



Look up... waaaaaay up!

By SARAH NEISH

There is a building project happening in Annapolis Royal. St Luke's Anglican Church is restoring the steeple on their historic building.

St Luke's is one of the oldest parishes in Canada and holds a significant spot in the annals of our history. There has been an active and vibrant parish on the site of the present church for over 200 years and the first "Church of England" service in Canada was held just across the road at Fort Anne in 1710. Indeed today the parish continues to thrive with a very active Sunday school program (the only one offered among the different church denominations in the community), two services on Sunday and a mid-week Eucharist Wednesday, a full choir, a budding Youth Group and a Teen Bible Study group that meets every Sunday morning.

If the town of Annapolis Royal was looking for an Icon for the town, St. Luke's steeple would be an appropriate one. The steeple is very tall (96 feet to the top) and can be seen from all points in the

community, and indeed, the surrounding area. It peeks out above the trees along St. George Street in the summer and becomes more visible as the leaves fall away in the autumn,

The parishioners have been working hard, raising money for the expensive project. A concert with Blaine Henshaw and friends was held in the church, a yard sale and Hot dog BBQ was held over the Natal Day weekend and a Chowder Supper was catered for the Town Criers visiting the community. Not to be outdone by the grown-ups, the Sunday school students presented their own works of Art for auction and were able to donate over \$300.00 for the cause. Individual parishioners have made fudge and sold garden produce to add to the fund. Grants were applied for and have been received from different levels of government and the Anglican Foundation, a national source of support.

As work progresses and old wood is removed, deeper rot has been found. This means that the cost continues to rise, but with the support of

the people of The Parish of Annapolis, and other friends, both in the community and beyond, we will complete the job.

The Project has taken on the aura of a sacrament... 'the outward and visible sign of an inward and spiritual grace'. The people of the parish will see the work completed before the first snows fly across the road from Fort Anne.

Any financial assistance is much appreciated and can be sent to the Parish of Annapolis at PO Box 427 Annapolis Royal, B0S 1A0. (Attn. Steeple Fund). It will be received with our grateful thanks and a tax receipt can be issued, so include your name and address.

Look up...waaaaay up. The steeple on top of St. Luke's will continue to bear witness to over 200 years of continuous Christian worship in the town of Annapolis Royal. Thanks be to God.

PHOTO BY JANE DEWOLFE



Photo: Steeple restoration is well underway at St. Luke's Anglican Church in Annapolis Royal.

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Will Rev. Carl Fraser realize "Resistance is futile!" Page 3



COLUMNIST



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The story of the little forgotten cranberry

We had a very successful Cranberry Festival this past month here By the Bog. This has become one of our major fund raisers over the past few years and the whole Parish gets involved.

It begins with the Picking Bee on the actual cranberry bogs. One Saturday is selected and we turn out in droves to harvest this freebie from Mother Nature. It is quite a sight to see folks of all sizes and ages out in the Autumn sunshine (if we are lucky). The old hands at this harvest use their tools, hand rakes very old and treasured, to gather the berries off the low lying bushes. The young ones just get down on their knees and "go at'er" and a few more mature and experienced pickers choose to sit and pick in a wide circle around them before moving on to another spot waiting to be cleared.

By early afternoon everyone is ready to move to the Parish hall and enjoy the steaming bowls of homemade soup and tea biscuits that a few of our more senior members have



ST. BART'S BY THE BOG

Sarah Neish

waiting for the harvesters.

Father J was not sure where his talents could be best used; as a picker, as an assistant in the kitchen or as a 'runner' from one spot to the other. My Orin assured him that a young body was best used in the Bog and although he was very tall and had a long way to bend over, with his young eyes and agile frame he would make a great picker.

He brought Charlie with him because Miranda was busy with course work; she is now back at school working on yet another degree. Charlie toddled around the Bog, visiting with everyone and munching on the tart berries. I heard someone say the diaper changes for the next while might be a bit of a surprise!

By one thirty the pails and other containers were filled with all the fruit needed to make our festival a success and about a dozen or so pickers walked back up the hill to the Hall for lunch. The rest of us climbed into the vans and trucks along with the bounty of the Bog and drove back for the much deserved lunch.

While we were eating, Father J shared a story from his childhood. It seems that his grade four class was performing a special song at the Christmas pageant that year and the song was about a sad little Cranberry that had been forgotten in the bog. All his friends had found a special spot either strung in garlands around the Christmas tree or in a delicious dessert or, best

of all in a sauce for the Feast. Well, this little Cranberry had to march up and down the stage, with his head hung low and his eyes downcast but the worst part of all, this little cranberry had to wear a special costume. That costume consisted of a big red ball around his middle and a bright green beanie on his head...but the very worst part was the red tights he had to wear on his legs, and because he was so tall for his age, he had to wear his sister's tights....and they kept slipping down.

You guessed it; little Jason was chosen to play the part of the sad little Cranberry! It took him years to live down the humiliation of that costume. Why, it's a wonder he agreed to be our Rector, knowing he would be living just over the hill from Bogs of Cranberries!

The festival was a wonderful success and we didn't make the Rector put on red tights!

I'll keep you posted,
Aunt Madge.

WHERE ARE MY KEYS?

A GUIDE FOR CLERGY AND CHURCH OFFICIALS

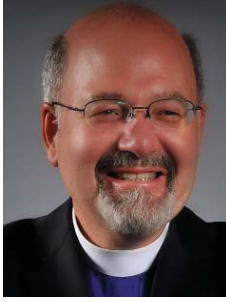
IN THE VICARAGE DOOR IN THE FONT IN THE CAR ON THE PHOTOCOPIER IN THE PULPIT IN THE BIN

IN THE PUB UNDER A PEW IN THE CHURCH THAT HELD DEANERY SYNOD ON THE HOOK ON THE SOFA OF THE BAPTISM FAMILY IN THE SAFE

IN THE DOG'S BASKET UP THE TOWER IN THE CHILDREN'S MUSICAL INSTRUMENTS BOX WERE THERE EVER REALLY ANY KEYS? IN YESTERDAY'S CASSOCK WHEREVER YOU LAST SAW THEM

Dave Walker © 2017 Cartoonchurch.com

The times, they are a changin'



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

Autumn is a time when I am given to thinking about the past. Maybe it is being surrounded by all the back to school talk. It has been a very long time since I had to prepare for the first day of school, it is even a long time since our children had to prepare for that first day of mixed excitement and nervousness, yet the fall still brings a sense of beginnings. In some weird kind of way, perhaps because of my distance from those first school days, these conversations make me think of long ago beginnings, a looking back rather than forward. It is easy to wax nostalgic about 'those simpler' times, in schools, in churches, in communities. Like all nostalgia much of the struggle that was also a part of those times seem to get lost in the good memories. As my 93 year old mother has said on occasion, "the good old days were not that good."

All of these musings bring me to a part of the presentation given by the Rev. Canon Phil Potter at the recent "Vital Church Maritimes" Conference. He started his first address by talking about 5 significant changes in our communities. They are:

1. **Patterns of the week - What is Sunday now?**
2. **Networking - the way we relate to one another, the neighbourhood is not the same**
3. **Culture - we move in and out of different cultures all the time**
4. **Understanding - people know less and less about Christianity and its core message**
5. **Spirituality - we are less religious and more spiritual**

The bottom line is that the world doesn't look the same as it did in years gone by. In all sorts of ways this is a good thing. Many of these shifts have challenged prejudice and ignorance, they have also challenged the special privileges given to the Church, and the assumption (at least in this part of the world) that everyone knows what it means to be a Christian. Canon Potter also quoted the line "Culture eats strategy for breakfast". We cannot deal with the cultural changes by making a better plan. We ignore the changing culture at our peril and if our planning does not take the changed culture into account we will simply fade away. His argument was that these changes have been happening around us for the last 50 years in the U.K. and

in North America. Why are we continuing to run our churches, our worship, our programs, our outreach and our evangelism as though nothing has changed? The assumptions which underlie much of our congregational life, which may have been true at one point, are simply no longer so. We embrace change in many areas of our life, (Want to give up your car for a horse? Your indoor plumbing for an outhouse?) but within our church communities we often fight against it.

At an event last weekend, someone quoted a line from 'Star Trek'. "Resistance is futile - you will be assimilated". In the television series this was the line of the Borg, a powerful group of people who would invade other planets and strip their assists. They had never lost a fight. In some respects resistance IS futile in the face of large cultural shifts. It is a waste of time for us to simply complain about the way that the observance of Sunday has changed - it has. So what do we do now? In Matthew's gospel, as Jesus sends the disciples out, part of his instruction is: "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves." Mat. 10:16 in order to accomplish The Mission entrusted by God, we need to be wise: to work around these changed situations.

Adaptability is a sign of a strong organization, it also seems to be a Missional virtue. St. Paul, writing to the church in Corinth speaks of the way he has adapted the message of the gospel to a variety of cultural contexts in order to connect people with the message of Jesus. 1 Cor. 9:22 "I have become all things to all people, that I might by all means save some." Paul moved in and out of different communities: political, ethnic, religious and economic, during his missionary journeys. He was an early proponent of the idea that the good news of Jesus was not limited to Jesus' own cultural and religious community, but was for all the world. In many ways he translated the gospel for these new cultures. It is easy to say that the earliest Christians embraced the change that was necessary in order to spread the good news to new lands and to adapt their practices to different cultures - it was all so new! There are times when I confess that looking at 2000 years of history feels like carrying a heavy burden.

People are fundamentally the same now as then. We search for hope, for love, for security, for community, for meaning beyond mere survival. The good news of Jesus Christ offers hope and meaning for this world as well as a world beyond this life. That good news is lived out in a community which reaches out and cares for others because they recognize the love that God has for all people. It is also a community which seeks to invite others to live in the hope of Jesus: they are disciples making disciples. While the prophetic voice calls us to resist injustice and evil, resistance to this Missional command really is futile.

Ron

"If Jesus is not Lord of all, He is not Lord at all!"



Rev. Dr. John Roddam

Rev. John Roddam was appointed rector of the Parish of Kentville in the Annapolis Valley on November 1st.

The longest season of the Church Year (Pentecost) also closes out the Church Year. It comes to an end with an exclamation mark – The Feast of Christ the King. This is a relatively new addition to the Church Calendar – established in 1925.

While the predominant theme of the Old Testament is "Idolotry", the dominant theme of the New Testament and by extension Jesus' teaching is "The Kingdom of God."

Jesus is the Monarch reigning in the Kingdom of God. We are His subjects. What does it mean for us to have someone (Jesus?) reign over us? The thought of being subservient to anyone or anything in our culture is downright distasteful.

On what basis could Jesus assert His place as King and sovereign in our lives?

5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father. (Philippians 2: 5-11. NKJV)

The one who "humbled Himself and became obedient to the point of death, even the death of the cross" has become exalted and given a place of highest position as Lord.

So... what is our response? St. Paul offers this counsel:

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (Romans 12: 1. NKJV)

As we perceive the immense mercy and kindness of God in Christ Jesus (what He has done on our behalf) the only appropriate response is to yield our entire person to Him as

Lord.

How does this play out in our daily lives? One way is to see our lives as being "under new management." We no longer call the shots! We look to another (Jesus) for counsel, guidance, and direction.

The call to the Lordship of Christ is absolute. As one 19th C. writer noted, "If Jesus is not Lord of all, He is not Lord at all!"

Abraham Lincoln, in an act of kindness and compassion, purchased the freedom of a young slave woman at the auction block. When she realized the impact of her newly won freedom, the dear lady fell at Lincoln's feet and begged that she might serve him. Likewise we are to fall at Jesus' feet in gratitude for the freedoms He has won for us!

FROM THE ARCHIVES

“The Halifax Disaster and Our Churches”

From CHURCH WORK
(predecessor to The Diocesan
Times)

Diocese of Nova Scotia and
Diocese of Fredericton
(February 14, 1918)

The loss of life and property among the Church of England people in Halifax - Dartmouth was exceedingly extensive, while many more are permanently disabled through loss of limbs, blindness and mental suffering from the trauma of the explosion, fire and snowstorm. To those must be added the serious loss caused to many by the temporary cessation of their business, by the destruction or injury of their customers, with the consequence that many book debts will be

uncollectible.

The net effect upon our churches for some time to come will likely be of a most serious character. Their present revenue is seriously affected and in some cases almost completely gone, while the requirements for rebuilding, refurbishing and re-establishing the needed churches and Sunday school buildings will require the expenditure of many thousands of dollars.

- All Saints Cathedral - all the glass in the building including many valuable stained glass windows destroyed, much damage to the floor and furniture. All the glass in St. Luke's Hall also destroyed.

- St. Paul's - extensive damage to the church, parish hall and mission hall including all window glass. Many parishioners were killed, many more were injured and many rendered homeless.
- St. George's - Extensive destruction to the church, parish hall and rectory. The organ completely destroyed as well as most windows. A number of parishioners were killed, many more were injured and many rendered homeless.
- St. Mark's - the roof and walls were blown inward, then all was destroyed in the fire. The Rev. N. Lemoine conducted over 150 funerals for

parish members. Nearly all survivors of the explosion suffered the loss of their homes and property.

- Trinity Church - The roof as blown off the church which will be a total loss. Seventy parishioners were killed and man more injured.
- St. Matthias - Church extensively damaged; parish hall badly wrecked number of parishioners killed, many ill from the explosion aftermath and many permanently injured.
- Christ Church, Dartmouth - Very extensive structural damage to the northern
- part of the church; all glass in parish hall and rectory destroyed; three parishioners killed and many injured.
- Emmanuel Church, North Dartmouth - The church blown down and completely wrecked. Twelve parishioners killed, many permanently injured including the blind; between eighty and ninety families rendered homeless.
- All Saints, Bedford; St. John's, Fairview; St. James, Head of the Arm and St. Augustine's, Northwest Arm lost window glass and incurred other damage.



1866-1917

The honour of your presence is requested
at an ecumenical

SERVICE OF REMEMBRANCE

Sunday, November 5, 2017 at 2 p.m.
St. Mark's Anglican Church
5522 Russell Street, Halifax, Nova Scotia

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, that were destroyed in the
Explosion.

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1921-present



Lay Readers meet at Island retreat

The lay Readers Association of NS & PEI held their fall conference at Our Lady of Hope Retreat Centre on PEI Sept. 15-17 2017, with Rev. Ed Trevors from the Parish of Christ Church Shelburne, as their facilitator.

They looked at the giants we are facing their lives as well within the church, also the question was asked, what has God called us to do? They looked at the story of Caleb

and the giant's he faced. Above it all God showed us that big things are happening and we can boldly set out on our mission as Lay Readers.

Photo left: The lay readers and facilitators at the retreat centre in PEI.

MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call

"Praying Hellos and Goodbyes"

By Rev. Lisa G. VAUGHN

It's a missional matter of life and death. The congregation at St. John's, Wolfville, is endeavoring to build relationships with new people, pastorally supporting them in a life-giving journey as each copes with the loss of a loved one.

For seven years the valley church, Parish of Horton, has hosted "Praying Our Goodbyes" (a tribute to Joyce Rupp's book) on All Souls' Day. The rector, the Rev'd. Sandra Fyfe, says they wanted to make that special day of bereavement more than just a service for parishioners who have experienced a recent death.

"We're trying to use this as an opportunity to draw people together, who may not be our regular worshippers. We all have something in common – we've all lost people who have died," she said. "There's a universality in that we're all trying to make sense of suffering and loss."

What makes Praying Our Goodbyes especially missional is that the sacred time involves a guest speaker who has penned a written work that illuminates this mortal reality with hope. Rev. Sandra says the authors share about their experiences and understanding of spirituality that helped them journey through grief.

The November 2nd evening format is designed to be simple and accessible for everyone, regardless of church experience. The music selections include instrumentals, a performance



Rev. Lisa Vaughn
Diocesan Parish Vitality
Coordinator

piece, easily repeated sung refrains like Taizé, or congregational hymns set to familiar tunes, like the lullaby, All Through the Night (Day is Done).

In addition to the reciting of the original writing by a special guest, there's also an opportunity for candle-lighting, the reading of a psalm and pastoral prayers that speak to hope and the Christian understanding of the holy day. Last year they hosted acclaimed novelist, Christy Ann Conlin.

The atmosphere created is one of care for people who are mourning – whether they are active Christians or not. "We have similar questions and similar longings to be with other people who've made that journey," said Rev. Sandra. "They need ongoing care and networks to plug into."

A display table provides a range of booklets and resources about grief and local

support groups. Refreshments and conversation follow the sacred service.

"We want to create a sense of presence and care, and find touch points for people that will resonate for them," said the priest. "We hope to build connections with them and with faith."

Invitations to attend Praying our Goodbyes are shared far and wide through posters plastered in all the town gathering spots and electronic community bulletin boards. Announcements are carried to students and staff at nearby Acadia University, and particularly with those connected with the Department of English. Local book clubs, publisher networks, e-mail notices and other groups like 'Women

In Wolfville', also receive an official welcome.

Rev. Sandra said, "We want people to walk away knowing that the Church was there for them in an important moment."

At press time details about the 2017 event were not confirmed. Organizers are hoping to involve other churches and possibly process in a candlelight walk in the town.

St. John's is also working on a missional initiative linked with other creative people. They plan to host monthly gatherings in a coffee shop or pub to explore expressions of spirituality in different forms. The first is called, "The Spirit of Photography," featuring a local photographer sharing

his pictures with facilitated conversation.

Explaining their approach Rev. Sandra says, "With all the negativity in the world, negativity in the news and what's ugly, we'll gather around what's beautiful and (talk about) goodness."

Future sessions will involve songwriters, a farmer, quilter and a painter.

"Spirituality is already present in our community," said the priest. "We don't want to take it over, but instead acknowledge it and honour it."

She said the leadership at St. John's is seeking out ideas for missional ministry. "What are the things happening locally that are pockets of light and get us out of the church building?," Rev. Sandra said.



Photo: Votive candles lit in memory of loved ones at All Souls' Day service, St. John's, Wolfville.

Mission School – focus on More

All regions have dates set for Module #2 of MORE - Mission School. This follow-up session called, "Focus on More," helps participants practically explore healthy and helpful approaches to resistance and challenges to living out missional ministry in our communities. The free MORE workshops for lay and clergy offers a hope-filled environment to consider how to prayerfully pass on our faith to future generations as we nurture new disciples.

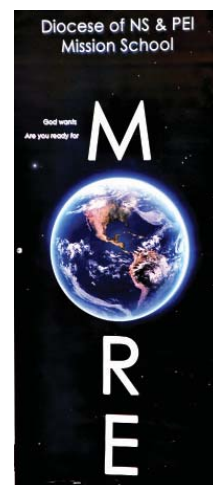
Workshops feature plenty of dynamic discussion, scriptural foundations, a case study, and opportunity to ask questions. Each runs from 9:30 a.m. to 3:30 p.m. and a simple lunch provided. Registration is required. EASY ONLINE SIGN-UP: www.nspeidiocese.ca (Or phone 902-420-0717). Locations for 2018 sessions are T.B.A.

MORE is based on God's desire to give the world MORE of what it really needs – hope, love, and

freedom. MORE is not a program, but a way of seeing ourselves and our church transformed so we can grow!

If you missed the introductory Module #1 called Missional, you are still invited to attend Module #2. Each session stands alone in its material. Also, all of the talks and resources are available on the Diocesan website for review (See Resources drop-down bar).

- Prince Edward Island Region – Sat, Nov. 18 (Register by Nov. 15) St. Peter's Cathedral, 7 All Souls Lane, Charlottetown. (9 a.m. start for gathering, refreshments)
- Regions in HRM: Chebucto, Dartmouth, Fort Sackville - Jan 13, Jan. 20, Jan 27
- Northumbria - Feb. 3
- South Shore - Mar 3
- Valley - Mar 17
- Eastern Shore - Mar 24



It's A New Day!

'H-words on the path to renewal'

By Rev. Lisa G. VAUGHN

See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.

— Isaiah 43:19

Hope for the church begins in the heart, says Phil Potter, the Archbishops' Canon Missioner in the Church of England. "Changing the culture is more important than strategy and vision," he said.

'A new heart for mission' was one of four inspiring keynote talks at this fall's Vital Church Maritimes conference, held in Truro. The author and Fresh Expressions Team Leader outlined how congregational leaders can shape missional change in a parish with genuine soul-searching. Canon Phil used six different words that begin with the letter 'h', based on lessons from the prophet Isaiah, to describe what's required.

A NEW HONESTY – "Any change process must begin with a brutal honesty about where we really are at the moment," Canon Phil says. Exacting questions about every aspect of a church's activity, including ministry, worship, meetings, budgets, buildings, etc., need to be sifted regularly and rigorously by the leadership.

A NEW HUMILITY – When Christians come to see

the magnificent, powerful, merciful Creator, we also recognize our weaknesses that prevent our growth. An open heart to God reveals any false motives or unwillingness to move forward. Standing in the light of the Holy One we examine our pride and our ability to relinquish powerful roles in the church. We also learn to approach God with open, trusting hands - willing to let go of our need for security and self-preservation.

A NEW HUNGER – Honesty and humility lead to a yearning for a glimpse of God's future for us. "When a church is hungry enough to taste what God has on offer for them, they begin to be fed and then filled with further blessings," writes Canon Phil in his book, 'Pioneering a New Future.' In truly seeking God, we are to enlarge and stretch (Isaiah 54), and not get too comfortable.

A NEW KIND OF HURT – Any change is going to require some pain. Jesus teaches us that like the grain of wheat, we too need to die in order to live (John 12:24-26). "Are we willing to allow some of our convictions about doing church to die... so that we and the world we serve can truly live?" asks Canon Phil. A congregation's offerings ought to lead to life and growth. "Where there is no sacrifice in the church, the church itself will die," he says. "Any church that wants to stay alive must learn, in the end, to honour God with its sacrifices." Parishes that cross this pain threshold, freeing themselves to release all that they have to God, position themselves to



Photo: Canon Phil Potter says, "God, by his very nature, is a God of movement. He never stands still but delights in doing new things in people's lives. He is the God of the new song, the new heart, the new name, the new covenant, the new creation, and the new heaven and earth."

Photo by Graham Lavers

develop and move forward in mission.

A NEW HARMONY – The value of relationships within the congregation rises to a higher level of authenticity and priority. Canon Phil says, "A changing church will increasingly need to know how to love one another, accept one another, encourage one another, bear with one another and, most likely, forgive one another."

A NEW HOPE – Our scriptures and past experience of Divine faithfulness call us to put our total trust in the God of hope. "The higher you and I rise in our worship and the closer we draw to God, the more different our lives and our cultures are going to look, and the more we will

see what God wants us to see," says the former parish priest. This is how we will engage in ministry, seeing all the ways God can move, open doors and provide for future mission.

Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

— Isaiah 40:31

All four of Canon Phil Potter's talks invoked VCM 2017's theme, 'Streams of Hope.' He said that churches

are "fueled by the power of hope," first with dreams, then moving to visions and then goals. Ultimately it requires us to engage in a paradigm shift, including being passion-focused, not problem-focused. "Where is the Holy Spirit calling us to see the doors that are open?," he asked. "How we can develop an eye for opportunities?"

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: At the Kairos Blanket Exercise were Archbishop Ron Cutler; Connie English, ACW N.S. Board; Geri Musqua-LeBlanc, Dalhousie University, Elder in Residence; and Bill Strum.

A Kairos blanket exercise

The Blanket Exercise was hosted by the Anglican Church Women Nova Scotia Board, on Thursday, September 28th in the Great Hall of the Anglican Diocesan Centre, Halifax. Facilitated by Elder Geri Musqua-LeBlanc, Coordinator of Dalhousie University's Elder-in-Residence Program, the Blanket Exercise is an educational teaching tool. It promotes understanding and sharing the historical and contemporary relationship between Indigenous and non-

Indigenous peoples in Canada. As an interactive exercise, participants step onto blankets that represent the land and, thereby, symbolically step into the role of First Nations, Inuit and later Métis peoples by walking through the historical periods of pre-contact, treaty-making, colonization, and resistance. By engaging on an emotional and intellectual level, the Blanket Exercise effectively educates and increases empathy.

Sunday school:

Where to Start to Start Up or Change Up

BY ALLIE COLP

For a long time Sunday school has been at the heart of ministry offered to children and young people in our churches. I don't think I need to tell you much about what Sunday school is all about or why it is important, because it is so deeply ingrained in our culture of church. What is important to say is that although there have been many changes to the way ministry happens with children and young people and children and young people are much busier now than they used to be – Sunday school is still a meaningful ministry.

Like most ministries, it can be easy to get stuck in a Sunday school rut, and can be hard to know where to start if you don't already have a Sunday school program, so here are a few tips for how to get started or how to change things up:

1. PRAY ABOUT IT.

This is always a good start. Pray for the children who are being served by your Sunday school ministry, or those you hope will be served, and pray for guidance as you dig into this work.

2. LOOK AT WHO YOU'VE GOT – NOT WHO YOU USED TO HAVE OR HOPE FOR.

It can be easy to get caught up in the past when there were tons of kids, or to lament about all of the kids who are in your wider community but aren't in your church, and in all of that miss the kids that you have in your midst. I know that there are churches that genuinely have no children, but even if you have one or just a few kids, you have an opportunity to minister to them. So celebrate the abundant gift of their presence and seek to serve them.

3. FIND OUT WHAT WORKS FOR THEM AND WHAT THEY ARE INTERESTED IN.

If the children in your community are old enough, ask them what kind of things they would like to do in Sunday school. Some kids love to do art activities, others might prefer to do something science-y. Videos might be better for some, story books might be better for others. If you can't ask the kids, ask their parents. This will help guide you in finding something that they will be excited to be part of.

LOOK FOR NEW RESOURCES AND IDEAS.

There are oodles and oodles of Sunday school resources out there, ask people from other churches what they use, and check out <https://www.sharenspei.ca/sunday-schools> for ideas of what might work for you.

4. SEEK SUPPORT FROM THE BROADER CONGREGATION.

It's important to make sure that you have enough teachers to provide adequate supervision, but you'll need support from the broader congregation in lots of ways. Encouraging the congregation to pray for the Sunday school students and teachers is one simple way to engage them, but be creative in thinking about other ways to draw more people in. The more support you have from the congregation, the clearer it will be to kids and their parents that they are important, and the more successful the ministry is likely to be.

5. BE RESILIENT IF THINGS DON'T WORK OUT, AND BE READY TO TRY SOMETHING NEW.

Not everything is going to work everywhere all the time. Just because you try something new and it doesn't work, it doesn't mean that you should scrap the whole effort or go back to the same old same old. Take a look at what was good about your effort, what worked, what didn't, and take all of that learning forward to trying something new.

6. DON'T WAIT FOR SEPTEMBER TO START.

Maybe September is the best time for you to start something new, but it isn't the only time. If there is energy to do something new, and it has to simmer for months and months while you wait for September just because that's when new things start, the energy might not be sustained, and you might miss the moment of opportunity. September might be the right time, and it's OK to take the time to start strong, but you can start something new at any time of the year!



LETTERS from AWAY

Dear Diocese,

It's difficult to miss articles and segments in the media about Reconciliation between First Nations People and Canadians. We read about it almost every month in the Anglican Journal. Archbishop Fred speaks of it frequently and you have no doubt read about it in the Anglican Church's Indigenous bishop, Mark MacDonald's monthly column in *The Journal*.

Our diocese also has a task group called First Nations Relations (and you are invited to be involved).

As interim coordinator of that task group, I was pleased to receive a call a few months ago from Emma, the organizer of Sacred Encounter: a Symposium Towards Reconciliation, an event hosted by St. Stephen University.

Over lunch last spring, Emma and I talked about how

this symposium might bring together people who have been engaged in indigenous/Canadian relationship building, church leaders, indigenous people and others. The symposium became a sacred space for encounter and dialogue.

As one participant wrote, "It was a powerful time of teaching, sharing, reflection and conversation. I return with deep learnings, new friendships and a desire to participate in the process of truth telling and restoration."

I could not agree more. The symposium was helpful in equipping me personally as interim coordinator of the First Nations Relations Task Group. And because of what I now call my "dual citizenship" (Nova Scotia and New Brunswick) it was relatively easy to travel from my house on the Wolastoq (meaning beautiful river) AKA Saint John River to

the traditional territory of the Peskotomuhkati (Passamaquoddy) AKA St. Andrew's by the Sea where the symposium was held.

Between laughter and teary moments over a three-day period, there were words of great insight and wisdom from both indigenous people and what we call "settlers", people of European descent.

At the gathering, I learned from Bishop Mark that reconciliation is as much about the offending party's recognition of their part in the pain as the victim's ability to "reclaim their humanity".

Bishop Mark also spoke of "systemic sin and evil", the BIG sins, how the system (government, church etc.) sinned by their role in the tragedies that occurred during the time of residential schools.

The most powerful lesson took place the last few moments of the symposium, a



Photo: Two participants at the Symposium.

powerful and intense two days of conversation. The very last speaker spoke of the days of polarization when indigenous people had to choose one side or the other. She spoke of the impact on her life. We all felt sad. Then a woman from the west coast, unscripted, lead her to the centre of the circle we stood in and explained in her tradition, when someone needs support, it is important

to stand behind that person. Then that woman and everyone in the room, stood in solidarity, support and love behind her.

I can only pray that we can all learn to do that. I'd be willing to bet that Jesus would approve.

Blessings from the outer world,
The Rev. Marian Lucas-Jefferies

South Shore Region celebrates with special service



On Tuesday, May 2, the South Shore Region held a special service of Evening Prayer at St. James', Mahone Bay; it was in thanksgiving for Rev. Michael Mitchell's long service to the region. Rev. Mitchell served the South Shore Region both as Regional Dean (2009-2012) and as Archdeacon (2012-2017). During his tenure as Archdeacon, Rev. Mitchell worked with every parish in the region during a very active period of change and transition, and offered valued pastoral leadership to the clericus.

When Rev. Mitchell announced his resignation as Archdeacon early this year, there was an immediate expression of desire by the people and clergy of the South Shore to demonstrate gratitude for his ministry.

Our prayers continue for Fr. Michael and for his wife Holly.

Photo: Rev. Michael and Holly Mitchell at the special service of thanksgiving,

Photo Credit: Grant Dixon

Why do we need to keep St. Anne's Camp up and running?

Turkey dinner is a favoured meal for most. It is often served for special occasions; Christmas and Thanksgiving are normally at the top of that list. There was a time when a group of friends of mine would have "Turkey Tuesday" every couple of months just to have another reason to get together. A turkey dinner is a means for people to gather, regardless of the reason.

On September 24th, St. Anne's Camp hosted their annual turkey dinner. The setting is a sacred yet modest wilderness camp on Gibson Lake in West Dalhousie. The weather on this day was nearly perfect. The sun was shining with a light breeze and the temperatures were suitably comfortable for short sleeves; and even shorts and sandals for some.

Most of my time at Camp is in the peacefulness of nature with the joyous sounds of children and counselors talking, laughing, singing and playing. There are occasions when you can hear the sound of turning pages being read, the scratch of coloured pencils sometimes staying within the lines, crickets, pots, pans and mixing bowls or even Jeremiah, our ever present bullfrog(s). Throw in the occasional ringing of the bell to gather everyone and the sounds of music, swimming and games; there is not much that is better. On this day, there was the added sound of a hum of a generator so that a

few more amenities could be served with dinner.

The annual turkey dinner is a significant part of the fund raising required to keep St. Anne's Camp up and running. Camp was well attending this year with various groups basking in its beauty. The dinner was equally well attended and it would be safe to say that everyone enjoyed their meal. Some who attended were fortunate enough to have some birthday cake. The Reverend Canon Russell Elliot cut the first piece from his cake helping to celebrate his upcoming 100th birthday. And yes, there is a cabin that bears Canon Elliot's name.

Why do we need to keep St. Anne's Camp up and running? Part of the reason is because of the pure beauty of this secluded spot. If you have experienced Camp, arriving from Bridgetown, the excitement builds as you see Camp from across Gibson Lake. From either direction, the final tree covered road opens up into the field surrounded by the buildings. A sense of joy comes over you as you know you get to spend more time at St. Anne's.

The more significant reason we need Camp is because of the love and joy that exists at Camp. Camp can be, and has been, a time when children can be freed from some of the pressures of their life. It is an opportunity for a child to experience God's love. This year, one mother sent me the

following: "I can't even begin to put into words how much this experience meant..." to her son. Since he "... has been home, there is hourly discussions about what he did at camp; the activities, the hesitation he felt at times and how there was always someone there to make him

feel supported; the laughter he shared and the acceptance he felt. Not once has he talked about having a feeling like he 'didn't belong' or a time he didn't feel like he wasn't being listened to...I truly appreciate the fact he had this opportunity to go"

There has been many an occasion when I have experienced the thin space of Camp. It is through such experiences that we can share these stories. God is great!!

Yours in Christ, Mark Grandmaison.



Photo: Canon Russell Elliott cutting the cake at the St. Anne's Thanksgiving Turkey Dinner Fundraiser.



Photo: The Godly Play area at Christ Church in Amherst, NS.

Godly Play at Christ Church, Amherst

MARILYN HAWKES – SUNDAY SCHOOL COORDINATOR CHRIST CHURCH AMHERST NS

After attending the first module of More Mission School last September, I was inspired to change things up with our Sunday school. The program we had been using was getting so repetitive and frankly, boring, that I thought, if I'm bored with it, the children must be too.

One conversation with my niece changed everything.

Their church had been doing

Godly Play for two years, and she invited me and another of our Sunday School teachers to see what it was all about. I was hooked, and I must say a little obsessed, from that point on.

My next step was to talk to my priest. He listened and we talked about how we could accomplish it by fall. One significant problem was that we didn't have any rooms in our Parish Hall that we could convert into a full time classroom, as the space we were currently using is used by other groups through the

week. The room would need to be set up according to how Godly Play required it to be, and we wanted to be able to leave it up all week. Putting our heads together, we asked together, "Why not put it in the church?"

Next, we had to take that idea to the Parish Council for approval. As you know, Anglicans tend to be a little reluctant to change things up. When I explained everything that I wanted done - everyone was in agreement! Well, after that, we needed to consult

some of the parishioners about removing some pews. No problems there either!

Our last obstacle was how we can come up with the money to set up and train the teachers. Well wouldn't you know it, the Diocese has a Growth For Ministry Fund, so of course we applied right away for a grant, and we got it. Finally everything had come together for this to happen.

After that, it took lots of work and the help of some of our Church Angels, Rev. Will, the grant, three busy days of

getting teachers certified and God's many blessings but we are doing Godly Play and everyone who has seen it, loves it. We are so blessed.

Sometimes I wonder, if I had not attended the First phase of More Mission, would I have been bold enough to seek out a better way to teach children about God? I have recently attended the second module of More Mission School. I've caught the fire again. What next?

Ward 5 kids get playground help

BY ALAN BARKHOUSE

Hedley G Ivany was recognized throughout his life as an unselfish visionary, compassionate and dedicated man. He gave of himself all of his life to others. Mr. Ivany, a former businessman, lieutenant commander in the royal Canadian navy and deputy mayor of Halifax, also volunteered tirelessly for Northwood Care Inc, Salvation Army and Kiwanis and many other charities serving the community of Halifax.

In his final will, he directed trustees to use the majority of his net worth to establish a charitable foundation. In keeping with Mr. Ivany's special interest, the foundation was set up to provide financial support to organizations that

would improve the quality of life for seniors and those that focused on programming that would assist children to develop their full potential. Mr. Ivany always believed the focus and programming of Ward 5 Neighborhood Centre to fulfill his vision for seniors and youth and especially those less fortunate. For many years Hedley Ivany made personal gifts towards the Ward 5 annual operating budget and had a particular interest in the annual Christmas dinner. Therefore the trustees are delighted to join with others and provide funding from the Ivany Foundation that will ensure the vision of a new playground for the children at Ward 5 becomes a reality.



Photo: Ward 5 Chair Chris McNeil (l) and Executive Director Doug MacDonald (r) receive a generous donation of \$50,000 from Alan Barkhouse (c) of the Ivany Foundation. Funds will be used for a playground upgrade and expansion this year.

How should we speak to one another?

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 Jesus, as we move ever deeper into our contemplation of what it means to be God's kingdom-builders, hope-bearers, justice-fighters and proclaimers of the Good News in this world so full of so much contention and conflict.



Rev. Cathy Lee Cunningham

A (PERHAPS) UNIVERSAL CHALLENGE

Have you ever had one of those conversations that didn't go well, so much so that you'd say it brought out the worst in you, rather than the best? Where the person (or people) before you, "pushed your buttons" or "hit a nerve" so deep with you that you reacted and/or spoke in a way that you regretted afterwards? In such a moment, did you speak words that you wish you could take back? Did you perhaps throw up your arms in disgust and walk away, never to try again? Or, have you been on the receiving end of such reactionary behaviour?

If we're honest with ourselves and one another (and here, before we go any further, I urge you to

practice the Third Step to a Compassionate Life: Compassion for Yourself!) this is a universal human experience.

It's an experience that is necessary for our individual and communal learning and growth: in faith, mercy, repentance and healing. It's an experience that God calls us to take to heart, so deeply in fact that it breaks us open to be changed, transformed, motivated and inspired to be better people in our everyday encounters with one another. Indeed, so that we are prepared to go out into the world to proclaim the Good News to those who would rather not hear it by building bridges of understanding, not tearing them down with petty judgements and

impatience.

As disciples, we are commissioned by Jesus to go out and change minds through compassionate, assertive dialogue that "respects the dignity of every human being", even our enemies. Karen Armstrong's Eighth Step to a Compassionate Life: How Should We Speak to One Another? provides a sacred road map to help us do just that.

PREPARING OURSELVES TO PREPARE THE WAY

I've often thought of this time of year - the time when we remember and give thanks for all the saints, remember those who have sacrificed their lives in war for the sake of human rights and dignity, pray for an end to all forms of violence in the world in our homes and across the war-torn places - as a time of "preparing to prepare" the way of the Lord, before the culmination of our liturgical year on the Reign of Christ.

These pre-Advent weeks are a wonderful time for deep reflection, as the seasons change, the days get shorter and the nights longer, and our bodies and souls begin to shift, in preparation for the colder and darker winter months. What better time to curl up with a hot cup of our favourite drink, and have a fearless, open-hearted, self-reflective conversation with God about how we did in our conversations and proclamation of the Good News throughout the course of this liturgical year? How many hearts and minds did we change? How were we changed?

ARMSTRONG WRITES:

"The last thing anybody wants is a change of mind. But while aggressive debate may be useful in politics, it is unlikely to transform hearts and minds - especially when an issue arouses passions that are already bitter and entrenched." (Twelve Steps to a Compassionate Life, p. 135)

Instead, she urges us to practice the "principle of charity", especially when we find ourselves in conversation with a person who holds beliefs, opinions or ideas that are so "strange, alien or distressing" to us that we would rather just give up because it is too hard or

offensive to bear.

Inside the "principle of charity", we tirelessly commit to understand where the other person is coming from and "re-create the entire context in which such words are spoken - historical, cultural, political, intellectual" so that "we can imagine ourselves, in similar circumstances, feeling the same way."

WHEN WE NEED A LITTLE GOSPEL MOTIVATION

On the Feast of the Reign of Christ this year we will hear proclaimed from the Gospel of Matthew:

"Then, the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.... Truly I tell you, just as you did it to one of the least members of these members of my family, you did it to me.'"

-Matthew 25: 34-36;

40b

What if we approached each difficult conversation or proclamation of the Good News - especially those conversations that tax us and test us the most - with the same reverence, humility and awe with which we would approach the very throne of Jesus, as we would speak our words to him?

In Armstrong's words: "How do we assert a strongly felt conviction (such as speaking up against injustice, cruelty and discrimination) with compassion?"

THE EXERCISE: PRACTICE MINDFUL SPEECH

One of the greatest gifts that God has given to us is the capacity to self-reflect. Indeed, such a practice is integral to our spiritual growth and development. Armstrong suggests that we first sit down with a translation of 1 Corinthians 13 and use it as a checklist (I love Eugene Peterson's translation in The Message - I've used it in conflict transformation circles many times!).

Think of a past conversation where you might have done better. When you argued your point of view did you:

- Get carried away by your own cleverness and deliberately choose to inflict pain on your opponent?
- Get personal?
- Really listen to your opponent (to understand where they were coming from)?
- Feel you could really back up what you said in the heat of the moment?
- Really know what you were talking about, or were you dependent on hearsay?
- Allow yourself to (gasp!) lose the argument?
- Finally, "did the points you made further the cause of understanding or did they exacerbate and already inflammatory situation"?

I'll leave you to it. Let the self-reflection begin!

Her parting advice for embarking on any future, passionate conversations or debates: "ask yourself honestly if you are ready to change YOUR mind."

I'll see you back here in the December issue, as we consider the Ninth Step to a Compassionate Life: Concern for Everybody. I am ever yours in deep love for Jesus, Cathy Lee

In parish life, three things can take your mission down: conflict, burnout and fear of change. The next FREE round of 21 Days to a More Compassionate Church begins November 26th. Visit www.worldchangingcongregations.com to learn more.

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truth to those
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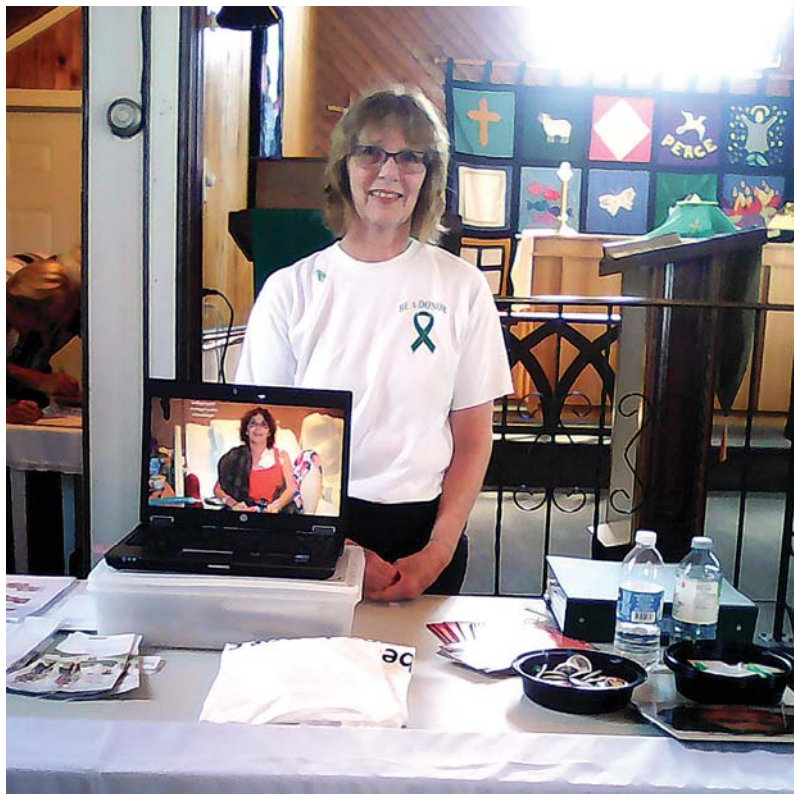


Photo: Double lung transplant recipient Deanna Peacock displays some of the ways to become an organ donor.

A legacy of life through donors

By MOLLY GAMMON

The Anglican Parish of Port Dufferin welcomed Deanna Peacock recently. Deanna is a double lung transplant recipient. A lung transplant is an effective treatment for disease that has destroyed most of the lungs' function. For people with severe lung disease, a transplant can bring back easier breathing and provide years of life. She shared her faith during with all the folks at St. Margaret's Anglican Church, Sober Island during Sunday service.

ADDITIONAL INFORMATION FROM LEGACY OF LIFE: NOVA SCOTIA ORGAN AND TISSUE DONATION PROGRAM
Getting organ donors to make their wishes known on their complete is still a challenge.

Hundreds of Nova Scotians are waiting for organs and tissues. You can give the legacy of life by signing up to be an organ and tissue donor. To become an organ and tissue donor in Nova Scotia, you sign up through your Health Card. There are just three simple steps:

1. Download the Organ & Tissue Donation Form (PDF, 85k).
2. Fill in the form and sign it.
3. Mail or fax the form to: MSI Registry and Enquiry P.O. Box 500 Halifax, NS B3J 2S1

Or fax to: (902) 481-3160
Need help? (902) 496-7008
or toll-free 1-800-563-8880

Mothers' Union introduces "Parents Supporting Parents" program

by Maxine Simpkin
Parenting Co-ordinator
MU Canadian Council

The Mothers' Union has been active in the Diocese of Nova Scotia and PEI for many years, living out our mission to promote the well-being of families worldwide. One way we are doing this to encourage our members to improve conditions for families at home and abroad.

Our program is called Parents Supporting Parents; its aim is to assist parents and all who care for children to do one of the most important jobs in the world – to bring up healthy children in healthy families. It's all about building positive relationships in families whatever form they may take. It's about exploring communication – talking and listening.

Typically, we aim to have eight to twelve participants meet for six two-hour sessions, one per week, to discuss a range of subjects, which include positive parenting strategies, effective communication, building trust and confidence, problem solving, setting boundaries

at home, active listening and child protection.

This is an experiential program, with a focus on group discussion and participation. It is not a course. People of all faiths or none are welcome to participate. The program might be of interest to parents, grandparents, and all who care for children. The content of the groups will vary according to the needs of the participants such as raising toddlers, teen challenges or school age children.

Our organization was started by Mary Sumner in England in 1876. She recognized the need for mothers to support one another in raising their children. Since then, the Mothers' Union has spread around the world, coming to Canada in 1888 at London, Ontario. The organization is active in 83 countries and numbers 4 million members. In Canada, there are 51 branches in 8 eight provinces.

The Parenting Program is one of the centrally managed programs of the Mothers' Union. The key to its success is the commitment and support of trainers and facilitators. The program has been in operation since 2000



and has spread to 23 countries worldwide.

If you would like more information on the Mothers' Union in general or on the

Parents Supporting Parents Program in particular contact Maxine Simpkin, Parenting Program, Canadian Council of Mothers' Union at maxine.simpkin@gmail.com.

Photo: Some of the participants at the recent Mothers' Union Parenting Program workshop.

Teach us to pray: the circle of love

A circle is considered a symbol of unity and it also represents infinity, without a beginning or an end; the ultimate geometric symbol. A circle is the perfect visual image for the life of the Christian community. The connection is seamless. Communication is continuous.

From the earliest days of the Church, followers of Jesus have "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." (Acts 2: 42) Corporate worship, study and companionship are hallmarks of the Christian community, sustained and fortified by continuous prayer. Praying for the health, safety and concerns of others is what we "do" as people of faith, and we do so, entrusting God with the outcome. These expressions of care are reflected in the Prayers of the People, the intercessory offerings for the needs of others, known and unknown to us.

Many parishes have a prayer list – up-dated regularly – in which needs and concerns are identified and raised in prayer by leaders during worship. We've a Diocesan Prayer Cycle, which, over the course of a year, prays for the people and clergy of each parish on a weekly basis. We are committed to pray for one another as members of the Body of Christ. To access the Diocesan Cycle of Prayer, follow the link below.



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

PRAYER CIRCLES:

Some parishes have Prayer Circles whose members are asked to pray regularly for the sick within a parish or for the needs and concerns of individuals and indeed, for the whole world. Prayer Circles may meet regularly at a designated time and place, and the rest of the congregation informs those involved of their particular requests for fervent prayers. Prayer requests may be for healing, for courage in the face of life-changing circumstances, for those who have died, for comfort for those who mourn – or prayers of thanksgiving when relief is brought to a difficult situation, when the lost are found, when the ill healed. Prayer can sometimes be a lonely, solitary undertaking. There is great solace in knowing of the faithful prayers of others.

PRAYER CHAINS: Some

parishes have Prayer Chains which may or may not meet together physically on a regular basis but never-the-less pray, usually on a daily basis, for the cares and concerns that are brought to them. The system for sharing requests varies – it may be by a kind of "telephone tree", where members form a "chain" to relay the prayer requests to one other. In some parishes this is done through email, where members discreetly share concerns with each member. Sometimes, details of a particular request may be slim but in reality, details are not important - discretion and confidentiality are paramount. It is the faithfulness of our action of prayer that matters for "God knows our needs before we ask . . ."

Some helpful guidelines and suggestions for Prayer Circles and Prayer Chains are available from the Anglican Fellowship of Prayer online. To access a helpful pamphlet, follow the link below this article.

DIOCESAN PRAYER CYCLE:

<http://www.nspeidiocese.ca/page/cycle%20of%20prayer.aspx#.Wdq6KVtSz1V>

PRAYER CHAIN PAMPHLET:

http://anglicanprayer.org/resources/G_25_Prayer_Chain_Pamphlet_doc.pdf
Prayer with others, for others – even when they are not physically in the same spot



The circle of love goes around, around
The circle of love goes around
Reach out, grab a hand,
someone needs you
And the circle of love goes around.

with us - is an important part of our ministry as people of faith. Prayer can sometimes be a lonely, solitary action, and we may be given to despair if nothing appears to be "happening". We're taught "all in good time" or "all in God's time". Faithful as we may be, it is sometimes hard to remain patient. But praying, knowing others are alongside us in their faithful attentiveness to our concerns is a powerful affirmation of God's on-going interest in – and action in – our lives.

The prayers prayed by others help to bolster our resolve and invite us to put our

whole trust squarely on God's compassionate generosity. The circle of love that is prayer indeed "goes round and round" in endless song, connecting us to one another and to the One who made us and claims us.

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

ANNOUNCEMENTS

Archbishop Ron Cutler installed as Metropolitan of the Province of Canada on November 1st, 2017 at the Cathedral Church of All Saints.

Archdeacon Sandra Fyfe resigned as Archdeacon of the Valley, as of September 30th, 2017

Rev. David Puxley resigned as rector of St. John's Westphal, as of September 30th, 2017

Rev. Dr. John Roddam appointed rector of the Parish of Kentville as of November 1st, 2017.

Rev. Cherry Workman appointed incumbent of the Parish of South Queens as of September 1st, 2017.

Rev. Louis Quennelle appointed rector, ½ time of the Parish of Blandford as of August 16th, 2017.

Rev. Peter Rafuse resigned from the Parish of Western Shore in order to accept an appointment as rector of the Parish of the Resurrection, Sydney as of December 1st, 2017.

Rev. Evelyn Knorr resigned from the Parish of Strait-Chedabucto to accept appointment as rector of the Parish of Seaforth as of December 1st, 2017.

Rev. Jenny Sharp resigned from the Parish of Hatchet Lake-Terence Bay to accept appointment in the Diocese of Huron as of October 1st 2017.

Rev. Vernon Reid resigned as rector of the Collieries Parish as of December 31st 2017. At that time he will enter into retirement.

Revs. Shirley Carras, Falen McNulty, Cate Ratcliffe and

Cherry Workman will be ordained to the priesthood on Thursday Nov. 30, the Feast of St. Andrew, 7 p.m. at All Saints Cathedral.

Rev. David Garrett appointed a Canon of St. Peter's Cathedral, Charlottetown.

Rev. Canon Ken Vaughan appointed priest-in-charge of the Parish of Clements effective September 19th, 2017.

Before and After

BY PAUL SHERWOOD

In the little church of St. Mary's, in Auburn, NS reside two aged but notable wall plaques.

The years have taken their toll on the pieces and the original details are difficult to discern. However, with a bit of photo adjustment and a bit of time, the original beauty of the pieces comes back to life in a digital format.

Years of grime and dust disappear and fading pigments are restored to their original colour and intensity.

The crest shown here in the Before and After photos is rumoured to be the very first diocesan crest created by Bishop Charles Inglis many years ago.



Photo & restoration: Paul Sherwood

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November Clues

- ACROSS:
- 1 – “While you ____ against stealing, do you steal?” deliver a sermon (Rom. 2:21) (6)
 - 5 – One of the twelve disciples (6)
 - 10 – Parallelogram with four right angles (9)
 - 11 – Having a dutiful spirit of reverence for God (5)
 - 12 – “You (the family of Jacob) shall settle in the land of ____” pastoral area in Lower Egypt (Gen. 45:10) (6)
 - 13 – “In the resurrection they neither marry nor are given in ____” union of two people (Matt. 22:30) (8)
 - 15 – Poisonous weed (10)
 - 17 – Not soft (4)
 - 19 – Promptly (4)
 - 20 – Laws (10)
 - 23 – Gift, especially to a charity (8)
 - 24 – One of the digits at the end of one’s hand (6)
 - 27 – High male singing voice (5)
 - 28 – “You abandon the commandment of God and hold to human ____” unwritten laws and doctrines (Mark 7:8) (9)
 - 29 – Public thoroughfare (6)
 - 30 – Currents of air (6)

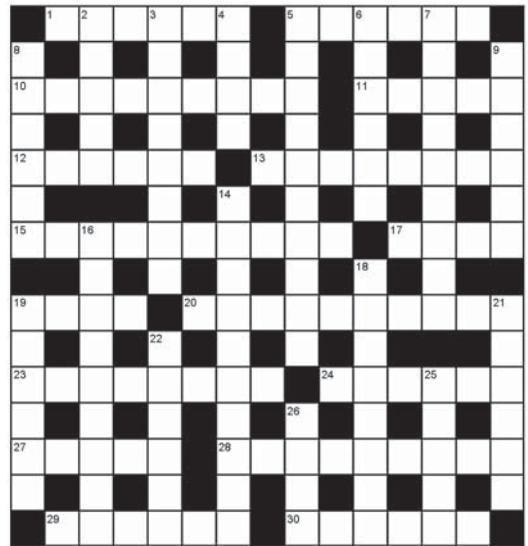
- DOWN:
- 2 – Running competitions (5)
 - 3 – Particular types of poetic feet (8)
 - 4 – British saint, supposedly had a pet swan (4)
 - 5 – “... A Jew named Apollos, a native of ____” city in Egypt (Acts 18:24) (10)
 - 6 – “____ from evil and do good “go away (Ps. 34:14) (6)
 - 7 – One who exhibits an abnormal selfishness (9)
 - 8 – “Then ... appeared in heaven a great red ____” fabulous monster (Rev. 12:3) (6)
 - 9 – High regard (6)
 - 14 – Device to regulate temperature (10)
 - 16 – Another name for peanut (9)
 - 18 – Church building style with an apse at one end (8)
 - 19 – Calm, quiet (6)
 - 21 – Skirt-like garment worn in parts of South Asia (6)
 - 22 – Die from lack of food (6)
 - 25 – State of having committed a crime (5)
 - 26 – Having little or no hair on one’s head (4)

Bible Crossword

by Maureen Yeats



November Puzzle



October 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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Where did the summer go?

BY HEATHER MACEachERN

As September began and I looked at my calendar, I realized that beginning the next week, I would have a meeting each evening; back to the routine of the ebb and flow of life in churchworld. However, for the last long week-end of summer, I had a special treat; two of my grandsons, ages six and eight stayed with Blair and me while their parents took their big brother to university in Kingston, Ontario.

To quote a friend of mine, "If I had known grandchildren would be this much fun, I would have had them first!" Well that obviously could not happen but it does speak to experiencing the innocence of children as viewed through a different lens. One that gives you time to enjoy the child without worrying about feeding them and ensuring they have a roof over their heads on a regular basis; the general responsibilities of their day to day welfare.

For example, the younger one, lifting the cross that I always wear around my neck asked; "Nan, Jesus was nailed to those wood boards, those nails must have really, really hurt, who would do that to him and why didn't he run away?"

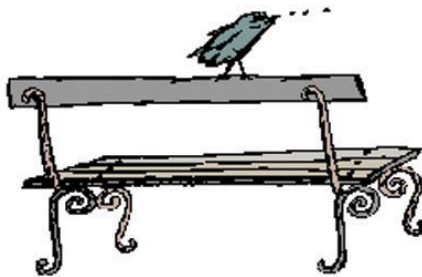
Well here was a teaching moment, but also one to give pause to stop and think. I wondered if I take His sacrifice for granted. We memorialize

Jesus' sacrifice each Sunday and I found myself wondering when was the last time I really thought about what Jesus did for me. Yes, I pray every day, I read the Bible every day. I ponder what it means to truly be a Christian, but do I really understand "why" Jesus would do this for me?

There is no simple answer to this complicated question. I am not a theologian, but I think; and my answer does oversimplify this question, that it was and is "love."

As I chased after the two very active boys, I think; "I am too old for this!" all the while knowing what a privilege it is to be doing this. I think of the huge amount of trust that has been given to me by their parents by entrusting me with their most precious beings. Could that be where Christ was coming from; a place of incredible love and trust?

He left behind a message to love Him and love one another. On the surface that does not appear to be difficult, but I have to tell you there were moments over that long week-end where I continued to love the boys but did have twinges of maybe not liking them as much! This is life though, isn't it? Sometimes it is hard to like someone. Sometimes it is difficult to put our agenda aside to do what was not planned for in our personal daily scenario. For example; Sunday morning and you have just finished the service and you are feeling



The view from the Deacon's Bench

the glow of peace and the warmth of worship and now looking forward to a different kind of fellowship with your fellow parishioners- the weekly coffee hour. Then in walks a person needing assistance- food, conversation, perhaps a pair of shoes- and to be truthful you know there goes your coffee! I know this is not the first thought that should cross my mind, but it does! So where is the justice in this thought? Father John A. Hardon notes in his Modern Catholic Dictionary 'justice' defined as "the constant and permanent determination to give everyone his or her rightful due." Justice seems to be very precise and I have trouble being very precise when we talk about love. So perhaps I should ask myself, "where is the love in my thought?" If I think of those well known virtues of faith, hope and charity, and equate charity with love, then I can think charity (love) is more

subjective and more action orientated toward another person. So, I should not only

find a pair of shoes for the person, I must help him put them on his feet. Would Jesus expect less! This loving Jesus and following in his footsteps is hard, demanding but fulfilling work!

As I think about my grandchildren's theological knowledge, I am grateful that Jesus taught us to listen to them; in their innocence is much wisdom.

As the worship service was finishing my youngest grandson leaned over to me and said in a very excited tone: "Nan, did you know Jesus' last name was Christ? I always wondered what it was."



Photo: The Diocesan Times Management Board members Rev. Matthew Sponagle, Rev. Mark Kingsbury, Rev. Ray Carter, John de Coste and Rev. Mel Malton. Missing are Editor Paul Sherwood and Advertising Agent Angela Rush

A new look for The Diocesan Times management board

The Diocesan Times Management Board met in September at the Diocesan Centre. Members Rev. Mel Malton, John de Coste, Rev. Ray Carter, Rev. Mark Kingsbury, Rev. Matthew Sponagle, Editor Paul Sherwood and (in absentia) Advertising Agent Angela Rush discussed orders of business both current and upcoming. The Anglican Editors Association is coming

to Halifax for its annual conference May 24-27, 2018. Anglican newspaper editors from coast-to-coast will attend educational workshops and sample local events and landmarks. Details regarding the annual subscription envelope drive were discussed and decided to run it again in February 2018. Also, new channels of communication were investigated for diocesan news and events.

Making Christmas puddings in Bridgewater for 25 years

It takes a village to raise a child but it takes a parish to make nearly a ton of Christmas puddings!

Started in 1991 by Dale Wentzell and sister Marjorie Theakston as a fund raiser for the parish, the idea came from an Ontario Anglican church that offered their own pudding process as gift. It included their secret recipe and a 'how to' instruction manual for mass producing the puddings.

The ingredients are carefully

weighed and measured by a team of some 70 volunteers over a 4 day period. However, the actual planning, pre- and post-sales efforts go far beyond that.

The parish encourages anyone who wants to participate in the pudding process. They include parishioners and non-parishioners, males and females and all age groups.

The parish was approached by several churches many years ago about the possibility



Photo: Some of the dozens of volunteers at the pudding party at Holy Trinity, Bridgewater. Dale Wentzell seated wearing a blue top while Jocelyn Wentzell looks on at right.



Photo: Some of the hundreds of Christmas puddings waiting for delivery

of them purchasing their puddings and reselling as a means of raising funds within their own churches. They are receptive to selling a portion of their puddings to aide others. They are sold at reduced price for churches; however, they prefer that the churches are outside their own customer range and are using it as a fund raising event.

The parish sells 1 lb & 2 lb puddings with or without hard sauce and as gift baskets in both sizes.

This year the parish will produce between 1500 and 2000 pounds of puddings and will sell all of them! The proceeds from the sale go back to the parish treasurer to use for parish work. This year's efforts will add nearly \$10,000 to the church's coffers.

As with many church activities, it takes many hands to make it all come together. After 17 years of organizing the pudding event, Dale Wentzell handed over her duties to daughter-in-

law Jocelyn Wentzell who continues the tradition.

They've sold out for this year so to order your Christmas puddings for next year, call the parish office at 902.543.3440.

The parish is willing to partner with other parishes in providing puddings for fund-raising activities. Call the parish office at 902.543.3440 for details.