After exploring the plants and animals at TapRoot Farm in Port Williams, there was still time for play at NYC.

### Inside this month:

Farmer feast  
Pg 2



Christian identification  
Pg 3



Caring for community  
Pg 4



Power to the people!  
Pg 6



Deacons defined  
Pg 8



COLUMNIST

# When the farmer led the thanksgiving service

We had an interesting supply priest, for lack of a better name, last month. He was a second vocation fellow (his words, not mine). He had been a farmer for most of his adult life until he was in his late forties, then, as his children grew up and moved away from the farm, he began to realize that God was calling him to serve in another garden. His wife and now adult kids thought he was crazy and he says there were times when he wanted to agree with them. He studied part time as he finished an undergraduate degree that had been abandoned years before. This was done while he kept the farm from going to seed literally and prayed for a buyer for the place.

God sent the right person at the right time and the farm was sold so that he could study full time at Seminary. That was over 15 years ago and now he is into a busy retirement, doing Sunday supply wherever the Bishop sends him. The Bishop sent him to St Bart's for two Sundays in October. Billie and James were still away on their Fall break and we had wondered



ST. BART'S BY THE BOG

Sarah Neish

about what we should do for Thanksgiving. In years past we had managed to have a Parish Pot Luck Thanksgiving meal following the 10 am service. This had been a brainwave of our Rector and she was the moving force in the planning.

There was a feeling that we needed to continue the tradition and that Billie had given us the right plan to follow. I don't know if your parish is the same as St. Bart's but I do know that if something has been done 3 years in a row it is expected to continue forever. The old

saying "we always do it this way" can be heard from all quarters. Our supply Priest got right into the spirit of the feast and asked the Bishop if he could fill in for the third Sunday, the Bishop jumped at the offer.

We decorate the church and the hall with fruits and vegetables from our gardens, there is a supply of garden tools in the corner by the Lectern and because we do have a few folks who make their living on the sea, we have some lobster traps and nets inside the church as well.

This year we also had a farmer priest who knew the place that God took in the harvest. His sermon was a testament to the shared responsibility between us and our Creator as we care for this fragile earth we call home. He spoke with such love for the soil and the harvest that we all sang the final hymn, Now Thank We All Our God, with a new understanding of our individual Thanksgiving.

Then we marched over to the hall where the ladies had brought the roasted turkeys and all the trimmings. The men had taken over the final

preparation of the feast and were soon carving the birds as the kids played outside and the ladies sat back and enjoyed being waited on. We waited for our visiting Priest to say grace but he insisted that one of the children do the honours. After a short but meaningful Grace said by one of the Sunday School children we all found a place around the tables and shared our Thanksgiving dinner. We had Cranberry sauce made fresh from our own Bog and we made sure that a few plates of dinner were packed up and delivered to shut-ins in the community.

Pies completed the meal and we all pitched in with the clean-up. It was wonderful to have a Farmer with us on this special Sunday. We did miss Rev. Billie and James, and we did give thanks that she had been to one to start the tradition of a shared Thanksgiving feast. We have done it for four years now so you can be assured that it is a tradition that will continue here at St Bart's.

I will keep you posted, Aunt Madge.



THE DIOCESAN TIMES

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PAUL SHERWOOD  
Editor

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## INNOVATIONS

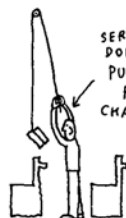
THAT COULD CHANGE THE CHURCH AS WE KNOW IT

### THE AUTOMATIC KNEELER



RISES UP TO CORRECT LEVEL FOR COMFORTABLE PRAYERS

### THE HEAVY HYMNBOOK PULLEY



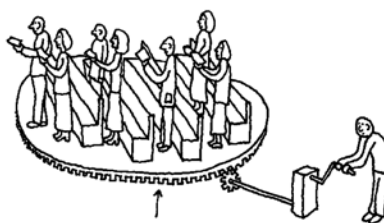
SERVES DOUBLE PURPOSE FOR CHARISMATIC

### THE NOISELESS TOY



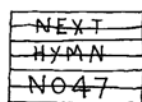
(SHAPE AND FUNCTION UNCERTAIN. DIAGRAM FOR ILLUSTRATIVE PURPOSES ONLY)

### THE ROTATABLE CONGREGATION



CAN BE CORRECTLY ALIGNED FOR GOSPEL, CREED ETC

### THE NEXT HYMN INDICATOR



FLIPS AROUND LIKE TRAIN DEPARTURE BOARDS



## BISHOP'S MESSAGE

***“Will you strive to safeguard the integrity of God’s creation, and respect, sustain and renew the life of the Earth?”***

***“I will, with God’s help.”***



*The Right Reverend Ron Cutler,  
Bishop of Nova Scotia and Prince  
Edward Island.*

APPROVED BY GENERAL SYNOD IN 2013, this vow is now a part of our baptismal liturgy. Therefore it is part of the way that we identify ourselves as Christians. This vow was also the focus for this year’s Diocesan Youth Conference.

Over 80 young people and adult leaders from across the diocese gathered at Camp Mockingee from Oct. 3-5 to worship, study, sing, and explore different aspects of safeguarding the integrity of God’s creation. There were two things that struck me while I was at NYC this year. The first was the amazing young people we have in our diocese. The conversations in many different places, ranging from the impact of technology on our lives, the struggle to find employment, to be accepted, to the deeply theological: Is there ever a time when God is not looking? (Well that one probably wasn’t all that deep). The second was the adults who give their time so freely to these kinds of events: for the design team, the musicians, the kitchen crew (thanks for waking me at 5:15am!) and the parish home team leaders who accompanied the young people.

We were in the Annapolis Valley in early October. The beauty of God’s creation was on brilliant display. The program provided an opportunity to explore an organic farm, which included blessing the animals (It was the feast of St. Francis), picking apples and reflecting on some of our practices in North America, which are challenging the integrity of God’s creation. Throughout the weekend, the words of the creation story from Genesis were woven through our times of worship. Oh yes - we also spent some time hugging trees. At least that was what I was doing as our group did the high ropes courses at ‘On Tree’ in Martock. I never

**I never knew that the ministry of a bishop was going to involve walking on a wire 25 feet off the ground.**

knew that the ministry of a bishop was going to involve walking on a wire 25 feet off the ground. It actually was very safe and provided another perspective on creation as well being a physical challenge and an opportunity for team building.

Safeguarding the integrity of God’s creation, respecting, sustaining and renewing the life of the Earth is not a conference theme, it is a part of our faith journey and it has some direct and immediate application to our congregations. Our diocese has over 400 buildings, many of them built in the 19th century, some even older. When they were built energy use was not an issue. One of the first church buildings I was responsible for was built in 1842 and would seat 800 people. Keeping it heated in a Newfoundland winter was a nightmare. The forced air furnace was the size of my car. At one point I asked the warden how they used to do it, when they used wood stoves for heat. His answer was that people didn’t expect to be warm when they came to worship, they usually only heated one room in their house (the kitchen), so they didn’t look for a heated church building- if you wanted to be warm you wore more clothes. That is not the case anymore, either at home or when we gather for worship. Energy use in our church buildings is a big issue - ask any church warden. Perhaps we should take a page from history and simply wear more layers of clothes when we gather - or would that give us a reputation for being a ‘cold church’?

All kidding aside, our ecological footprint is huge. In the past three decades many people in Nova Scotia and Prince Edward Island have retrofitted older homes to make them more energy efficient. The goal was and is, to save money on the purchase of heating fuel. In many places we have not been as attentive to our church buildings. This is an ongoing issue as the price of all forms of heating continues to rise, and put increasing stress on church budgets. Beyond the money there is a bigger issue - what is that wasted energy doing to our planet? If we are going to call our society to a more ecologically sustainable way of life we need to practice what we preach.

+Ron

## Remembrance reflections...



*Rev. Dr. John Roddam*

REMEMBRANCE DAY is still large in the minds (and hearts) of Canadians. However, as a generation of men and women who served in the 20th C. conflicts passes on, the power of their testimonies fade with them. The refrain “Lest we forget...” is a poignant reminder for us to remember the sacrifices made to defend our freedoms!

Likewise in the Church, remembrance is a significant dynamic to maintain the vibrancy of our walk with God. Jesus said, “Do this in remembrance of Me...” The Greek word for remembrance is ‘anamnesis.’ This means “bringing a past event vividly into the present.” In one sense, it is the opposite of ‘amnesia’ where one forgets the past...

The word ‘anamnesis’ is such a robust concept that it has been adopted in the marketplace. Business writers use the term to capture the creative energy released when

a company is formed. As a company wanes and loses focus, consultants attempt to revive the organization by reaffirming the original vision and dynamism. This is often accomplished by re-articulating the experience of the founders.

The mainline Church in the West is in sharp decline. One of the ways to revitalize our communities is through ‘anamnesis.’ We need to celebrate the power of Jesus’ Resurrection over sin and death. The early witnesses of Jesus’ return from death were powerfully transformed by encountering the risen Lord.

We celebrate Emmanuel – God with us! And His work of transforming lives continues today... forgiving sins (1 John 1:9), offering life eternal (John 3:16), etc.

I recently prayed for a lovely life-long Anglican at the altar rail following the Eucharist. She felt heat as the power of God coursed through her

body, bringing His presence and healing. Afterwards she commented on the impact of this experience. I suggested that she share this with her rector. She responded, “Oh, I couldn’t do that!” I retorted, “Why not?” She said, “I’m and Anglican!”

As a young priest, I met with a senior priest in our diocese over lunch. He shared with me how he had a powerful encounter with Christ that led him to become a priest. I was almost knocked off my chair with this amazing testimony! I asked if he has ever shared this with his people. He simply responded, “Of course not!”

No wonder an Arctic Anglican Bishop stated, “When it comes to Anglicans witnessing, we’re like the MacKenzie River – we’re frozen at the mouth!”

‘Anamnesis’ may be accomplished, in part through personal witness – how God’s love expressed in Christ has transformed our lives!

The well-known Anglican Theologian John Stott noted, “Nothing shuts the mouth, ties the tongue, seals the lips more than our lack of spiritual experience. We do not witness because we have no witness to bear!” Tough words but sadly true!

However, the Lord IS INDEED at work in our midst!! Jesus still transforms lives, forgives sin, heals body, spirit and soul, mends broken marriages, offers hope and eternal life... and oh, so much more!!

In a couple of my parishes, we introduced at the announcements - “God Time.” This was an opportunity for people to share encounters with the living God – brief, poignant, and positive. These were planned at first but later became a natural part of our ethos. Maybe this can happen in your parish? Celebrate ‘anamnesis!’

# The Friends of St. Margaret

## Caring for community

BY FAYE LeBLANC

FOR ALMOST 8 YEARS NOW, a small group of dedicated parishioners from St. Margaret of Scotland Church in the North End of Halifax have come together as friends – to make a difference in our communities.

The Friends of St. Margaret is an active group of parishioners that work together to emulate the goodness and charitable ways of St. Margaret, Queen of Scotland.

I'd like to think that we started the Friends of St. Margaret as an "In-Reach" group. I'm a firm believer that before we can profess to do outreach, we also need to be sincere as well as doing "in-reach".

In plain words, in-reach is a term I coined to describe looking after one another in our own parishes. I'd like to think that when parishioners genuinely care for each other, they build the strong ties and relationships necessary to perform the outreach we are all called to do to fulfill our Christian journey.

It was the Anglican Church Women (ACW) from St. Margaret's that took us under their wings, and gave us the courage to become who we are today. It certainly proves that when someone believes in you, you can do just about anything!

The Friends of St. Margaret's



Photo: Faye LeBlanc outside the East Coast Forensic Hospital in Burnside where The Friends of St. Margaret conduct their 'in-reach' program.

Card Ministry was the first initiative we embraced as part of our "in-reach" program. Managed by a devoted member of the team, Joanna attentively sends cards to parishioners celebrating birthdays, anniversary milestones, and also monitors those that might need a get well, sympathy or a thinking of you card. It's simple ... we're looking after our own.

It's easy to measure the success of this card ministry by the kind notes Joanna receives on behalf of our group, and by comments like – "I have been going to this parish for 40 years and have never received a birthday card. I'd like to tell you how wonderful it felt to receive one in the mail!" That's our goal – to make our parishioners feel that they matter - because they do.

The Friends of St. Margaret

also hosts an annual "Italian Dinner Night" that is free for parishioners to attend. It's always nice to get together to share food and friendship and build the community that feeds our souls.

And, what would a Christmas be without "Breakfast with Santa"? This annual breakfast is hosted by our group for our parishioners and neighbours.

One of our most treasured outreach programs is called Peace Tree Outreach. This program was created to bring peace to families of the incarcerated during the Christmas Season and embraces the love and devotion that St. Margaret of Scotland herself had for those in prison. Working closely with Rev. Barry Banks and his pastoral team at the East Coast Forensic Hospital in Dartmouth, the annual

Peace Tree Outreach ensures that people are remembered at this special time of year. Many say we are truly making a difference by remembering those who are often forgotten by society. As we enter into our 6th year of the Peace Tree Outreach, this program has become one of peace and love and like the roots of a tree, it touches lives beyond our vision.

Of course no group can run outreach programs without funds, so, we too, have hosted our own fundraisers from time-to-time.

This December 7 is no exception as we prepare to host A John Gracie Christmas at the Bella Rose Arts Centre, 283 Thomas Raddall Avenue, Halifax. John and his daughter, Samantha, will lead us into the Christmas Season with old-fashioned carols and upbeat Christmas songs. We hope that folks will start a new Christmas memory and tradition by bringing their families to sing songs of joy and peace – with all proceeds going to support the mission of the Friends of St. Margaret. Tickets are \$25 each and can be purchased online at [www.bellaroseartscentre.com](http://www.bellaroseartscentre.com).

I know that I can speak for each and every member of the Friends of St. Margaret when I describe the wonderful, warm

**The Friends of St. Margaret is an active group of parishioners working together to emulate the goodness and charitable ways of St. Margaret, Queen of Scotland.**

feeling you get by being a part of this group. Caring for community is ultimately what we are all called to do. We should all reach for the same goal of serving God by our actions of loving one another. It's the actions that make the real difference.

St. Margaret of Scotland was famous for her love of the poor. Imagine, being famous for loving.

We are the Friends of St. Margaret. **#kindnessmatters**

## It's a matter of perspective

BY WENDY WELLS

St. Andrew's Sunday School in Timberlea has been working on some fun projects under Rector Mark Pretty. Rev. Mark challenged the children to build a replica of our church out of Lego and put things inside they felt should be in a church. The children surprised Rev. Mark with their rendition of a Lego St. Andrew's. They built the church with no openings and put all the action on the outside. They made people walking dogs, children skateboarding, fishing, and just enjoying the beauty of God's world.

The children reminded the congregation that church is not just the building but it is so much more. When we go outside of our building and into the world in mission, we are doing the work God wants us to do.

On Sunday, June 22<sup>nd</sup> the children had their Sunday School Closing; they received certificates and books and the teachers were recognized for the time and commitment they gave to the children.

Tune in for more fun and adventures at St. Andrew's. Can't wait to see what Rev. Mark has planned next!



Photo: Posing with their Lego church are Brenna Griffin, Patrick Griffin and Jayden Wells.

## LETTERS

Dear Editor,

First, please let me commend you and your volunteers for the October issue's contents and the excellent presentation!

The Reverend Lisa G. Vaughn's opinion piece on page 4 caught my attention. While the author's list of "a few differences between membership and discipleship" dazzled me with nearly all of the bullet list's comparisons,

I found myself wondering mostly why The Reverend Lisa Vaughn would offer her opening remarks to provide a reader with an etymological background only for the word 'disciple' and leave out the Latin source for 'member'. Long before the word 'member' applies to things such as "Member of Parliament" or a word for one's belonging to various clubs, the classical use of 'member' began as a word to name male and female

reproductive organs. Sometime much later "member" embraced a wider meaning.

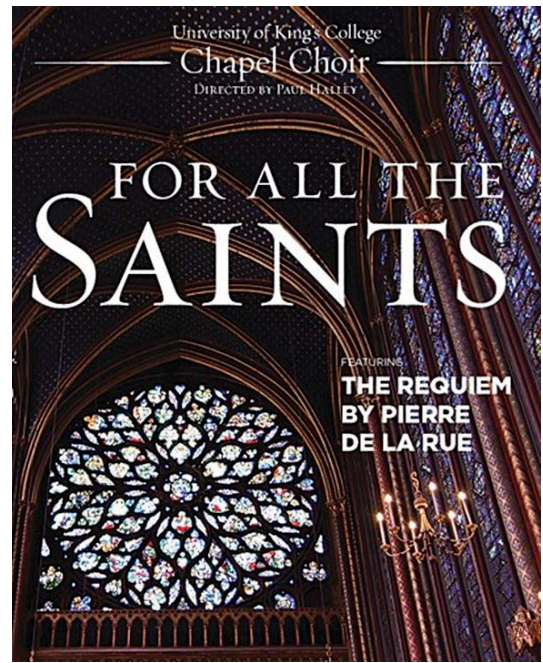
'Member' in the biblical sense is a word that translates Hebrew, Greek and Latin words to describe our relationship with Christ, provided by Blessed Saint Paul; as well, 'member' is well entrenched in the Book of Common Prayer's construction of public worship in the matter of Sacraments such as Baptism and Confirmation, in the Catechism, and in the Family Prayers. It appears then, I suggest, that the Church of God applies the lively part of the word 'member' to one's personal spiritual and religious credo, attached to one's Baptism - "I belong to Christ." Then to be a disciple would likely follow.

Thank you,  
Kent Doe  
HRM

# For all the Saints

The University of King's College Chapel Choir performs an annual concert for the feasts of All Saints and All Souls, and this year the featured piece will be a Canadian premiere of a 500-year-old piece! The Requiem by 15th-century composer Pierre de la Rue is a gem, one of the earliest polyphonic Requiems to survive to this day. Paul Halley has created a new edition of the piece, since he could not find a usable score for the choristers. He has added parts for period instruments (medieval harp, sackbut, and wooden flutes, for example).

Tickets for the Halifax performance are \$15 student, \$20 general, \$40 priority, and \$100 patron and are available in advance at [www.kingschapelchoir.eventbrite.ca](http://www.kingschapelchoir.eventbrite.ca) or from the King's Co-op Bookstore at 902.422.1270 ext. 261.



## Growth for Ministry Fund: sowing seeds, gathering a bountiful harvest

IN A LOT OF WAYS, ministry is like a lot like gardening. There's ground to survey, soil to till, seeds to scatter, vines to tend, harvest to gather. Jesus certainly understood this, making many references to farms and farmers, to seeds and sowers. In the end, the work, though sometimes solitary, requires many hands - and hearts. St. Paul also recognized this analogy; writing to first century Christians in Corinth he notes "I planted, Apollos watered, but God gave the growth." (1 Corinthians 3:6) So often, ministry bears fruit long after the seeds are sown.

The *Growth for Ministry Fund* began as the result of three planned gifts given to the diocese. These initial donors were people who desired to provide "seed money" to parishes who wanted to grow innovative ministries.

Since it was established in 1998 with an initial capital of \$300,000, others have watered those first seeds with additional gifts and the yield of the *Growth for Ministry Fund* has increased. In a given year, up to 12% of the total value of the Fund can be accessed for eligible projects. Sponsored projects have varied widely in scope, including HIV/AIDS educational initiatives, ministry for the deaf, the purchase of musical instruments and audio-

visual equipment, providing hospitality for families of prisoners and mentoring programs for youth.

In December 2012, perhaps the most creatively ambitious application the *Growth for Ministry Fund* received was from the Parish of Horton. Located in Wolfville, the parish's proposal **Re-imagining Curacy** appealed to the Fund's mandate to respond faithfully "to the needs of the Church tomorrow". With the presence of Acadia University, the L'Arche Homefires community and the increasing retiree population, the Parish of Horton felt poised for growth, and desiring to respond effectively, discerned the need for further human resources. The proposal envisioned hiring a newly ordained person in a three-quarter time capacity. With the rector also moving to three-quarter time, this initiative had the added benefit of enabling the diocese to test a new model of team ministry, that of "job-sharing".

Funding for the proposed program was cobbled together from various sources including the monies saved from the rector's reduced salary, donations from within and outside the parish and a grant awarded from the *Growth for Ministry Fund*. The bold initiative is a collaborative

effort created by educators and visionaries resident in the parish and designed to meet current and emerging ministry needs.

In July 2013 the Rev. Nicole Uzans became assistant curate and for the next year, guided by able mentors, engaged in the practice of ministry in the key areas of liturgy, outreach, hospitality and administration. Her active presence with students at Acadia, core members and assistants at L'Arche Homefires and in the wider community helped provide the dynamic links the parish was seeking. In 2014, following a parish wide survey and an evaluation of the program, additional funding from the *Growth for Ministry Fund* was awarded. The Rev. Mellanie Cohoon was recently appointed to the position and is already making her distinctive mark in the re-imagined curacy venture.

**How to add to Fund:** Every gardener knows that soil needs replenishing, that garden plots need refreshing. As ministry is very much a "community garden" effort, on-going support will enable the Fund to do even more to encourage new ministry initiatives. Tax-deductible gifts may be made by cheque, payable to the Diocese of Nova Scotia and Prince Edward Island, designating the

*Growth for Ministry Fund* as the recipient. Donations may also be made by debit/credit card, as planned gifts or bequests. For further details, call Jana O'Neil for details: 902-420-0717

**How to apply to the Fund:** Do you have a creative, bold ministry idea that needs funding support? Applications forms are available by calling 902-420-0717. The forms can also be accessed on the diocesan website at [www.nspeidiocese.ca](http://www.nspeidiocese.ca) Search for "Congregational Resources". The deadline for submissions is December 31st. Applications are reviewed in January and funds awarded by March 31st.



There are plenty of pithy quotes about the merits of gardening. It was the prophet Audrey Hepburn who quipped "To plant a garden is to believe in tomorrow" and the poet May Sarton who penned "Gardening is an instrument

of grace". Both sentiments have something deeply truthful to say to those who see the similarities between gardening and ministry. The vision of the *Growth for Ministry Fund* is about believing in tomorrow, seeking ways to connect financial resources with those inklings people have that an idea might just bear fruit if it had the funds to germinate the seed. The *Growth for Ministry Fund* is also about being instruments of grace as we find new ways to cultivate the gifts people in parishes bring to serving others in God's vineyard.

*Photo: Acadia students gather for a meal at the rectory in Wolfville (l-r) Joy Bethel, Rev. Mellanie Cohoon, Phylcia Bemeby, Emma Fyfe, Ashley Armbrister, Jordan Waterbury, Allena Albury*

# It's A New Day!

## Power to the people

BY REV. LISA G. VAUGHN

IN 1970 JOHN LENNON wrote the song "Power to the People" and it became a popular slogan about political and cultural change. These words might be used again as we witness the Spirit leading the church to greater shared ministry.

Gone are the days of clergy doing it all. Firstly, there are far too many things to be done in ministry for just one or two people to take them on alone. Secondly, with fewer priests and more parishes unable to afford a full-time rector, lay leadership are presented with more opportunities to serve.

Thirdly, as recorded by the Book of Acts and New Testament letters, active, empowered lay ministry was the norm. We read account after account about leaders raising-up leaders – men and women, Jew and Gentile, younger and elder, long-time believers and brand new Christians.

It is interesting to note that today the word "laity" is often referred to in contrast to the word "clergy." I think this is mainly because of the special commissioning, the sacrament of ordination, and the paid employment of priests. Unfortunately, these distinctions have led to the idea that the primary responsibilities of ministry lies with clergy. Sadly, in some ways we have grown to consider the laity as merely consumers and spectators in the church, rather than as



a committed corps of gifted ministers with a highly valued role in the big-picture work of ministry within the parish.

The New Testament reveals that the singular form of the Greek word "laos" (laity) is used almost exclusively when referring to the church as God's people. (Hebrews 4:9; 11:25; 1 Peter 2:10). John M. Fowler in his article, "What Is the Biblical View of the Laity?" writes, "This points to a very important characteristic of the Biblical view of the laity. It does not refer to a group within the church but to the entire church itself. Laos, used in the context of the church, literally means 'God's own people.' It is nowhere used in contrast to others within the church."

German Reformer Martin Luther wrote about this subject. He said, "Every Christian man is a priest, and every Christian woman is a priestess, whether they

be young or old, master or servant, mistress or maid, scholar or illiterate. All Christians are, properly speaking, members of the ecclesiastical order, and there is no difference between them except as they hold different offices."

We are observing a return to shared ministry that is exciting for the church in that the opportunity for various spiritual gifting will be 'released' when more laity are encouraged to step forward. As a rector and priest, I see it as my responsibility to help disciples identify their gifts, be trained and affirmed to take on ministries. I must confess that in my early days in the parish I was apprehensive and reluctant to do this, but the more I trusted the Holy Spirit's leading and witnessed lay leaders blossoming in their work, the more open I was to the idea.

When leaders in our congregations see how the empowerment of the laity can positively affect church life there will be an increased sense of enthusiasm and passion for wider circles of mission in our community. Researchers in England are reporting this result.

A 2014 UK report titled, "From Anecdote to Evidence: Findings from the Church Growth Research Programme 2011-2013", considered the elements that spurred church growth within the Anglican Church. These scholars in their extensive research showed that increased, quality

participation by lay leaders is linked to congregational growth. The authors said, "A church where volunteers are involved in leadership, and where roles are rotated regularly, is likely to be growing – especially where younger members are new members are included in lay leadership and service."

Inversely, in parishes where lay ministers are discouraged and/or are untrained these presented signs of drifting and deterioration. The report says, "The research underlines the importance of lay members being active in assuming responsibilities, if a church is to grow, rather than leaving everything to the ordained minister. Where this does not happen, there is likely to be decline."

The New York-based Episcopal Church Foundation, in their Vital Practices initiative corroborates this shift in ministry culture. Their website states, "Across our church, familiar clergy and lay roles are changing. Just as our understanding of church changes with changing times and circumstances, so do our models of leadership. ... At ECFVP we are seeing congregations thrive as a result of successful lay and clergy leadership teams."

We can be thankful for several Diocesan-sponsored initiatives that bolster the raising-up and equipping of the laity. To name just a couple, there are the Education For Ministry (EFM) program and Vital Church

**See how empowerment of the laity can positively affect church life; there will be enthusiasm and passion for mission in our community.**

Maritimes conference. Funds are being made available to financially support lay leaders in their training in the Lay Leadership Legacy Fund and Rejoice! Action Appeal 2014.

We are inspired once again by the wise words of Saint Paul, as he spurred on the first Christians in Ephesus: "The gifts (God) gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Ephesians 4:11-13).

Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of the Building Healthy Parishes VSST of the Diocese.

## WHAT'S NEW

Rev. David Garrett resigned from the Parish of Cornwallis effective Oct 31st, 2014. Rev. Garrett appointed assistant priest of the Parish of St. Peter's Cathedral PEI Nov 1st, 2014 and transitions to rector of St. Peter's Cathedral Charlottetown and priest-in-charge of the Parish of Georgetown on Dec 1st, 2014.

Very Rev. John Wright appointed priest-in-charge for the Parish of Lahave/Blue Rocks Sept 1st, 2015.

Rev. Lorraine Otto will be ordained to the priesthood on Sunday Nov 30 (Feast of St. Andrew) 7pm. in the parish of Tangier. Location will be announced later.

Rev. Shona Boardman resigned from the Parish of South

Queens effective Nov 11th, 2014.

Rev. Andrew Cooke appointed Rector (1/2 time) of the Parish of Hackett's Cove Sep 16th, 2014.

Most Rev. Percy Coffin installed as Metropolitan of the Ecclesiastical Province of Canada Sep 18 at Christ Church Cathedral in Fredericton.

Rev. Judie Lafford, Assistant Priest of the Parish of Timberlea, will retire Jan 31st, 2015.

Mellanie Cohoon ordained to the transitional diaconate Oct 10 at St. John's, Wolfville.

Rev. Darlene Jewers will be ordained to the priesthood on Wednesday Dec 3 (Commemoration of St. Francis Xavier) 7pm. Church of Christ

the King in the Parish of the Resurrection, Sydney, NS.

Rev. Tory Byrne, rector of the Parish of Parrsboro/Port Greville, PIC of Springhill/Joggins and Regional Dean of the Chignecto Region will retire Dec 31st, 2014.

Ms. Lorraine Otto appointed Incumbent of the Parish of Tangier Oct 1st, 2014.

Rev. Canon Paul Jennings appointed priest-in-charge of the Parish of Wilmot, effective Sept 22nd, 2014

Rev. Sandra Fye appointed Archdeacon of the Valley Oct 1st, 2014.

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The land of spices,  
something understood.*

Prayer – George Herbert

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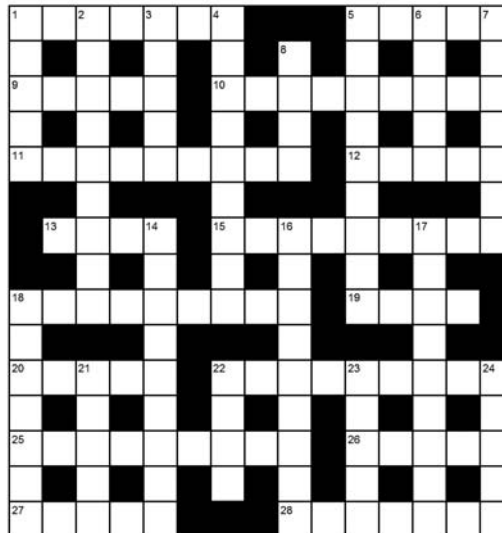
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# Bible Crossword

by Maureen Yeats



## November 2014 Clues

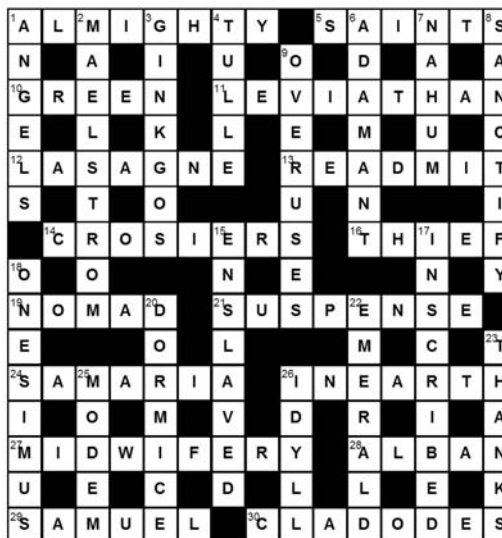
### ACROSS:

- 1 – Of the highest rank (7)
- 5 – Stroll (5)
- 9 – "Moses \_\_\_\_\_ able men from all Israel" picked out (Exod. 18:25) (5)
- 10 – Mother of John the Baptist (Luke 1) (9)
- 11 – "I will throw filth at you...and make you a \_\_\_\_\_", something attracting attention (Nahum 3:6) (9)
- 12 – Type of column in Greek architecture (5)
- 13 – "My \_\_\_\_\_ comes from the Lord" assistance (Ps. 121:2) (4)
- 15 – Vegetable, maybe? (9)
- 18 – Saint \_\_\_\_\_ of Siena, 1347-1380 (9)
- 19 – "What I say to you in the \_\_\_\_\_, tell in the light" night time (Matt.10:26) (4)
- 20 – "Let us make humankind in our \_\_\_\_\_" likeness (Gen. 1:26) (5)
- 22 – Talents (9)
- 25 – Regret for wrongdoing (9)
- 26 – "The fourth (face) that of an \_\_\_\_\_" fish-eating bird (Ezek. 10:14) (5)
- 27 – "Now the \_\_\_\_\_ of this world will be driven out" person in charge (John 12:31) (5)
- 28 – "I will \_\_\_\_\_ its poor with bread" give sufficient to (Ps. 132:15) (7)

### DOWN:

- 1 – Male fowl, plural (5)
- 2 – "Perhaps I can make \_\_\_\_\_ for your sin" amends (Exod. 32:30) (9)
- 3 – Odour (5)
- 4 – Parts of music with increasing loudness (9)
- 5 – "You have \_\_\_\_\_ the love you had at first" forsaken (Rev. 2:4) (9)
- 6 – Make vision dim with tears (5)
- 7 – Pertaining to morals (7)
- 8 – "So Boaz took Ruth and she became his \_\_\_\_\_" spouse (Ruth 4:13) (4)
- 14 – Cantor who leads the singing in a church (9)
- 16 – Indigence (9)
- 17 – "Make \_\_\_\_\_ with us" weddings (Gen. 34:9) (9)
- 18 – Nineteenth century sailing ship (7)
- 21 – Cancel (5)
- 22 – New Testament prophethess (Luke 2:36-38) (4)
- 23 – Inactive (5)
- 24 – Shabby (5)

## October Solution



# Just what is a deacon?

BY REV. RAY CARTER (FROM A RECENT HOMILY IN HUBBARDS)

LET ME TRY to explain what a deacon is in the Anglican Church. You may recall from the Acts of the Apostles that the apostles were approached by members of the early church who complained that the widows and others who could not attend Eucharist were being ignored by the church. So the apostles told the people to bring forth from their number seven individuals to help the apostles by taking the sacrament to those who could not attend and to help with the general distribution of the community goods to the poor and needy.

This basic duty and charge has not changed that much. If you look at the rite of ordination of a deacon in the Book of Alternative Services, you will find that the deacon vows are quite similar to the promises made at a baptism. The differences are that a deacon is called to a ministry of servant hood, directly under the authority of the diocesan bishop. In Christ's name, we are to serve all people, particularly the poor, the weak, the sick and the lonely. Deacons are to study the Holy Scriptures, to seek nourishment from them, and to model their life upon them.

We are to proclaim the gospel by word and example. And we are to interpret to the church the needs, concerns and hopes of the world. Deacons are to assist bishops and priests in public worship, and in the ministration of God's word and sacraments, and carry out other duties as assigned. At all times, a deacon's life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

Before I go any further, I would like to quote Deacon Maylanne Maybee, a deacon in Ontario, who says, quite rightly, "I believe orders are signs in the Church of her nature, life, and mission. They do not deprive the people of God of their ministry as the priesthood of all believers or of the servant hood of all believers. Rather, they

spotlight that ministry, hold it up, and encourage it to happen."

At a recent national gathering of deacons, Primate Fred Hiltz reminded all the deacons present that, "As Anglicans worldwide embrace the commonly held five marks of mission, deacons are particularly engaged in providing spirited leadership for the churches commitment to marks three, four, and five.

1. To respond to human need by loving service.
2. To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.
3. To strive to safeguard the integrity of creation and sustain and renew the life of the earth...

Archbishop Hiltz also said,

"While all the Baptized are called to respond to human need by loving service, to respect the dignity of every human being and to strive for justice and peace among all people, deacons by virtue of their ordination are publicly accountable servants. We hold letters of orders and a license to minister. We must be able to give an account of our diakonia:

1. In spontaneous acts of our own
2. In helping the congregation to reach out into the neighborhood and the greater community
3. In working with institutions and agencies at whose core is the prayer- that the hope of the poor will not perish
4. And to engage political leaders in conversations that lay the groundwork for a social and economic order that is just for all.

I hope you are getting my point here. A deacon in your parish is not here to take away your ministry. A deacon is here to work with both lay and ordained to further God's mission in the world.

Now I would like to switch gears and talk about the practical part of having a deacon in your midst.

Whilst deacons are not paid

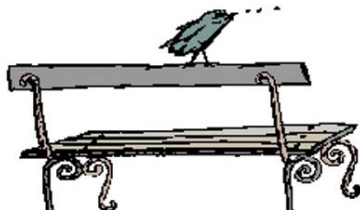
a stipend, they do have a cost to the parish. deacons are expected to participate in continuing education, which may mean travel and lodging costs. The deacons in this diocese are expected to gather four times a year, and the cost to the parish varies, but in all the cases I am familiar with it is under \$500 per year.

Believe me when I say, you will get your money's worth!

There is also a traditional liturgical role for a deacon. Just as the deacon is charged to take the Gospel to the world in word and action, deacons exemplify this in the liturgy by proclaiming the Gospel, and just as they are charged to feed the poor, they set the altar and do the ablutions at the Eucharist.

The Bishop's Guidelines for the Liturgical Roll of a Deacon contain many "shalls", such as proclaiming the Gospel, preparing the altar, doing the ablutions and dismissing the people; several "nays", such as assisting with baptism, and some "prerogatives", such as chanting the exultet and carrying the paschal candle to its place.

A deacon in your midst can be a valuable contribution to your team ministry. I would invite you, and the person who is discerning the call, to pray and listen for the Spirit.



View from the  
deacon's bench

## MISSION POSSIBLE

### "It's About the World" Challenge

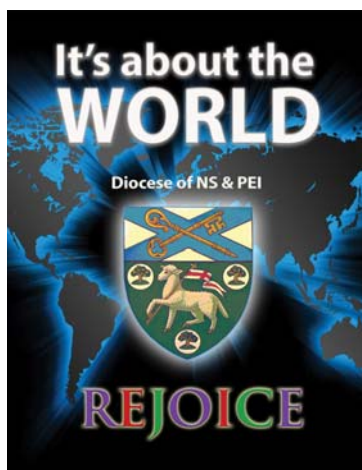
**How are you and your church responding to Jesus' call to the world?**

We are challenging individual Anglicans and congregations to consider our Christian mission to the greater community.

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- A Maritime Christmas celebration
- An artist's impression
- A message of hope and healing





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